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apparatus are gathered from the United Bible Societies’ Greek New Testament 3rd Edition (making adjustments for outdated data therein); the 4th Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed.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

The Genealogy of Jesus

KATA MAVΘAION

Mt 1:1 ΒΙΒΛΟΣ ΓΕΝΕΣΕΩΣ ἸΣΟΥ ΧΡΙΣΤΟΥ ΙΩΥ ΔΑΥΙΔ ΙΩΥ ΑΒΡΑΑΜ.

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

Mt 1:2 Ἄβρααμ ἐγέννησε τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησε τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἄδελφους αὐτοῦ,

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

Mt 1:3 Ἰούδας δὲ ἐγέννησε τὸν Φαρές καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρές δὲ ἐγέννησε τὸν Ἐσφώμ, Ἐσφὼ δὲ ἐγέννησε τὸν Ἀράμ,

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

Mt 1:4 Ἀράμ δὲ ἐγέννησε τὸν Ἄμιναδάμ, Ἄμιναδάμ δὲ ἐγέννησε τὸν Ναασών, Ναασών δὲ ἐγέννησε τὸν Σαλμὼν,

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

Mt 1:5 Σαλμὼν δὲ ἐγέννησε τὸν Βοβάς ἐκ τῆς Ἰακώβ, Βοβᾶς δὲ ἐγέννησε τὸν Ἰωβήδ ἐκ τῆς Ἡρώι, Ἰωβήδ δὲ ἐγέννησε τὸν Ἰασαίας,

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

Mt 1:6 Ἰασαίας δὲ ἐγέννησε τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησε τὸν Σολομῶνα ἐκ τῆς τοῦ ὑφίου,

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

Mt 1:7 Σολομῶν δὲ ἐγέννησε τὸν Ῥοβοὰμ, Ῥοβοὰμ δὲ ἐγέννησε τὸν Ἀβία, Ἀβία δὲ ἐγέννησε τὸν Ἀσά,

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

Mt 1:8 Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησε τὸν Οζιαὼν,

8 and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,
Mt 1:9 ὦ Διάκονος δὲ ἐγέννησεν τὸν Ἰωακάμα, Ἰωακάμ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰεζέκιαν,

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

Mt 1:10 Ἰεζέκιας δὲ ἐγέννησεν τὸν Νανασσή, Νανασσής δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ ἐγέννησεν τὸν Ἰωάν,

and Hezekiah begot Manasseh, and Manasseh begot Amnon, and Amnon begot Josiah,

Mt 1:11 Ἰωάν δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Ἀβαρλώνος.

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

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

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

Mt 1:13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιού, Ἀβιοῦ δὲ ἐγέννησεν τὸν Ἐλιάκιμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζωρ,

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

Mt 1:14 Άζωρ δὲ ἐγέννησεν τὸν Σαδωκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιουδ,

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

Mt 1:15 Ελιουδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Μαθάν, Μαθάν δὲ ἐγέννησεν τὸν Ἰακὼβ,

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

Mt 1:16 Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰακώβ τὸν ἄνδρα Μαρίας, ἐξ ἡς ἐγέννησεν Μαρίαν ὑπὸ τοῦ Ἰησοῦ ὁ λεγόμενος Χριστός.

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

Mt 1:17 Πάσαι ὅσιοι αὐτοὶ ἀπὸ Ἀβραὰμ ἐως Δαυὶδ γενεάς δεκατέσσαρας, καὶ ἀπὸ Δαυὶδ ἐως τῆς μετοικεσίας Ἀβαρλώνος γενεάς δεκατέσσαρας, καὶ ἀπὸ τῆς μετοικεσίας Ἀβαρλώνος ἐως τοῦ Χριστοῦ γενεὰς δεκατέσσαρας.

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

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4 Mt 1:10 Ἰακώβ τὸν Ἰωακάμον, Ἰωακάμ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰεζέκιαν. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος Ἰεχονίας, Ἰωάν δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ ἐγέννησεν τὸν Ἰωάν. Μετὰ δὲ τὴν μετοικεσίαν Ἀβαρλώνος Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰακώβ τὸν ἄνδρα Μαρίας, ἐξ ἡς ἐγέννησεν Μαρίαν ὑπὸ τοῦ Ἰησοῦ ὁ λεγόμενος Χριστός.

5 Mt 1:16 Ἰακὼβ τὸν Ἰακώβ τὸν ἄνδρα Μαρίας, ἐξ ἡς ἐγέννησεν Μαρίαν ὑπὸ τοῦ Ἰησοῦ ὁ λεγόμενος Χριστός is the reading of P46, NAB, and others. Matt 1:16b οἱ ἁγιοί τοῦ Ἰωακάμου δὲ ἐγέννησαν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰεζέκιαν. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος Ἰεχονίας καὶ τούς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Ἀβαρλώνος. Ἰωάν δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ ἐγέννησεν τὸν Ἰωάν. Μετὰ δὲ τὴν μετοικεσίαν Ἀβαρλώνος Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰακώβ τὸν ἄνδρα Μαρίας, ἐξ ἡς ἐγέννησεν Μαρίαν ὑπὸ τοῦ Ἰησοῦ ὁ λεγόμενος Χριστός.
The Birth of Jesus

Mt 1:18 Τοῦ δὲ Ἰσραήλ Χρυστοῦ ἢ γένεσις οὕτως ἦν. Μην θεολογείς τῇ μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσηφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἐξουσία ἐκ πνεύματος ἁγίου.

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

Mt 1:19 Ἰωσηφ δὲ ὁ ἀνήρ αὐτῆς, δίκαιος ὦν καὶ μὴ ἑλὼν αὐτὴν δειματίασαι, ἔβουληθε λάθρᾳ ἀπολύσαι αὐτήν.

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

Mt 1:20 ταῦτα δὲ αὐτοῦ ἐνθύμητον ἵδοι ἄγγελος κυρίου κατ᾽ ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσηφ ὦ γάμῳ Δαβίδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναικά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἡσυχίας.

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

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

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

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

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

Mt 1:23 ἵδοι δὲ παρθένος ἐν γαστρὶ ἐξεί καὶ τέξεται ὦ γάμῳ, καὶ καλέσοντι τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ, ὁ ἐστὶν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός.

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

Mt 1:24 ἐγερθεὶς δὲ [ὁ] Ἰωσηφ ἀπὸ τοῦ ὑπνου ἐποίησεν ως προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναικά αὐτοῦ.

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

Mt 1:25 καὶ ὦ γάμῳ ἐγίνωσκεν αὐτὴν ἕως ὅτι ἐτεκεν ὦγόν; καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

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

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9 1:21 The Greek name, Ἰησοῦς (Iēsoûs), came from the Hebrew, יְהוֹשֻעָה (Yhōshua), which was a later form of the Hebrew name of Joshua, יָשׁוּע (yāshūa), "Y'hosua," which in turn was a later form of Yshoshua. Yeshua means "salvation."

10 1:23 Isaiah 7:14

11 1:25a "Did not know her" is an euphemism meaning, "He did not have sex with her." 12 1:25b "He did not have sex with her."
Chapter 2
The Visit of the Magi
Mt 2:1 Τοῦ δὲ Ἰσραήλ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἵνα μάγοι Ἀπὸ ἀνατολῶν παρεγέγονον εἰς ἱεροσόλυμα
1Now after Jesus had been born in Bethlehem of Judea, in the days of King Herod, behold, Magi13 from out of the east showed up in Jerusalem,
Mt 2:2 λέγοντες, Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἠλθομεν προσκυνῆσα αὐτῷ.
2saying, "Where is the one born king of the Jews? For we saw his star in the east14 and have come to worship him."
Mt 2:3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρῴδης ἔταράτη καὶ πᾶσα 'Ierosolyma μετ' αὐτοῦ,
3Upon hearing this, King Herod was disturbed, and all Jerusalem with him.
Mt 2:4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερέως καὶ γραμματείας τὸν λαὸν ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννήθη.
4And having assembled all the chief priests and Torah scholars of the people, he inquired of them as to where the Messiah was to be born.
Mt 2:5 οἱ δὲ εἶπαν αὐτῷ, Ἕν Βηθλέεμ τῆς Ἰουδαίας ὁμοίως 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 γῇ Ἰουδα, οὐδαμῶς ἐλαχίστη εἰ ἐν τοῖς ἡμεροῖς Ἰουδα: ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὡς ποιμανῆ τὸν λαὸν 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 Τότε Ἡρῴδης λάβαρα καλέσας τούς μάγους ἐκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φανομένου ἀστέρος,
7Then Herod called the Magi secretly and ascended from them what time the star had appeared.
Mt 2:8 καὶ πέμψας αὐτῶν εἰς Βηθλεέμ εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπάν δὲ εὔρισκε ἀπαγεῖλέτε μοι, ὅπως κἀγὼ ἔλθων προσκυνήσα αὐτῶ.
8And he sent them to Bethlehem and said, "Go and search diligently for the child. And when you have found him, bring word back to me, so I may come and worship him also."

13 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 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 2:24 that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (https://onwisconsin.uwalumni.com/recognition/michael-molnar-phd72/) has found that there was a conjunction of Jupiter (while retrograde and "standing still") with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold.
15 26 Micah 5:2
Mt 2:9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐσπερεύθησαν, καὶ ἰδοὺ ὁ ἄστηρ ὄν εἰδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς ἐς ἔλθον ἔστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

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 ἵνα τὸν ἄστερα ἔχαρησαν χαράν μεγάλην σφόδρα.

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

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

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 χρησιμοθέτησαν κατʼ ὄναρ μὴ ἀνακάμψαι πρὸς Ἰρώνιαν, διʼ ἄλλης ἀλλού ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

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

The Escape to Egypt

Mt 2:13 Ἀναχωρησάντων δὲ αὐτῶν ἴδοὺ ἄγγελος κυρίου φαίνεται κατʼ ὄναρ τῷ Ἰωσήφι λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγε ὕπος Αἰγύπτου, καὶ ἵσθι ἐκεῖ ἐως ἐν εἴπω σοι· μέλλει γὰρ Ἰρώνις ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

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 ὃ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησαν εἰς Αἰγύπτον.

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 Ἰρώνις· ἵνα πληρωθῇ τὸ ρήθην ὑπὸ κυρίου διὰ τοῦ προφητοῦ λέγοντος, Ἐξ Αἰγύπτου ἔκαλεσα τὸν υἱὸν μου.

And there was 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 Ἰρώνις ἴδων ὃ ἐνεπαίηθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείληπεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεέμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς ἀπὸ διετοὺς καὶ κατωτέρως, κατὰ τὸν χρόνον ὅτι ἤκριβθησεν παρὰ τῶν μάγων.

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 ἐπιληφθῆναι τὸ ρήθη διὰ Ἰερεμίου τοῦ προφητοῦ λέγοντος,

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

Mt 2:18 Φωνὴ ἐν Ῥαμᾷ ἡκουόθη, κλαυθὼς καὶ ὀδυρμός πολύς· Ῥαχήλ κλαῖον αὐτὰ τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

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."

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16 Mt 2:15 Hosea 11:1
17 Mt 2:16 Greek: παιδὸς - paídos. 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 Mt 2:18 Jeremiah 31:15
The Return to Nazareth
Mt 2:19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ’ ὅναρ τῷ ἱωσήφ ἐν Ἁγίστῳ 19And after Herod died, behold, an angel of the Lord appears by a dream to Joseph in Egypt,
Mt 2:20 λέγων, Ἐγερθείς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ παρεύσαντες εἰς γῆν Ἰσραήλ, τεθήκασιν 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 ὁ 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 ἄκούσας δὲ ὁ Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθεῖν ἐπὶ ημερατοθεία ἐκ τοῦ ἀνθρώπου 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 κατέφυγεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ρηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται. 23and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he would be called a Nazarene. 19

Chapter 3
John the Baptist Prepares the Way
Mt 3:1 Ἐν δὲ ταῖς ἡμέραις ἑκείναις παραγίνεται ἴωάννης ὁ βαπτιστής κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας 1In those days John the Baptist appears, preaching in the desert,
Mt 3:2 καὶ λέγων, Μετανοεῖτε, ἦγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. 2saying, “Repent, for the kingdom of heaven has drawn near.”
Mt 3:3 ὁ δὲ αὐτοῦ γὰρ ἐστιν ὁ θησαυρὸς ἡς Ἰσαάκ τοῦ προφήτου λέγοντος, Φωνῆ βοῶτος ἐν τῇ ἐρήμῳ, ἔτοιμασάτε τὴν ὄδον κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ. 3This is the one spoken of through Isaiah the prophet: “A voice crying in the wilderness, Prepare the way for the Lord, make the paths straight for him.”
Mt 3:4 Ἀνατέλλων δὲ ὁ ἴωάννης εἰχεν τὸ ἐνδυσμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ἠγάνην δερματίνην περὶ τὴν σώφρον αὐτοῦ, ἢ δὲ τροφή ἢν αὐτοῦ ἄκριδες καὶ μέλι ἀγρίον. 4This man 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 ἔξπεσεντο πρὸς αὐτὸν ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου, 5At that time Jerusalem and all Judea and the whole region of the Jordan went out to him.
Mt 3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ ἐξομολογοῦμεν τὰς ἀμαρτίας αὐτῶν. 6And confessing their sins, they were baptized by him in the Jordan River.

19 2:23 Greek: Ναζωραῖος - Nazōraioi  A Nazarene is someone from the town of Nazareth, just as a Houstonian is someone from the city of Houston. A Nazarene is not to be confused with a Nazirite, which is someone who took a time-limited vow not to cut his hair or to eat grapes or drink wine. We know Jesus was not a Nazirite, because he drank wine. But what Old Testament prophecies was Matthew referring to? See the endnote at the end of this document, which addresses this question at length.
20 3:3 Isaiah 40:3
21 3:4 From the demonstrative use of αὐτοῦ. "What kind of man was it that came to you and told you these things?" "He was a man dressed in hairs, with a leather belt around his waist." "It is Elijah." II Kings 1:7-9 A garment of hair was a mark of a prophet, Zechariah 13:4. "What kind of man did you go out to see?" Matthew 11:7-14
Mt 3:7 'Idôn de polloûs tôn Pharoaiwv kai Saggeraiwv érhoyménoûs épi tò basstrapma autôù éipe autòù, Gennýmata échdênw, tís úpedeieuz ùmín fugein apò tís meloûshís orgíhìs;
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 poihsate sôn karptôn ùzôn tís metanôiaç;
8Then produce fruit characteristic of repentance.
Mt 3:9 kai ù dôzete légein en èautw, Patêrâ ézomev ton 'Abraâm, légy gar ùmín òti dûnatai ó theos ék tòn lîthôn tou'tôn ègèriva têkna tw 'Abraâm.
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 òdê de ò ùzên prôs tìn rîzan tòn dêndron keitai' pàn ùmín dêndron ùmí poiou'n karptôn kalan èkkoptetai kai eis pûr pálletai.
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 ògî mèn ùmâs baptizw en ùdati eis metânôian; ò de ópísw mou érhoymenov isuchôterôs moû õstîn, òu ùkê eimi ikânu's tò upodîmata bastàsa's autòù ùmâs bapttiséi en pneûmati ùgîw kai pûr;
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:22
Mt 3:12 òð tò pîtôn én tê xêri autòù, kai diakathairei tîn ûlîna autòù, kai sunâzêi tîn ùtôn autòù eis tîn apothekhin, tò de ùzônon katakauwêi pûr ùzônon.
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 Tôte paraçâgíntetai o 'Iêsou's àpô tῆs Gâllalîaç ëpi tôn 'Iôrdânîn prôs tôn 'Iôânnon tòu bapttôshnîa ùp' autòù.
13At that time Jesus arrives at the Jordan, out of Galilee, to John, to be baptized by him.
Mt 3:14 ò de 'Iôânnon diêkôlîven autòù leîgon, ògî xreìan òxhô ùpò sou bapttôshnîa, kai ùkê Òrchi prôs me;
14But John tried to deter him, saying, "I need to be baptized by you, and you are coming to me?"
Mt 3:15 âpokritheis de ò o 'Iêsou's eîpên prôs autòn,23 "Ares aîrî, ouîwos gár prêpôn õstîn ùmîn plîrôswaî pàsa'n dikaiosúnhîn, tôte àrîshin autòn.
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 kai ùdîw fômî Ëk tôwn ouârânów légyusa, Òuîs õstîn ò uîsî mou ò ògàpêttos, õn ò ùdôshkîa.
17And behold, a voice from the heavens, saying, "This is my Son, whom I love; with whom I am well pleased."

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22 \[3:11\] txt [C] pneûmati ùgîw kai poipî \[\Phi^\text{Text} \] K B C K L M U W Δ Π \[\text{f}^{13}\] 22 33 566 latt syr\textsuperscript{p,h} cop\textsuperscript{0–2} bo Origen Basil TR NA27 SBL. \[\text{f}^{13}\] l pneûmati ùgîw E S V \[\text{2 28 517 579} \] 1424 syr\textsuperscript{p} RP l poipî kai pneûmati òtûso syr\textsuperscript{e} l illegible 13 l lac A D F G H N P Y Θ Φ. Codex B has an umlaut. The addition of kai poipî may be a harmonization to Luke.
23 \[3:15\] txt prôs autîn \[\Phi^\text{3} \] K C \[\text{D}^{\text{uip}} \] L P W RP NA28 l prôs autîn \[\Phi^\text{4} \] B
Chapter 4

The Temptation of Jesus

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

1Then Jesus was led up into the desert by the Spirit, to be tempted by the devil.
Mt 4:2 and fasted forty days and forty nights, and afterward he was hungry.

2And he fasted forty days and forty nights, and afterward he was hungry.
Mt 4:3 And when the tempter came to him, he said, "If you are the Son of God, command your angels to lift you up to heaven."

3And he said, "If you are the Son of God, command your angels to lift you up to heaven.

4Then the devil took him into the holy city and had him stand on the gable of the temple,

5Then the devil took him into the holy city and had him stand on the gable of the temple, Mt 4:6 and said to him, "If you are the Son of God, throw yourself down. For it is written: 'He will command his angels concerning you; and they will lift you up on their hands, so you will not strike your foot against a stone.'"

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

Mt 4:7 Again, when he was in the wild, demons came to him.

7Again, when he was in the wilderness, demons came to him.

Mt 4:8 Then Jesus answered, "It is written, 'Man shall not live by bread alone, but on every word that comes from the mouth of God.'"

8Then Jesus answered, "It is written, 'Man shall not live by bread alone, but on every word that comes from the mouth of God.'"

Mt 4:10 Then Jesus said to him, "If you are the Son of God, throw yourself down."

9Then Jesus said to him, "If you are the Son of God, throw yourself down."

Mt 4:11 The devil took him in his hunger and said to him, "If you are the Son of God, command this stone to become a loaf of bread."

10And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

11Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

12And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

13Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

14And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

15Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

16And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

17Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

18And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

19Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

20And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

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23Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

24And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

25Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

26And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

27Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

28And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

29Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

30And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

31Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

32And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

33Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

34And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

35Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

36And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"

37Then Jesus said to him, "If you are the Son of God, command this stone to become a loaf of bread."

38And he answered him, "It is written, 'You shall not put the Lord your God to a test.'"
Jesus Begins to Preach
Mt 4:12 Άκούσας δὲ ὁ Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιαᾶν.
32And when he heard that John had been arrested, he went away to Galilee.
Mt 4:13 καὶ καταλαύσας τὴν Ναζαρὰ ἐλθὼν κατώτεραν εἰς τὴν παραθαλάσσαιν ἐν ὧραις Ζαβουλῶν καὶ Νεφθαλίμ.
33And forsaking Nazareth, he went and lived in Capernaum, beside the sea, in the territory of Zebulun and Naphtali,
Mt 4:14 ἦν πληρωθῆ ὁ Ἰησοῦς τοῦ προφήτου λέγοντος,
34so that the thing spoken through Isaiah the prophet might be fulfilled, which says:
Mt 4:15 Ἡ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὄδον θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιαᾶ 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 death a light has dawned.31
Mt 4:17 Ἀπὸ τότε ἦρξατο ὁ Ἰησοῦς κηρύσσειν καὶ λέγειν, Ἔταναεῖτε, ἡγηκεν γὰρ ἡ βασιλείᾳ 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 Περιπάτων δὲ παρὰ τὴν θάλασσαν τῆς Γαλιαᾶς εἶδεν δύο ἄδελφους, Σίμωνον τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἄδελφον αὐτοῦ, ἐβάλλοντας ἀμφιβληστρόν εἰς τὴν θάλασσαν· ἦσαν γὰρ ἄλλες.
38And walking beside the Sea of Galilee, he saw two brothers, Simon called Peter, and his brother Andrew, casting a net into the sea, for they were fishers.
Mt 4:19 καὶ λέγει αὐτοῖς, Δεῦτε ὑπὸ μοῦ, καὶ ποιήσου ὑμᾶς ἄλλες 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 ἄδελφους, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἄδελφον αὐτοῦ, ἐν τῷ πλοῖῳ μετὰ Ζεβεδαίου τοῦ πατέρος αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.
41And going on from there, he saw another set of two brothers, James the son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them.
Mt 4:22 οἱ δὲ εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.
42And they immediately followed him, leaving the boat and their father.

Jesus Heals the Sick
Mt 4:23 Καὶ περιήγη ἐν ὅλῃ τῇ Γαλιαᾶ, διδάσκων ἐν ταῖς συναγωγαίς αὐτῶν καὶ κηρύσσων τὸ εὐαγγελίον τῆς βασιλείας καὶ θεραπεύων πάσαν νόσον καὶ πάσαν μαλακίαν ἐν τῷ λαῷ.
43And he went around through all of Galilee, teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease and sickness among the people.

31 4:16 Isaiah 9:1, 2
Mt 4:24 καὶ ἀπήλθαν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τήν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακοὺς ἐχοντας ποικιλίας νόσους καὶ βασάνους συνεχομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικοὺς, καὶ ἐθεράπευσαν αὐτοὺς.

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

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

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

Chapter 5

The Beatitudes

Mt 5:1 'Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ δρόσο· καὶ καθίσαντος αὐτοῦ προσήλθαν αὐτῷ οἱ μαθηταί αὐτοῦ·

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

Mt 5:2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων,

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 αὐτοὶ παρακληθήσονται.

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

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

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

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

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

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

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

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

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

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

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

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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 vioιο, "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 μακάριοι οἱ δεδιωμένοι ένεκεν δικαιοσύνης, ὅτι αὐτῶν ἦστιν ἡ βασιλεία τῶν οὐρανῶν.

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

Mt 5:11 μακάριοι ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πάν τοὺς θρόνους καθ’ ὑμῶν [педοδόμου] ἐνεκεν έμοῦ:

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

Mt 5:12 χάρετε καὶ ἀγαλλιάσθε, ὅτι ὁ μισός ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς ὑμῶν: γὰρ ἔδωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.

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

Salt and Light

Mt 5:13 ὑμεῖς ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωρανθῇ, ἐν τίνι ἀληθθεῖται; εἰς οὐδέν ἵππει ἵππει εἰ μὴ βλήθηναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

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

Mt 5:14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλες κρύβειν ἔπανω ὅρους κειμένης.

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

Mt 5:15 οὐδὲ καίουσιν λύχνου καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πάσιν τοῖς ἐν τῇ ἀκίνητῃ.

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 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἑξορθόθεν τῶν ἀνθρώπων, ὅπως ἰδοὺν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

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 Μὴ νομίσητε ὅτι ἤλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἠλθόν καταλῦσαι ἀλλὰ πληρώσαι.

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 ἀμὴν γὰρ λέγω ὑμῖν, ἐξῶ ἐν παρέλθῃ ὁ οὐρανός καὶ ἡ γῆ, ἱώτα ἐν ἡ μία κεραία οὐ μὴ πάντα γένηται.

18“For truly I say to you, until the sky and the earth pass away, not one iota,35 not one serif,37 will by any means pass away from the Law until everything is carried out.”

34 511 της πεσομένης Κ Β Ε Κ Μ Ὡ Δ Θ Π Σ β3 33 μ τον,aur,fp1,la vg syr,c,pal copsa,meg,bo arm eth geo Or f6 Basel ApCon Greg-Nyss Did Epiph Chrys Cyr Hesych Theodoret; Crom f6 Jer Ruf Aug§/11 [NA28] {C} έν οἱ med b,c,d,g,h,k syr§ Or f6 Tert Hil Luc Ambrosiaster Ambrose Chrom f6 Aug§/11 Spec lαc D f6 A F G H L N P Q Y Ф εἰπώσιν παν πονερον ἤμιν καθ’ ἴματα πεσομένης εὐκεκεν εμού Μ εἰπώσιν παν πονερον καθ’ ἴματα πεσομένης εὐκεκεν εμού SBL εἰπώσιν καθ’ ἴματα παν πονερον οὐκ εὐκεκεν δικαιοσύνης D εἰπώσιν καθ’ ἴματα παν πονερον οὐκ εὐκεκεν δικαιοσύνης D

35 513 δια οἶδαν εἴδοι Κ Β Ν C Ν A28 έν οἱ πεσομένης εἶδοι καὶ D W TR RP. There ends up not being any difference in English.

The infinitive passive form of the verb following, καταπατεῖσθαι, enables me to translate this the way I did.

36 518a The Greek says ιδία (ίδια), 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 "ίota" 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 δς έαν ουν λοση μίαν των έντολων των έλαχιστων και διδάξη ουτως τους ανθρωπους, ελαξιστος κληθησεται εν τη βασιλεια των ουρανων δς δν ποιηση και διδαξη, ουτος μεγας κληθησεται εν τη βασιλεια των ουρανων.

Therefore, whoever loses 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 λεγω γαρ ουν οτι έαν μη περισσευση ουμον η δικαιοσυνη πλεον των γραμματεων και Φαρισαιων, ου μη εισελθητε εις την βασιλεια των ουρανων.

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

Adversaries
Mt 5:21 Ηκοινατε οτι έρρηθη τοις άρχαιοις, ου φονευσεις ος δν φονευση, ενοχος έσται τη κρισι.

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 έγω δε λεγω ουν οτι πας ο όργιζομενος τω άδελφω αυτου ενοχος έσται τη κρισι ος δν επη τω άδελφω αυτου, 'Ρακα, ένοχος έσται τω συνεδριω ος δν επη, Μωρε, ένοχος έσται εις την γενναν του πυρος.

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

37 518b 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 521a Exodus 20:13. This word φονεύω - phonew 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 phonew did NOT include in its meaning the killing of nonhuman life. It was not used for the killing of animals. Perhaps this verse would be better rendered, "Do not kill a human."  
39 521b This is because the trial, 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 522a "with his brother" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευσεις δεξια ως δεξια μειωσεις, "with his brother without a cause" Φονευ522b An Aramaic term of contempt
Mt 5:23 ἐὰν οὖν προσφέρῃς τὸ δώρον σου ἑπὶ τὸ θυσιαστήριον κάνει μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,
33"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 ἐκεῖ τὸ δώρον σου ἐμπροσθεν τοῦ θυσιαστήριου, καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δώρον σου.
34Leave 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 εὐνοῦν τῷ ἀντιδίκῳ σου ταχὺ ἔως ὅτου εἰ μετ’ αὐτοῦ ἐν τῇ ὁδῷ, μῆποτέ σε παραδώ ὁ ἀντιδίκος τῷ κρίτῃ, καὶ ὁ κρῖτης τῷ ὑπηρέτῃ, καὶ εἰς φυλακήν βλήθῃς'
35Get 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, ὦ ἡ ἐξέλθησεν ἔως ἃν ἀποδώσῃ τὸν ἐσχατον κοδράτην.
36Truly 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 ἐρρέθη, Ὁ μοιχεύεις.
37"You have heard that it was said, 'Do not commit adultery.'
Mt 5:28 εὐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναικά πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἦδη ἐμοίχευεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ.
38But I tell you that anyone who looks at a woman to lust for her has already committed adultery with her in his heart.
Mt 5:29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιός σκανδαλίζει σε, ἔξελε αὐτόν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τοῖς μελῶν σου καὶ μὴ ὅλον τὸ σῶμα σου βληθῇ εἰς γένναν.
39So if your right eye causes you to fall, rip it out and cast it away from you. For it is expedient for you that one of your parts be destroyed and not your whole body be cast into Gehenna.
Mt 5:30 καὶ εἰ ἡ δεξιά σου χεῖρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τοῖς μελῶν σου καὶ μὴ ὅλον τὸ σῶμα σου εἰς γένναν ἀπέλθῃ.
40And 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.

42 5:22c The council of elders at the town gate was a common scene in the life of an ancient Israelite. By the time of Jesus, there were three sizes of council, or religious court, in Judea. A local religious court (Bet Din) was composed of three judges, at least one a Rabbi. This council would hear disputes and accusations and try cases like a court. For higher cases, however, such as involving offenses punishable by death, as in Deuteronomy 21:18-21 and 22:13-21, a court of twenty-three or more judges was required. Finally, the supreme Sanhedrin in Jerusalem was composed of seventy men, plus the High Priest who presided over it. The seventy was made up of three kinds of members: (1) high priests- the current high priest and former high priests; (2) the Elders: tribal and family representatives of the lay aristocracy; and (3) and the Scribes, the experts in the law from the Torah. The Sanhedrin's authority in civil matters was subject to the Romans' limits, but in Jewish religious matters, it had complete authority, including a body of police and guards under its command, by which to enforce its rulings. The Sanhedrin was abolished with the destruction of Jerusalem in A.D. 70. The scribes later codified its accumulated conclusions, however, in the form of the written Mishnah.
43 5:29 I'Ézva From Gey-Hinnom, the name of a ravine south of Jerusalem, The Valley of the Son of Hinnom, which was the trash heap and landfill for the city. The garbage was perpetually on fire; the fire never went out. See II Chron. 28:3; II Kings 23:10; Jeremiah 7:31-32; Joshua 15:8, 18:16. According to Jewish popular belief, the Last Judgment was to take place there. Thus in the New Testament Gehenna means a place of perpetual fire, further described as a lake of burning sulfur, whose fire can never be put out, and in which a person never loses his being, but forever loses his well-being— that is, is forever separated from God and thus anything good. At the present time, anyone who dies while out of God's favor goes to Hades (see chapter 21:27-33), which is a temporary storage hell. But later, at the end of Christ's kingdom on earth, Hades and everyone in it will be thrown permanently into Gehenna (Revelation 20:5,10-15). This is called the Second Death. There is no remedy for the Second Death. Jesus mentions Gehenna eleven times (nine times in my harmony / Diatessaron). James uses the word once, in 3:6.
44 5:27 Exodus 20:13
45 5:28 That is, a woman not one's own wife.
Mt 5:31 Ἐρρέθη δὲ, ὡς ἂν ἀπολύῃ τὴν γυναίκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.
31'And it has been said, 'Anyone who releases46 his wife must give her a "release of interest form."'
Mt 5:32 Ἕγὼ δὲ λέγω ύμῖν ὅτι πάς ὁ ἀπολύων τὴν γυναίκα αὐτοῦ παρεκτός λόγου πορνείας ποιεῖ αὐτὴν μοιχευθήσαται, καὶ ὡς εάν ἀποσελυμένην γαμήσῃ μοιχάται.
32'But I tell you that anyone who releases his wife, except for grounds of fornication,48 causes her to commit adultery, and anyone who marries a released woman commits adultery.

Oaths
Mt 5:33 Πάλιν ἱκούσατε τὸν ἐρρέθη τοῖς αρχαίοις, ὡς ἔπισκοπήσησι, ἀποδώσεις δὲ τῷ κυρίῳ τούς ὄρκους σου.
33'Again, you have heard that it was said to the people of long ago, 'Do not break your oath,49 but pay out to the Lord your oaths.'50
Mt 5:34 Ἕγὼ δὲ λέγω ύμῖν μὴ δομήσης ὃλως· μήτε ἐν τῷ οὐρανῷ, ὡς ἄνθρωπος ἔστιν τοῦ θεοῦ.
34'But I tell you not to promise with an oath at all: neither by heaven, because it is God's throne;
Mt 5:35 μήτε ἐν τῇ γῇ, ὡς ἄνθρωπος ἔστιν τῶν ποιῶν αὐτοῦ· μήτε εἰς ἱεροσόλυμα, ὡς πόλις ἔστιν τοῦ μεγάλου βασιλέως;
35'nor by the earth, for it is the footstool of his feet, nor by Jerusalem, because it is the city of the Great King.
Mt 5:36 μήτε ἐν τῇ θεωρίᾳ σου ὡς ἄνθρωπος, ὡς ὁ δῶμας μίαν τρίχα λευκήν ποίησαι ἢ μέλαιναν.
36'Neither swear by your head, since you have not the power to make a single hair white or black.
Mt 5:37 ἔστω δὲ ὁ λόγος ύμῶν ναὶ ναὶ, ὡς ὁδ' ἐπεισόδιον τούτων ἐκ τοῦ πονηροῦ ἔστιν.
37'But let your word be 'Yes' for 'Yes,' 'No' for 'No,' and beyond these is from evil.

46 531a "Releasing" is the opposite of "cleaving" or "joining."
47 531b Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defiles her. This word ἀποστάσιον - ἀποστασία, "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 - porneía. This word was used for generally any sexual intercourse that is not between a married person and his or her spouse of the opposite sex. There was a different, more specific word for marital unfaithfulness in particular: πορνεία - moieléa, and Jesus did not use it here. We know by the disciples' reaction in verse 26 that Jesus was saying something more narrow and strict than what they had heard before. Some say that perhaps Jesus was limiting divorce to that situation described in Deuteronomy 22:13-21, the situation Jesus' stepfather Joseph found himself in when he realized (or so it appeared to him) that Mary was not a virgin, but had "fornicated while still under her father's authority." Or, others suggest that Jesus didn't say this clause "if it is not on the basis of fornication" at all. This exception phrase is not found in Mark and Luke, or any of Paul's rules for the church (cf I Cor. 7:10,11); but only in Matthew, the last of the three gospels written (I now quote Bruce Metzger) "thus representing Jesus as siding with the view of Shammai. The addition of this 'excepting clause,' as it is called, reflects an attempt in the early church [of which Matthew was a part] to adjust the high ideal of Jesus' interpretation of the indissolubility of marriage to suit the exigencies of those whose hearts, like men's hearts in the days of Moses, were still hard! Such an adjustment of Jesus' teaching fell within the power to bind and loose given to the apostles (of which Matthew was one)—that is, power to adapt laws and make exceptions (Matt. 16:19 and 18:18; Diatess. 14:45, 22:36) Two reasons, among others, why Matthew makes the form of Jesus' saying on divorce must be regarded as a modification of this teaching are: (1) If it is original, then the report without the excepting clause in Mark and Luke represents an advance made by the early church upon the standards set by Jesus—and this is not likely to have happened; and (2) the excepting clause does not harmonize with the context in Matthew. If Jesus sided with the Shammites, why should the disciples be amazed at the strictness of his teaching and exclaim, "If this is the situation...it is not advisable to marry" [Matt. 19:10]? And in the context of Matt. 5:32 Jesus is replacing the standard recognized by the Jews of his day with the perfect standard of God [Matt. 5:17-48; Diatess. 9:10-20]; but if the exceptive clause is retained, his teaching is no higher than Shammai's." From The New Testament, Its Background, Growth, and Content, Abingdon Press, p. 163, footnote
49 533a Or Do not make an oath not intending to keep it.
50 533b Numbers 30:2; Leviticus 5:4-6
An Eye For an Eye

Mt 5:38 Ἡκούσατε ὅτι ἐρρέθη, Ὅφθαλμόν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

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

Mt 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστηθίσῃ τῷ πονηρῷ ἄλλῳ δός τι σε ἑαυτῷ καὶ τῇ ἄλλῃν·

39But I tell you not to resist the evil. On the contrary, whoever strikes you on the right cheek, turn to him the other also.

Mt 5:40 καὶ τῷ θέλοντι σοι κριθῆναι καὶ τὸν χειτώνα σου λαβεῖν, ἀνέχεται καὶ τῷ ἤματιν·

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

Mt 5:41 καὶ δός τε ἐν ἁγγαρεύεις μίλιον ἕν, ὅπως μετὰ αὐτοῦ δόσῃ τοῖς ἄνθρωποις.

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

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

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

Love For Enemies

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

43"You have heard that it was said, 'Love your neighbor' and hate your enemy.'

Mt 5:44 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, ἐυλογεῖτε τοὺς καταραμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς, καὶ διωκόντων ὑμᾶς·

44But I say to you: Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who insult you and are persecuting you.

Mt 5:45 ὅπως γένησθε υἱοί τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἠλικόν αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἁγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἁδικοὺς.

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

Mt 5:46 ἐὰν γὰρ ἁγαπήσητε τοὺς ἁγαπῶντας ὑμᾶς, τίνα μισόθην ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

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

Mt 5:47 καὶ ἐὰν ἀσπάσητε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν;

47And if you greet your own kind only, what are you doing beyond the ordinary? Do not even the Gentiles do the same?

Mt 5:48 Ἑσεσθε σὺν ὑμέων τέλειοι ώς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειος ἔστιν.

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

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

Giving to the Needy

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

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

Mt 6:2 Ὑπὸ τῶν ποιημάτων ἐξηροοθέν σου, ὥσπερ οἱ ὑποκρίται ποιοῦν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς βύσιμαι, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:3 δὲ καὶ ἐν ταῖς δοκοῖς καὶ ἐξηροοθέν ὑμῖν μη γνώτω ἡ ἀριστερά σας τῷ ποιεῖν ἡ δεξιά σας,

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 διόπως ἡ σου ἡ ἐξηροοθέν 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 προσευχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκρίται· ὅτι ποιεῖτε ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ὁμιλίαις τῶν πλατείων ὕποτες προσεύχεσθαι, ὅπως φανότατοι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:6 σὺ δὲ ὅταν προσευχήσῃ, εἰσέλθη εἰς τὸ ταμεῖον σου καὶ κλείσας τὴν θύραν σου πρὸς ἐκεῖ οἱ πατρί σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

6But 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 Προσευχήσεσθε ὡς οἱ ἐθνικοί· ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσκοινοθήσονται.

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


55 67 Greek, βατταλογεῖν - βατταλογέω. 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 Fredrich Blass, it is a combination of a Semitic word, 'תּוּ, Beth-Teth-Lamedh, for 'empty, inane, idle,' with λογον appended. According to Delling, it is a remodeling of בַּלְתָּל - 'stammer,' in connection with - λογον. Also, it looks similar to the Latin battalulas - μαγιλάκος, that is, speaking with difficulty or having an impediment in one's speech. And see also Corp. Gloss. Lat. II 32.17, garrulus -בַּלְתָּל - '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 "μικρὸς προσευχή."
Mt 6:8 μὴ οὖν ὡμοιώθητε αὐτοῖς, οἴδεν γὰρ ὁ πατὴρ ὑμῶν ὃν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτῶν.

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

Mt 6:9 οὖν προσεύχεσθε ὡμείς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω ὁ ὄνομά σου,

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

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

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

Mt 6:11 Ὑπὸ τὸν ἄρτον ὑμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον

Give us today our daily bread.

Mt 6:12 καὶ ὡς ἐμοί ἡμῖν τὰ ἀφειλήματα ἡμῶν, ὡς καὶ ἡμῖν ἀφήκαμεν τοῖς ἀφειλήταις ἡμῶν·

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

Mt 6:13 καὶ μὴ εἰσενεχήκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ἴπτασιν ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὑμῖν οὖν ἠστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰώνας. Ἀμήν.

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

Mt 6:14 Ἐὰν γὰρ ἀφήτει τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐρανός.

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

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

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

Fasting

Mt 6:16 Ὑμῶν δὲ νηστεύσητε, μὴ γίνεσθε γὰρ τὰ πρόσωπα αὐτῶν ὡς φανερῶν τοῖς ἀνθρώποις νηστεύοντες· ἡμῖν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:17 σοὶ δὲ νηστεύων ἀλειφάσαι σου τὴν κεφαλήν καὶ τὸ πρόσωπόν σου νύσαι,

But when you fast, anoint your head and wash your face,
Mt 6:18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἄλλα τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ καὶ τῷ πατρί σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

18So 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.

Treasuries in Heaven

Mt 6:19 Μὴ θησαυρίζετε ὑμῖν 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 corruption eat away, and thieves break through and steal.

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

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

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

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

Mt 6:22 ὁ λόγχος τοῦ σώματος ἔστιν ὁ ὄρθιος, ἐὰν οὖν ὃ ὁ ὄρθιος σου ἀπλοῦσθ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται.

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

Mt 6:23 ἐὰν δὲ ὁ ὄρθιος σου πονηρός ἦ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοι σκότος ἐστίν, τὸ 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 δύο κυρίως δουλεύειν· ἢ γὰρ τὸν ἕνα μανήσῃ καὶ τὸν ἄλλον ἀγαπήσῃ, ἢ ἕνός ἀνθέξεται καὶ τοῦ ἄλλου καταφρονήσῃ· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

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

Do Not Worry

Mt 6:25 Διὰ τούτο λέγω ὑμῖν, μη μεριμνάτε τῇ ψυχῇ ὑμῶν τῇ φαγίτε [ἡ τί πίπτε], μηδὲ τῷ σῶματι ὑμῶν τῇ ἐνδύσῃσθε· οὐχὶ ἢ ψυχῇ πλεῖον ἔστιν τῆς τροφῆς καὶ τῷ σῶμα τοῦ ἐνδύματος; 62

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 ὅπως, "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.

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

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

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

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

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

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

Mt 6:29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομών 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 οὗτος ἀμφιέννυσιν, οὐ πολὺ μᾶλλον ὑμᾶς, ὀλγυπιστοί;  

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

Mt 6:31 μή 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 τά ἔθνη ἐπιζητοῦσιν· οἴδει γὰρ ὁ πατὴρ ὑμῶν ὁ οὐρανός ὃτι χρῆζετε 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 τοῦ θεου, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.  

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

Mt 6:34 μή οὖν μεριμνήσητε εἰς τὴν αὐρίον, ὃ γὰρ αὐρίον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ τῇ ἡμέρᾳ τῇ κακίᾳ αὐτῆς.  

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

Chapter 7

Correcting Others

Mt 7:1 Μὴ κρίνετε, ἵνα μὴ κρίθητε·  

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

Mt 7:2 ἐν ὑμῖν γὰρ κρίματι κρίνετε κρίθησθε, καὶ ἐν ὑμῖν μέτρῳ μετρεῖτε μετρηθῆσαι 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 δέ βλέπεις τὸ κάρρος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄνδρον σου, τὴν δέ ἐν τῷ σῷ ὀφθαλμῷ δοκεῖν 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?

627 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."

634 There is no verb in the Greek text of this last sentence. Therefore, we cannot declare with certainty whether this sentence is a command (imperative mood), or a statement (indicative mood). But from my experience, it is usually the simple copula that is omitted, that is, the word "is,"
Mt 7:4 ἢ πώς ἔρεις τῷ ἄδελφῳ σου, Ἄφες ἐκβάλω τὸ κάρφος ἕκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἢ δοκοῖς ἐν τῷ ὀφθαλμῷ σοῦ;

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

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

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

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

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

Ask, Seek, Knock

Mt 7:7 Λατείη, καὶ δοθήσεται ὑμῖν· ζητείτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχτεῖται ὑμῖν.

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

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

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

Mt 7:9 ἢ τίς ἔστιν ἢς ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον — μὴ λίθον ἐπιδώσει αὐτῷ;

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

Mt 7:10 ἢ καὶ ἤρθησεν αἰτήσει — μὴ ὄριον ἐπιδώσει αὐτῷ;

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

Mt 7:11 εἰ οὖν ὑμεῖς παινηροὶ ὑπερείσχετε δόματα ἁγαθὰ διδόνα τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐφανοῖς δώσει ἁγαθὰ τοῖς αἰτοῦσιν αὐτῶν.

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

Mt 7:12 Πάντα οὖν δει έξα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὕτως γὰρ ἐστίν ὁ νόμος καὶ οἱ προφῆται.

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

False Prophets

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

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

Mt 7:14 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ζωήν, καὶ ἠλίγοι εἰσίν οἱ εὐρίσκοντες αὐτήν.

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

Mt 7:15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οὗτες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδυμασίᾳ προβάτων, ἐσθεθέν δὲ εἰσίν ὄλκοι ἀρπαγεῖς.

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

Mt 7:16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς· μὴ τυλίξεσθε ἐπὶ ἄκανθων σταφυλάς ἢ ἀπὸ τριβόλων σύκα;

16 By their fruits you will find them out. Do people pick grapes from thorn bushes, or sweet figs from thistles?
Mt 7:17 oútwos pán déndron ágathón karposous kaloús poiieí, tó dé sapropón déndron karposous poñwróous poiieí:

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

Mt 7:18 oú dònatai déndron ágathón karposous poñwróous poiieín, oúdè déndron sapropón karposous kaloús poiieín.

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

Mt 7:19 pán déndron mì poiouín karpopon kálon ékkópetai kai eis pòr bálletaì.

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 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσετε αὐτοὺς.

20Thus by their fruits you will find them out.

The Wise and Foolish Builders

Mt 7:21 Oú pás o lègwn moí, Kúrie kúrie, eiselleúsetai eis tìn básiлейìn tôn ouφanwón, álλ' o poiwn và tò thêlìa tòu pátròs mou tòu en tois ouφanwís.

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 pollói èrhoúizontai moí en ékeíni tì hèméra, Kúrie kúrie, oú to wò ònômati éprouphhtesoùmen, kai to wò ònômata daimónia éxeplaìmen, kai to wò ònômata dýnámèis pollás èpoihsameímen;

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

Mt 7:23 kai tòte òmologísw oútòs òti Oúδéçote ἕξων ωμᾶς ἀποχωρεῖτε ἀπ’ ἡμοῦ οἱ éргαζόμενοι tìn anómian.

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

Mt 7:24 Pács óun óstis àkouëi mou tòús lógous tòútous kai poiéi αὐτοὺς ὡμοιώθηται ἀνδρὶ φρονίμῳ, óstis ðikodòmìsen αὐτοῦ tìn oikìan épì tìn pétrán.

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

Mt 7:25 kai kateβh ò ὅρωκα καί ἡλάθων οἱ ποταμοί καί ἔπνευσαν οἱ ἄνεμοι καί προσέπεσαν τῇ oikía èkeíni, kai ouñ èpesean, tebèmeìwto ùar épì tìn pétrán.

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

Mt 7:26 kai pás o àkouówn mou tòús lógous tòútous kai mì poiówn αὐτοὺς ὡμοιώθηται ἀνδρὶ múrφ, ðtis ðikodòmìsen αὐτοῦ tìn oikìan épì tìn ἄμμον.

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

Mt 7:27 kai kateβh ò ὅρωκα καί ἡλάθων οἱ ποταμοί καί ἔπνευσαν οἱ ἄνεμοι καί προσέκοψαν τῇ oikía èkeíni, kai èpesean, kai ἦν ἡ πτώοις αὐτῆς μεγάλη.

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

Mt 7:28 Kαὶ ἐγένετο ὅτε ἔτελεσαν ὁ Ἰησοῦς τῶν τόρησαν τούτους ἐξεπλήσσοντο οἱ δόχλαι ἐπὶ τῇ διάδακτῳ 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 διδάκτων αὐτοὺς ως ἐξούσιον ἔχων καὶ ύψω 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 ἵδεις προσέλθων προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλης δύνασαι με καθαρίσαι.

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

Mt 8:3 καὶ ἐκείνης τῆς χείρας ἠψατο αὐτῷ λέγων, θέλω, καθαρίσθητι καὶ εὐθεῖας ἐκκαθαρίσῃ 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, Ὑπὲρ μηδενείς ἄλλα ὑπαγε σεαυτόν δείξον τῷ ίρεῖ, καὶ προσένεγκον τὸ δώρον ὁ προσέταξεν Μωυσῆς, εἰς μαρτύριον αὐτοῦ.

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

The Faith of the Centurion

Mt 8:5 Ἐισελθόντος δὲ αὐτοῦ εἰς Καφαρναοῦν προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτόν

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 σκυλιᾷ παραλυτικός, δεινῶς βασανιζόμενος.

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

Mt 8:7 καὶ λέγει αὐτῷ, Ἐγὼ ἔλθων θεραπεύσω αὐτόν.

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

Mt 8:8 καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἐρώτησεν, Κύριε, οὐκ εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

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

Mt 8:9 καὶ γὰρ ἐγὼ ἀνθρώπος εἰμὶ ὑπὸ ἐξουσίαν, ἔχων ύπ’ ἐμαυτόν στρατιῶτας, καὶ λέγω τοῦτο, Πορεύθητι, καὶ πορεύεται, καὶ ἀλλω, 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 ἐθαύμασεν καὶ εἶπεν τοῖς ἄκολουθοῖς, Αὕτη λέγω υμῖν, παρ’ οὐδενὶ τοσοῦτον πίστιν ἔν τῷ Ἰσραήλ εὕρων.

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

Mt 8:11 λέγω δὲ υμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἠξούσιοι καὶ ἀνακληθῆσουν μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·

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

Mt 8:12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβιβάζουσιν εἰς τὸ σκότος τὸ ἐξωτερικὸν ἐκεῖ ἔσται ὁ κλαυθμός καὶ ἡ βρυγμός τῶν ὁδόντων.

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 καὶ ἐίπεν ὁ Ἰησοῦς τῷ ἐκατοντάρχῃ, ὃς ἐπίστευσας γεννηθήτω σοι. καὶ ἰάθη 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 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέουσαν.

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

Mt 8:15 καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετὸς· καὶ ἦγερθη 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 προσήνηγαν αὐτῷ δαιμονιζομένους πολλοὺς καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθέραπευσεν.

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 ὅπως πληρώθη τὸ βήθην διὰ Ἰησοῦν τοῦ προφήτου λέγοντος, Ἀυτὸς τὰς ἀσθενείας ἠμῶν ἐλαβέν καὶ τὰς νόσους ἐβάστασεν.

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

The Cost of Following Jesus

Mt 8:18 ἗δῶν δὲ ὁ Ἰησοῦς ὄχλον περί αὐτῶν 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 ἐὰν ἀπέρχῃ.

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

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἰ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ ὀφρανοῦ κατασκηνώσεις, ὅ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἐχει ποι τὴν κεφαλὴν κλίνην.

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 ἐήτερος δὲ τῶν μαθητῶν [αὐτοῦ] εἶπεν αὐτῷ, Κύριε, ἐπιτρέψον μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.

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

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

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

Jesus Calms the Storm

Mt 8:23 Καὶ ἐμβάντα αὐτῷ εἰς [τὸ] πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

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

Mt 8:24 καὶ ἰδοὺ σεισμός μέγας ἐγένετο ἐν τῇ βαλάσσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.

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

67 8:17 Isaiah 53:4
68 8:21 Another, different kind of man; that is, not another scribe, but another of a different kind.
Mt 8:25 καὶ προσελθόντες ἦγειραν αὐτὸν λέγοντες, Κύριε, σώσον, ἀπολλύμεθα.

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

Mt 8:26 καὶ λέγει αὐτοῖς, Τι δειλιά ἦστε, ὁλιγόπιστοι; τότε ἐγέρθησιν ἐπιτίμησαν τοὺς ἀνέμους καὶ τὴν βαλάνσια, καὶ ἔγενετο γαλάζη μεγάλη.

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

Mt 8:27 οἱ δὲ ἄνθρωποι ἐθαμάσαν λέγοντες, Ποταπός ἦστε ὦτος ὑμῖν καὶ οἱ ἄνεμοι καὶ ηθάλασσα αὐτῶν ὑπακούσωσιν;

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

The Legion of Demons Near Gadara

Mt 8:28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλέπιοι λιῶν, ὡσε μὴ ἴσχυεν τινὰ παρέλθειν διὰ τῆς ὅδου ἐκείνης.

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

Mt 8:29 καὶ ἴδου ἐκραζαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ; ἡλθες ὡδε πρὸ καιροῦ βασανίσας ἡμᾶς;

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

Mt 8:30 οἱ δὲ μαρφάν ἀπὸ αὐτῶν ἄγελη χοίρων πολλῶν βοσκομένη.

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

Mt 8:31 οἱ δὲ δαιμονεὶς παρεκάλουν αὐτῶν λέγοντες, Εἰ ἕκβαλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἄγελλην τῶν χοίρων.

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

Mt 8:32 καὶ εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἴδου ὠρμησεν πᾶσα ἡ ἄγελλη κατὰ τὸ κρημνοῦ εἰς τὴν ἡλάθασαν, καὶ ἀπέβανον ἐν τοῖς ὄδασιν.

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

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

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

Mt 8:34 καὶ ἴδου πᾶσα ἡ πόλις ἐξηλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἴδοντες αὐτὸν παρεκάλεαν ὅπως μεταβῇ ἀπὸ τῶν όριῶν αὐτῶν.

34 And he called the whole town out to have a meeting with Jesus. And when they saw him they begged him that he would move out of their borders.

Chapter 9

Jesus Heals a Paralytic

Mt 9:1 Καὶ ἐμβάς εἰς πλοίον διεπέρασαν καὶ ἠλθεν εἰς τὴν ἱδίαν πόλιν.

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

Mt 9:2 καὶ ἴδον προσέφερον αὐτῷ παραλυτικόν ἐπὶ κλίνης βεβηλημένον. καὶ ἴδων ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τάκνουν ἀφιέντα σου αἱ ἁμαρτίαι.

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

69 8:29 27 θν Ἰησοῦ υἱὲ τοῦ θεοῦ ὡδε πρὸ καιροῦ βασανίσας ἡμᾶς ἐκ τῆς ὅδου ἐκείνης.
Mt 9:3 καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, ὦ τοῦ ἄνθρωπον ἐμπιστεύσατο.

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

Mt 9:4 καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, ἵνατι ἐνθυμεῖτο πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

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

Mt 9:5 τί γὰρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀριστείται σου αἱ ἀμαρτίαι, ἢ εἰπεῖν, Ἐγείρει καὶ περιπάτει;

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

Mt 9:6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ θεός τοῦ ἄνθρωπον ἐπὶ τῆς γῆς ἀμαρτωλοὶ ἀμαρτιῶς – τότε λέγει τῷ παραλυτικῷ, Ἐγείρεθες ἀρῶν σου τὴν κλίνην καὶ ὑπάγει εἰς τὸν οἶκόν 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 ἐγείρθησαν ἀπὸ τοῦ τοῖκον αὐτοῦ.

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

Mt 9:8 ἵδοντες δὲ οἱ ἰχθεὶς ἔφοβηθήσαν καὶ ἔδοξαν τὸν θεόν τὸν δόντα ἐξουσίαν 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 Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθημένον ἐπὶ τὸ τελωνίαν, Μαθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἀναταξάθηκεν 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 ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελωναὶ καὶ ἀμαρτωλοὶ ἔλθοντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

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

Mt 9:11 καὶ ἵδοντες οἱ Φαρισαίοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τῶν τῶν τελωνῶν καὶ ἀμαρτωλῶν ἐστὶν ὁ διδάσκαλος ὑμῶν;

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

70 ⁹⁴ txt καὶ εἰδὼς B Ε* Μ Π f 157 205 565 597 700 1079 1195 1424 1546 syrh arm geo1 Chrys WH NA25 SBL THGNT I εἰδὼς δὲ Θ syrg copa,meq geo1 καὶ ἱδον K C D E F G K L S U W X Δ Φ Ω Ξ 023 03 2 3 3 180 579 892 1006 1010 1071 1216 1230 1242 1243 1253 1292 1342 1365 1505 1646 2148 M Lect itaurb,c,d,f,fl,g,lj,q vg copbo Chrom Aug TR RP NA28 B I ἱδον δὲ N 240 244 itah syrgalmn Jer Spec I lac Ƥ⁴⁰ A H Y P Q 28 69. UBS commentary: 'A majority of the Committee preferred the reading ἵδον τοῖς μαθηταῖς αὐτοῦ because (a) the latter appears to be a correction of the former ("seeing another's thoughts seems to be a less appropriate expression than "knowing" them), and (b) ἱδον, which corresponds to the statement in ver. 2, was more likely to be altered to ἵδον through recollection of ἐπαγωγος in the parallel accounts (Mk 2.8 and Lk 5.22) than vice versa..." Dirk Jongkind: "Both ἱδον and ἵδον have sufficient attestation to consider them seriously. Given how close the two forms are (same length, both starting with /i/), the question becomes if there are transcriptional reasons why one would morph into the other? The previous sentence starts with καὶ ἱδον, which seems a reasonable source of influence to change the form from ἵδον to ἱδον. Both parallel passages in Mk and Lk read ἐπαγωγος, a verb of mental awareness, as is ἵδον. I don't think that similarity between ἵδον and ἐπαγωγος is strong enough to cause a change from ἱδον to ἵδον, but it is near enough to see that Mt simply tells the story with ἵδον instead of ἤπαγωγος."

71 ⁹¹ Τὸ τελοναία 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 people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the "tax" was a tribute forced upon the conquered by the conqueror, the collectors of the tribute were personal reminders to the populace that they, the givers of the tribute, were conquered serfs. Hence the collectors of the tribute were particularly hated and despised as a class. They were pre-judged to be both embezellers, and traitors or collaborators with the occupying foreign power.
Mt 9:12 ὁ δὲ ἄκουσας εἶπεν, ὦ χριέαν ἔχουσιν οἱ ἱερεῖς τε ἰατροῦ ἀλλʼ οἱ κακῶς ἔχοντες.
12But he heard, and said, "The healthy have no need of a doctor, but only those who have something bad do.

Mt 9:13 πορεύθηκεν δὲ μάθητε τί ἐστιν, ἢ ἔλεος θέλω καί ὦ θυσίαν· ὦ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἄμαρτωλούς εἰς μετάνοιαν.
13But go learn what this means: 'I desire mercy and not sacrifice.'

14Then the disciples of John came to him, saying, "Why is it we and the Pharisees are fasting, but your disciples are not fasting?"

Mt 9:15 καὶ ἐπίστευσαν τοὺς μαθητές του Ἰωάννου λέγοντες, Τίς ἔχει σπώδησιν πολλὰ, οἱ δὲ μαθηταὶ σου οὐ σπωδοῦσιν;
15And Jesus said to them, "Are the members of the bridegroom's party able to mourn while the bridegroom is with them? But days will come when the righteous, but sinners, will fast.

Mt 9:16 οὐδεὶς δὲ ἐπιβάλλει ἐπιβλήμα βάκους ἀγνόφου ἐπὶ ιματίων παλαιών· αἰρέω γάρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ιματίου, καὶ χείρον σχίσμα γίνεται.
16Now no one puts a patch of unshrunk cloth onto an old garment. For the patch of it tears away from the garment, and a worse tear results.

Mt 9:17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἁγικοὺς παλαιοὺς· εἰ δὲ μήγε, ἰδόντας οἱ ἁγιοί· αὐτοὶ ἐπί ιματίων τοῦ ἁγίου, καὶ ἁμφότεροι συντριβόνται.
17Neither do they put new wine into old wineskins. Otherwise, the wineskins will burst, the wine will spill out, and the wineskins will be ruined. Rather, they put new wine into new wineskins, and both are preserved."

A Dead Damsel and a Sick Woman

Mt 9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἵδον ἄρχων εἰς ἐλθέων προσεκύνει αὐτῶ λέγων ὅτι Ἡ θυγάτηρ μου ἤρθεν ἐπειδὴ ἄλλα ἐλθὼν ἐπίθετη τὴν χειρα σου ἐπὶ αὐτῆς, καὶ ἔσται.
18While he was speaking these things to them, behold a certain ruler came, prostrating himself to him, saying, "My daughter has just now died. But come and put your hand on her and she will revive."

Mt 9:19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἤρισκόλοθησαν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.
19And getting up Jesus followed him, including his disciples.

Mt 9:20 Καὶ ἴδον γυνήν αἰμορροούσα δώδεκα ἐπὶ προσελθοῦσα ὁμοθεν ἤψατο τοῦ κραπέδου τοῦ ιματίου αὐτοῦ·
20And behold a woman suffering a twelve year flow of blood came up behind and touched the tassel23 of his cloak.

Mt 9:21 ἐλεγεν γάρ ἐν ἐαυτῇ, ἔχειν μόνον ἠψωμαι τοῦ ιματίου αὐτοῦ σωθήσωμαι.
21For she was saying to herself, "If I only touch his cloak, I will be healed."

Mt 9:22 ο δὲ Ἰησοῦς στραφεὶς καὶ ἴδον αὐτὴν εἶπεν, Θάρσοι, θύγατερ· ἢ πίστες σου σῶσκες σε. καὶ ἐσώθη γυνή ἀπὸ τῆς ὕμνης ἔκεινης.
22And Jesus turning and seeing her said, "Take heart, daughter, your faith has healed you."

And the woman was healed from that time on

72 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 Kai ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἀρχοντος καὶ ἰδὼν τοὺς αὐλητάς καὶ τὸν ὄχλον θορυβούμενον

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

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

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

Mt 9:25 δὲ δὲ ἔξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἤγέρθη τὸ κοράσιον.

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

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

And this news went out into all that region.

Jesus Heals the Blind and Mute


And as Jesus went on from there, two blind men followed him, crying out and saying, “Have mercy on us, O Son of David!”

Mt 9:28 ἔλθοντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τούτο ποιῆσαι; λέγουσιν αὐτῷ, Ναί, κύριε.

And when he had come into the house, the blind men came to him, and Jesus says to them, “Do you believe that I am able to do this?” They say to him, “Yes, Lord.”

Mt 9:29 τότε ἡμῖν τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.

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

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

And when the demon was expelled, the mute spoke. The crowd was amazed, and said, “See that no one knows about this.”

Mt 9:31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτοῦ ἐν ὅλῃ τῇ γῇ ἐκείνῃ.

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

Mt 9:32 Αὐτῶν δὲ ἐξερχομένων ἱδοὺ προσήνεγκαν αὐτῷ ἀνθρώπον κωφὸν δαιμονιζόμενον

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

Mt 9:33 καὶ ἐκβλήθησεν τοῦ δαιμόνιον ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, Ὑπέστησεν ἐφάνη οὕτως ἐν τῷ Ἰσραήλ.

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

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

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

The Workers Are Few

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

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

Mt 9:36 Ἡδον ὑμῶν δὲ τοὺς ὀχλοὺς ἐσπλαγχνισθῆ περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὦσει πρῶτα μὴ ἔχοντα ποιμένα.

And when he saw the crowds, he was moved with compassion for them, because they were like sheep without a shepherd: harried and laid down in resignation.
Mt 9:37 ἔλεγεν τοῖς μαθηταῖς αὐτοῦ, ὃ μὲν θερισμός πολύς, οἱ δὲ ἐργάται ὀλίγοι·

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

Mt 9:38 δεῖ δὲ ὑμῖν στείραν τοῦ κυρίου τοῦ θερισμοῦ ὡς ἑκάστη ἐργάταις εἰς τὸν θερισμὸν αὐτοῦ.

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

Chapter 10

Jesus Sends Out the Twelve

Mt 10:1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἐδώκεν αὐτοῖς ἑξοσύναν πνευμάτων ἀκαθάρτων ὡστε ἐκβάλλειν αὐτά καὶ θεραπεύειν πᾶσιν νόσοιν καὶ πᾶσιν μαλακίαν.

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

Mt 10:2 Τὸν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἐστίν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ,

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

Mt 10:3 Φιλίππου καὶ Βαρθολομαίου, Θωμᾶς καὶ Μαθαών οἱ τελώνις, Ἰάκωβος ο τοῦ Ἀλφαίου καὶ Καθαδάιος,

3Philip and Bartholomew; Thomas and Matthew the revenue agent; James son⁷⁴ of Alphaeus and Thaddaeus;

Mt 10:4 Σίμων ο Καναναῖος καὶ Ιούδας ο Ἰσκαρίωτης ο καὶ παραδοὺς αὐτῶν.

4Simon from Cana⁷⁵ and Judas of Kerioth,⁷⁶ the one who also betrayed him.

Mt 10:5 Τοῦτον τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγέλας αὐτοῖς λέγων, Εἰς δὸν ἔθνον μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε·

5These Twelve Jesus sent out, giving orders to them, saying: ‘Do not go down a Gentile road, and do not enter a town of Samaritans.

Mt 10:6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολυόλοτα οἰκίου Ἰσραήλ.

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

Mt 10:7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἡγγικεν ἡ βασιλεία τῶν ὦν ὑπάρχειν.

7And as you go, preach saying: ‘The kingdom of heaven has drawn near.’

Mt 10:8 ἀνθενοῦντας θεραπεύετε, νεκροὺς ἑγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἑκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν δότε.

8Heal the sick, raise the dead,⁷⁷ cleanse the lepers, drive out the demons. Freely you have received; freely give.

⁷⁴ 103 Or brother
⁷⁵ 104a txt καναναίος B C (D) L N f 1 33 892 lat cop⁴⁸⁸ TG SBL NA28 / [/] I καναναίος N E F K M U W Γ Δ Θ Π Φ f 1 3 28 157 346 565 579 700 788 1071 1424 2211 TR RP L ἤ C A H P Q Γ 69. BDAG: “Καναναίος, ου, ὁ ἐκ Κανα, Καναναὶ. Acc. to Strabo 14, 5, 14 one of the two Stoics named Athenodorus received this name to distinguish him from the other Ath.; ἀπὸ κόμης τινὸς (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible Καναναῖος with this term.” Under Κανα it says the home of, “according to many, also of Simon, Mt 10:4 (s. Καναναῖος). – Heinz Noetzel, Christus und Dionysus 60. – EDNT.BBH II 926. M-M.” Note that the Textus Receptus and KJV read Zealot in Luke 6:15 and Acts 1:13. And Jesus said he came only to the lost sheep of Israel, and in 10:5 right here one verse later, he tells the twelve to only go to the lost sheep of Israel, so very unlikely Jesus would have a Gentile as one of the 12, whose name is on one of the two Stoics named Athenodorus received this name to distinguish him.

⁷⁶ 103 Or brother
⁷⁷ 103 Or brother
⁷⁸ 104c This man’s name is usually written Judas Iscariot. “Iscariot” is probably from the Hebrew words הִירֶךְ יַרְעֵה, 'is qariyoth, Ish Qerioth, which mean a man from Kerioth. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
Mt 10:9 Μὴ κτήσηθες χρυσὸν μηδὲ ἀργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,
9-Pack neither gold nor silver nor copper in your belts,
Mt 10:10 μὴ πίπαρι: εἰς ὠδὸν μηδὲ δύο χιτῶνας μηδὲ ὑπόδηματα μηδὲ ράβδουν· ἀξίος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.
10-neither a bag for the trip, nor two tunics, nor sandals, nor staffs; for the worker is worthy of his food.
Mt 10:11 εἰς ἣν δὲ ἀπὸ πόλιν ἢ κώμην εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἀξίος ἦστιν· κάκει μεῖνατε ἦς ἢν ἐξέλθητε.
11-And whatever town or village you enter, find out who in it is worthy, and stay there until you leave.
Mt 10:12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτὴν·
12-But when entering the house, greet it.
Mt 10:13 καὶ ἐὰν μὲν ἡ ὀικία ἀξία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ’ αὐτήν· εὰν δὲ μὴ ἡ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.
13-And if indeed the house is worthy, let your peace arrive upon it. But if it is not worthy, let your peace return to you.
Mt 10:14 καὶ ὃς ἄν δὲ ἡ μὴ ἐξείχθη ὑμᾶς μηδὲ ἄκοψις τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἐξ ὑμία τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκπιστολάξατε τὸν κοινοτόν [ἐκ] τῶν ποδῶν ὑμῶν.
14-And whoever does not receive you or listen to your words, go outside that house or town and shake the dust off your feet.
Mt 10:15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῆ Σωδόμων καὶ Γομόρρων ἐν ἡμέρα κρίσεως ἢ τῇ πόλει ἐκείνῃ.
15-“Truly I tell you, on the day of judgment it will be more bearable for the land of Sodom and the land of Gomorrah, than for that town.
Mt 10:16 ἵδοι ἔγω ἀποστέλλω ὑμᾶς ώς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ώς οἱ δόρεις καὶ ἄκεραίοι ώς οἱ περιπατεῖ.
16-“Behold, I am sending you out like sheep in the midst of wolves. Be shrewd as snakes therefore, yet innocent as doves.
Mt 10:17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνεδρία, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·
17-Be on your guard against people. For they will hand you over to councils, and they will flog you in their synagogues.
Mt 10:18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλείς ἀχθήσεσθε ἐνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἐθνοῖς.
18-And also before governors and kings you will be brought, because of me, to be a testimony to them and to the nations.
Mt 10:19 ὅταν δὲ παραδώσων ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὄρᾳ τί λαλήσητε·
19-But when they arrest you, do not worry how or what you might say. For it will be given to you at that hour what you should say;
Mt 10:20 οúsqueda ὑμῶν ἢ τί λαλοῦντες ἀλλὰ τὸ πενείμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
20-because you are not the ones speaking, but the Spirit of your Father is the one speaking, through you.
Mt 10:21 παραδώσω σε δὲ ἄδελφος ἄδελφον εἰς θάνατον καὶ πατὴρ τέκνων, καὶ ἑπαναστήσονται τέκνα ἐπὶ γονέως καὶ μαθητῶς συναιτοῦσιν αὐτοῦς.
21-And brother will betray brother to death, and a father a child; and children will rise up against parents and put them to death.
Mt 10:22 and ἐσοθέσει μισούμενοι ὑπὸ πάντων διά τὸ ὄνομά μου—ὅ ὁ δὲ ὑπομένει ἐὰς τέλος οὕτως σωζήσεται.

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

Mt 10:23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτη, φεύγετε εἰς τὴν ἐτέραν ὁμίαν γάρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραήλ ἐως [ἄν] ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

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

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

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

Mt 10:25 ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ, εἰ τὸν οἰκοδεσπότην Βααλζεβοῦλ ἐπέκαλέσαν, πόσω μάλλον τοὺς ὀἰκιακοὺς αὐτοῦ.

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

Mt 10:26 Μὴ οὖν φοβηθῆτε αὐτούς· οὔδὲν γάρ ἐστὶν κεκαλυμμένον ὁ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν οὐ γνωσθήσεται.

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

Mt 10:27 δὲ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ δ ἐὰς τὸ ὦς ἀκούετε, κηρύξατε ἐπὶ τῶν δωμάτων.

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

Mt 10:28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείναν· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεννήσει.

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

Mt 10:29 οὐ χρὶ δόο στερουθία ἀσοφίαν πωλεῖται· καὶ ἐὰς οὖν οὐ πεσεῖται ἐπὶ τὴν γῆν ἂνευ τοῦ πατρὸς ὑμῶν.

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

\(^{78}\) \(10:22\) or perhaps, "rescued"

\(^{79}\) \(10:23\) \textit{txt} ἐτέραν Κ Β Ζ Κ 32 365 333 423 492 527=719 822 892 900 935 936 1020 1192 1227 1253 1289 1424 1532 1541 1602 2147 2372 1813 Origen\(^{8/1}\) Peter-Alexandria Athanasius Apostolic Constitutions\(^{ms}\) Chrysostom\(^{om}\) Socrates\(^{8}\) Cyril Theodoret NA27 (C) \(\dot{7}\) ἄλλην C E F G N X Δ Σ Φ 28 157 180 372 579 597 700 1006 1010 1071 1243 1292 1342 1505 2737 Lect Clement Origin\(^{ms}\) Basil Apostolic Constitutions Socrates\(^{55}\) TR HF RP I \textit{either} ἐτέραν or ἄλλην 1τουρ.ε,fl vg syrr.h copa\(^{5,6,8}\) arm eth geo slav Ambrose Jerome Augustine \(\dot{7}\) ἄλλην, ὅταν δὲ ἐν τῇ ἄλλῃ διώκοισίν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην D 0171\(^{id}\) (ιτb,k) Tatian \(\dot{1}\) ἄλλην, κἂν ἐκ ταύτης διώκοσίν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην 565 2145ε ἄλλην, κἂν ἐκ ταύτης διώκοσίν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην (L ἐκδιώκοσιν) Θ 163 247 (Origen\(^{1/7}\)) 934 1193 1229 1314 1353ε 1678 2118 2660 2701\(^{ε}\) 1726 \(\dot{1}\) ἐτέραν κἂν ἐκ ταύτης διώκοοσίν ὑμᾶς, φεύγετε εἰς τὴν ἄλλην f\(^{3}\) 22 23 134 188 205 346 375 788 (828) 1166 1595 Or I \textit{either} ἐτέραν...ἄλλην or vice versa, or ἄλλην...ἄλλην ita,b,ff\(^{1/2}\),g\(^{a}\) (vgms) syrr D iassaron Petilianus I lac Φ\(^{4}\) A H P 69 syr.\(^{9}\) Regarding the construction τὴν ἐτέραν here, the presence of the article is said by DeBrunner in BDF \(306(2)\) to be "surprising." He goes on, "It probably means 'the next' is peculiar." By this I take him to mean, 'go to the next town, provided it is a different, previously unvisited town.'

\(^{80}\) \(10:25\) \textit{txt} Βααλζεβοῦλ (Φ\(^{110}\)) C Κ M N U W Y Δ Θ Π Φ f\(^{13}\) 2 28 33 124 157 346 565 579 700 788 1071 1424 1532 it syrb copa\(^{2,3}\) Cyprian TR HF RP NA27 (C) Βααλζεβοῦλ D L Βααλζεβοῦλ Κ Β pc I Beezehubb \(\textit{iv}(\textit{m})\) vg syr C KJV Φ\(^{35}\) A H P 69. The spelling Βααλζεβοῦλ would represent the Hebrew בַּהא הַזֹּעל - ὑπὸ τοῦ ἄνθρωπον as found in II Kings 1:2, and means "Baal (Lord) of files."

The spelling Beelzeboul - Βααλζεβοῦλ - 'baal zahul would mean "lord of filth." 'Ba'al' means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Later the name Baalzelbes became associated with the Aramaic Beeldeba, 'enemy.' The conflation of 'Ba'alzehub and Beeldeba, as 'Beelzebub,' came to be a name for Satan.

\(^{81}\) \(10:29\) Literally, "an assarion," which was a little fragment of brass coin. It was a saying or expression, not meant to be exact, which means "a pittance, 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 half-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
Mt 10:30 ὑμῶν δὲ καὶ αἱ τρίχαι τῆς κεφαλῆς πᾶσαι ἡριθθημέναι εἰσίν.

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

Mt 10:31 μη ὀν φοβεῖσθε· πολλῶν στροφῶν διαφέρετε ὑμεῖς.

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

Mt 10:32 Πάς ὁς ὕστερ ὁμιλοῦσθαι ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμιλοῦσθαι κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς·

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

Mt 10:33 ὅστις δ᾿ ἀρνήσεται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσεσθαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.

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

Mt 10:34 Μῆ νομίσητε ὅτι ἠλθὼν βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἠλθὼν 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 ἠλθὼν γὰρ διήκασαι ἀνθρώπον κατὰ τοῦ πατρός αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρός αὐτῆς καὶ νῦμην κατὰ τῆς πενθερᾶς αὐτῆς,

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

Mt 10:36 καὶ ἔχθροι τοῦ ἀνθρώπου οἱ οἴκικοι 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 δίκιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου δίκιος;

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 σαιρόν αὐτοῦ καὶ ἀκολουθεῖ ὁπίσω μου, οὐκ ἔστιν μου δίκιος.

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

Mt 10:39 ὁ εὐρών τὴν ψυχήν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχήν αὐτοῦ ἐνεκεν ἐμοῦ εὑρήσει αὐτήν.

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 ἀποστειλαντά με.

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

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

Mt 10:42 καὶ ὃς ἂν ποτίσῃ ἑαυτὸς ψυχοῦ κληρὸν μισθὸν εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

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

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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 plating!

82 **10:36** Micah 7:6
Chapter 11

Jesus and John the Baptist

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

The quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

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

And when John was hearing in prison about the works of Christ, he, sending word through his disciples, Mt 11:3 εἶπεν αὐτῷ, Ἔτσι ὁ ἐρχόμενος ἦν ἄτερον προσδοκῶμεν;

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

Mt 11:4 καὶ ἀποκρίθη εἰς Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγέλλατε Ἰωάννη ἃ ἀκούσετε καὶ βλέπετε:

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

Mt 11:5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούσουσιν, καὶ νεκροὶ ἐγέρονται καὶ πτωχοὶ εὐαγγελίζονται.

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

Mt 11:6 καὶ μακάριος ἄνθρωπος ἔστιν διὸ ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

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

Mt 11:7 Τούτων δὲ πορευομένων ἤρατο ὁ Ἰησοῦς λέγειν τοῖς ὀχλοῖς περί Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἡμέραν θεάσασθαί; κάλαμον ὕπο ἀνέμου σαλευόμενον;

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

Mt 11:8 ἄλλα τί ἐξήλθατε ἰδεῖν; ἀνθρωπὸν ἐν μαλακοὶ ἡμιφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς τοῖς νεκροῖς τῶν βασιλέων εἰσίν.

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

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

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

Mt 11:10 οὕτως ἔστιν περὶ οὗ γέγραπται, ἰδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὡς κατασκευάσαι τὴν ὄδον σου ἐμπροσθὲν σου.

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

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; 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

84 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.
Mt 11:11 ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων ἵωάννου τοῦ βαπτιστοῦ· ὥσ ἔ δικότερος ἐν τῇ βασελείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἔστιν.

13Truly 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 ἵωάννου τοῦ βαπτιστοῦ ἔως ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀπάθουσιν αὐτίν.

12And from the days of John the Baptist until now, the kingdom of heaven has been aggressively advancing, and the aggressive are seizing it.\textsuperscript{85}

Mt 11:13 πάντες γὰρ οἱ προφητεύοντες καὶ ὁ νόμος ἵωάννου ἐπροφητεύουσαν

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

Mt 11:14 καὶ εἶ θέλετε δέξασθαι, αὐτὸς ἔστιν Ἡλλάς ὁ μέλλων ἐρχεσθαι.

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

Mt 11:15 δὲ ἐξῶν ὅτα ἀκοὐσέω.

15Let the one who has ears, hear.”

Mt 11:16 Τίν τε ὁ ὁμοίωσεν τὴν γενεάν ταύτην; ὅμοια ἐστὶν παιδίως καθήμενοι ἐν ταῖς ἄγοραις ἃ προσφέροντον τοῖς ἔτεροις

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

Mt 11:17 ἔργουσιν, Ἡλλάμημεν ὑμῖν καὶ οὐκ ἠρχήσασθε ἐρημήσασθε καὶ οὐκ ἐκόψασθε.

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

Mt 11:18 ἔλθην γὰρ ἵωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει.

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

Mt 11:19 ἔλθην ὁ υἱὸς τοῦ ἄνθρωπον ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἰδον ἄνθρωπος φάγος καὶ σοφός, τελευνὸς, φίλος καὶ ἀμαρτωλός. καὶ ἐκδικαίωθη ἡ σοφία ἀπὸ τῶν ἐργῶν αὐτίς.

19The Son of Man came eating and drinking, and they say, ‘Behold a glutton and a wine, a friend of revenue agents and sinners.’ Well, wisdom is vindicated by her works.”\textsuperscript{86}

\textsuperscript{85} Mt 11:12 The Greek verb translated "aggressively advancing" is βιάζω, but also possibly the deponent βιαζόμαν. The Greek substantive translated "the aggressive" is βαρνηστός, 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. His impression is that, just as it was such a strong, tough man pushing the kingdom forward, so it also 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

\textsuperscript{86} Mt 11:19 Ext ἀπὸ τῶν ἐργῶν αὐτίς N B* W syr copaeu, bo slavmss Hiermss (Apollinaris); mss. acc. to Jerome NA27 [B] ἀπὸ πάντων τῶν ἐργῶν 124 346 788 pc ἀπὸ τῶν τέκνων αὐτίς B* C D E F G K L N Δ Θ Π Σ Φ F1 22 28 33 157 174 180 205 565 579 597 700 892 1009 1006 1010 1071 1079 1195 1216 1230 1242 1243 1253 1292 1344 1346 1354 1425 1546 1646 2148 2174 Lect ἀπὸ τῶν τέκνων αὐτίς B E G L F1 g38 g231 g145 g216 g232 g129 v g syr c, bo c, h g, copam, ms, arm (eth) geo slavmss goth Origen Epiphanius Chrysostom; Hilary Ambrose Jerome Augustine TR HF RP ἀπὸ πάντων τῶν τέκνων αὐτίς 165 1536 2290 ἀπὸ πάντων τῶν τέκνων αὐτίς 13 346 543 826 828 983 (th ab omnibus filis suis) ἀπὸ τῶν τέκνων αὐτίς πάντων 2680 950 pc ἀπὸ ἐργῶν κατὰ σοφίαν ἐπιτελουμένων δικαιοῦται μᾶλλον ἢ ἀπὸ λόγων σοφία 1507 (acc. to Willker) ἡ λαξινή Ψ 49 A H 69
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:
Mt 11:21 Oδαί σοι, Χοραζέα, Βηθσαϊδα: ὅτι εἴ ἐν Τύρῳ καὶ Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν υμῖν, πάλαι ἂν ἐν ἁγίῳ καὶ σποδῷ μετένοησαν.

20Then he began to denounce the cities in which most of his miracles had occurred, because they had not repented:
Mt 11:22 Πλὴν λέγω υμῖν, Τύρῳ καὶ Σιδώνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἡ σοφία.

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 11:23 Καὶ οὕς, Καραφαναοῦ, μὴ ἐως οὐφανοῦ ψυωθήσῃ; ἐως ἄδου καταβήσῃ, ὅτι εἴ ἐν Σοδόμῳς ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἐμείναι ἃν μέχρι τῆς σήμερον.

22And you, Capernaum, will you be exalted up to heaven? No, you will sink as far as Hades.

Mt 11:24 Πλὴν λέγω υμῖν ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἡ σοφία.

23Regardless, I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.

Mt 11:25 Ἐν ἑκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, ἔξομολογοῦμαι σοί, πάτερ, κύριε τοῦ οὐφανοῦ καὶ τῆς γῆς, ὅτι ἐκρυφάς ταύτα ἀπὸ σοφῶν καὶ σωτήτων καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

24At 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 καὶ, ὁ πατήρ, ὅτι οὐτὸς εὐδοκία ἐγένετο ἐμπροσθέν σου.

25Yes, Father, for it was pleasing this way in your sight.

Mt 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἴ μή ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱός καὶ ὁ έαν βούληται ὁ υἱός ἀποκαλύψαι.

26All things have been handed over to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

Mt 11:28 Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ περιφυρισμένοι, κάγῳ ἀναπαύσω υμᾶς.

27Come to me, all you who are weary and burdened, and I will give you rest.

Mt 11:29 Ἀρατε τὸν ζηγόν μου ἑφ' υμᾶς καὶ μάθετε ἀπ' ἑμοῦ, ὅτι πρᾶξις εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρίσκετε ἀνάπαυσιν ταῖς ψυχαῖς υμῶν.

28Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.

Mt 11:30 Ο γὰρ ζηγός μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἔστιν.

29For my yoke is easy and my burden is light."

Footnotes:
20The readings with τάκνων are probably a harmonization to the Luke 7:35 parallel. The ones that add πάντων are even more harmonized. (Note: the standard shorthand f15 does not work here, because that family is divided here. Part of it are 13, 124, 174, 346, 543, 788, 826, 828, 983.)
Chapter 12

Lord of the Sabbath

Mt 12:1 Ἐν ἑκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤραντο τίλλειν στάγνας καὶ ἐσθίειν.

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

Mt 12:2 οἱ δὲ Φαρισαῖοι ἱδόντες εἶπαν αὐτῷ, Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν δ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

2 And when the Pharisees saw this, they said to him, “Look! Your disciples are doing what on a Sabbath is not permissible88 to do!”

Mt 12:3 ὁ δὲ εἶπεν αὐτοῖς, ὦκ ἄνεγνωτε τί ἐποίησεν Δαυὶ δ οτε ἐπείνασεν καὶ οὶ μετ’ αὐτοῦ;

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

Mt 12:4 πῶς εἰσήλθεν εἰς τὸν θεόν καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, δ οὐκ ἔξον ἐν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ’ αὐτοῦ, εἶ μή τοῖς ἱερεῖσιν μόνοις;

4 How he entered the house of God, and the loaves of offering he ate, which for him was not permissible to eat, neither for those with him, but only for the priests?

Mt 12:5 ἢ οὐκ ἄνεγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοι εἰσίν;

5 Or haven’t you read in the Torah that on the Sabbath the priests can, in the temple, desecrate the Sabbath, and yet are innocent?

Mt 12:6 λέγω δὲ ὅτι τοῦ ἱεροῦ μετξόν ἔστιν ὁ δέ.

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

Mt 12:7 εἰ δὲ ἐγνώκειτε τί ἐστιν, Ἔλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους.

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

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

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

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

9 And going on from that place, he went into their synagogue, Mt 12:10 καὶ ἦν ἄνθρωπος χείρα ἐξών ἤραν· καὶ ἐπηρώτησαν αὐτόν λέγοντες, Εἴ ἐξεστιν τοῖς σάββασιν θεραπεύσαι; ἢν κατηγορήσωσιν αὐτοῦ.

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

87 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 ἐξοσιως, 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 ó δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἐν, καὶ ἕαν ἐμπέσῃ τούτῳ τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἔγερεί;  
11Then he said to them, “Is there anyone among you who, if he has one sheep, and it falls into a pit on the Sabbath, will not take hold of it and lift?  
Mt 12:12 καὶ ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.  
12And how much more valuable is a human being than a sheep! Therefore, it is permissible to do good on the Sabbath.”  
Mt 12:13 τότε λέγει τῷ ἄνθρωπῳ, “Ἐκτείνον σου τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ύγιὴς ὡς ἢ ἄλλη.  
13Then he says to the man, “Stretch out your hand.” So he stretched it out, and it was restored, just as sound as the other.  
Mt 12:14 ἔξελθοντες δὲ οἱ Φαρισαῖοι συμβούλιον ἐλαβον κατ’ αὐτοῦ ὡς αὐτὸν ἀπολέσωσιν.  
14And the Pharisees went out and began to plot against him, as to how they might kill him.

Crowds Follow Jesus  
Mt 12:15 Ὄ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἡκολούθησαν αὐτῷ πολλοί, καὶ ἐθέράπευσον αὐτοὺς πάντας,  
15But being aware of this, Jesus departed from there, and many crowds followed him, and he healed them all,  
Mt 12:16 καὶ ἐπέτιμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν  
16and ordered them not to make him manifest,  
Mt 12:17 ἦν πληρωθῇ τὸ ρήθην διὰ ἸΗΣΟΥΝ ΤΟΥ ΠΡΟΦΗΤΟΥ ΛΕΓΟΝΤΟΣ,  
17so that the thing spoken through the prophet Isaiah might be fulfilled, which says:  
Mt 12:18 ΙΘΟΥ ὁ παῖς μου ὁ νήμετος, ὁ ἀγαπητὸς μου εἰς ὅν εὐδόκησεν ἣ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ’ αὐτοῦ, καὶ κρίσιν τοῖς ἔθεσιν ἀπαγγελεί.  
18“Behold, my servant whom I have chosen, my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he will announce righteous judgment to the nations.  
Mt 12:19 οὐκ ἔρχεται οὐδὲ κραυγάσει, οὐδὲ ἄκουσε τις ἐν ταῖς πλατείαις τῆς φωνῆς αὐτοῦ.  
19He will not quarrel or cry out; nor will anyone hear his voice in the streets.  
Mt 12:20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφώμενον οὐ σβέσει, ἐως ἃν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.  
20A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads righteous judgment to victory.  
Mt 12:21 καὶ τὸ ὄνομάτι αὐτοῦ ἔθην ἐλπιοῦσιν.  
21And in his name the Gentiles will put their hope.”

Jesus and Baalzibbul  
Mt 12:22 Τότε προσηκεθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἔθεράπευσεν αὐτόν, ὡς τὸν κωφὸν λαλεῖν καὶ βλέπειν.  
22Then a demonized man who was blind and mute was brought to him, and he healed him so that the mute man spoke and saw.  
Mt 12:23 καὶ ἔξισαντο πάντες οἱ ὄχλοι καὶ ἔλεγον, ΜΗΤΙ οὗτος ἔστιν ο ὦς Δαυίδ;  
23And all the multitudes were astonished and said, “Could this be the Son of David?”  
Mt 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὔτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοῦ ἄρχοντι τῶν δαιμόνων.  
24But when the Pharisees heard this, they said, “Only by Ba’al-zibbul, the ruler of the demons, is this fellow driving out the demons.”

91 12:21 Isaiah 42:1-4  
92 12:23 The Traditions of the Elders and Pharisaic teaching declared that 3 steps were required in order to cast out a demon: 1, talk with demon, 2, find out its name, 3, cast it out by name. So then, they could not cast out a demon if the person or demon did not speak. Thus it was considered a sure sign of being the Messiah, if someone cast a demon out of a mute person.
Mt 12:25 εἰδώς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ᾿ ἐαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθείσα καθ᾿ ἐαυτῆς οὐ σταθήσεται.

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

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

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

Mt 12:27 καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ οὐιοί όμοι ἐν τίνι ἐκβάλλουσιν; διὰ τούτο αὐτοὶ κρίνει ἐσονται όμοι.

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

Mt 12:28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἃρα ἔφθασεν ἐφ᾿ ύμαις 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 σκεῦα αὐτοῦ ἀρπάσαι, ἕαν μὴ πρῶτον δησῃ τὸν ἱσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρράται.

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

Mt 12:30 ὃ μὴ ὄν μετ᾿ ἐμοῦ κατ᾿ ἐμοῦ ἔστην, καὶ ὃ μὴ συνάγῃς μετ᾿ ἐμοῦ σκορπίζει.

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

Mt 12:31 Διὰ τούτο λέγω ύμῖν, πᾶσα ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἢ δὲ τοῦ πνεύματος βλασφημία σύν 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 δὲ ἐὰν εἰπῇ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῶ· δὲ δὲ ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, σύν ἀφεθήσεται αὐτῷ οὕτε ἐν τούτῳ τῷ αἰῶνι οὐτε ἐν τῷ μέλλοντι.

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

Mt 12:33 Ἡ ποίησατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποίησατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐὰν γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

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


94 Mt 12:30 ἢ δὲ ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῶ· δὲ δὲ ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, σύν ἀφεθήσεται αὐτῷ οὕτε ἐν τούτῳ τῷ αἰῶνι οὐτε ἐν τῷ μέλλοντι.

95 Mt 12:31 Διὰ τούτο λέγω ύμῖν, πᾶσα ἀμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἢ δὲ τοῦ πνεύματος βλασφημία σύν ἀφεθήσεται.
Mt 12:34 You spawn of vipers, how are you able to speak good things, since you are evil? For out of the abundance of the heart the mouth speaks.

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

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

Mt 12:37 For out of your words you will be justified, and out of your words you will be condemned.

The Sign of Jonah

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

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

Mt 12:40 For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth.

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

Mt 12:42 The Queen of the South will be resurrected at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behaved, something greater than Solomon is here.

Mt 12:43 'Then it says, 'I will return to my house from which I came.' And when it arrives, it finds the house standing empty, swept clean and put in order.

Mt 12:44 Then it goes and brings with it seven other spirits more evil than itself, and they enter inside 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 *Etī autōu lalównτos tois ὄχλοις ἵδού ἡ μήτηρ καὶ οἱ ἀδελφοὶ autōu eistēkeiaν ἐξω ἥητοντες autō lalównai.

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 ἔπειν δὲ τις autō, ἵδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐξω ἥητοκαν ζητεῦως σου lalównai.

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 ἄποκριτες εἶπεν τῷ λέγοντι autō, Τῆς ἔστιν 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 ἐκτείνας τὴν χεῖρα autō ἐπὶ τοὺς μαθητὰς autō εἶπεν, ἵδοϋ 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 δοσκέτις γὰρ ἐν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς autōs μου ἀδελφος καὶ ἀδελφῆ καὶ μήτηρ ἔστιν.

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

Chapter 13

The Parable of the Sower

Mt 13:1 Ἐν τῇ ἡμέρᾳ ἡκείνη ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τήν θάλασσαν’

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

Mt 13:2 καὶ συνήχθησαν πρὸς autōn ὄχλοι πωλλοί, ὡστε autōn eis plōión emvánta kathēsai, καὶ pās ὁ ὄχλος ἐπὶ τὸν αἰγιλαλὸn eistēkei.

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

Mt 13:3 καὶ ἐλάλησεν autōs polllā ἐν παραβολαῖς λέγων, ἵδοὺ 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 autōn ἐ πέρα τὴν οὐκ ἐπέσεν παρὰ τήν οὐκ, καὶ ἐλθόντα τὰ πετενία 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 ἐπέσεν ἐπὶ τὰ πετρῶδη ὅπου οὐκ εἶχαν γῆν πωλλήν, 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 ἦλιος δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τῷ 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 ἐπέσεν ἐπὶ τὰς ἄκανθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἐπνίξαν αὐτά.

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

Mt 13:8 ἄλλα δὲ ἐπέσεν ἐπὶ τὴν γῆν τὴν καλῆν καὶ ἐδίδου καρπὸν, δὲ μὲν ἐκατόν, δὲ δὲ ἐξήκοντα, δὲ ἐς τριάκοντα.

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

Mt 13:9 ὁ ἔχων ὃτα ἀκουέτω.

9Let the one who has ears, hear.”

96 Or possibly, “beside the row.” The way or road for seed is the row.
The Parable of the Sower Explained

Mt 13:10 καὶ προσελθόντες οἱ μαθηταί εἶπαν αὐτῷ, Διὰ τὸ ἐν παραβολαῖς λαλεῖς αὐτοῖς;

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


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

Mt 13:12 δότις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται ὡστε δὲ οὐκ ἔχει, καὶ δ ἔχει ἀφθησεται ἀπ’ αὐτοῦ.

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

Mt 13:13 διὰ τούτῳ ἐν παραβολαῖς αὐτοὺς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούοσιν οὐδὲ συνίσσονται.

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

Mt 13:14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαυ ό λέγουσα, Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴσπετε.

14 In them the prophecy of Isaiah is fulfilled, which says: ‘With an ear you will hear and never understand; and looking, you will see, and not at all perceive.

Mt 13:15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠς ἐν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμψαν· μήποτε ἴδωσιν τοὺς ὀφθαλμοὺς καὶ τοὺς ὠς ἤκουσαν καὶ τῇ καρδίᾳ συνόντος καὶ ἐπιστρέψωσιν, καὶ ἱάσομαι αὐτοὺς.

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

Mt 13:16 ὡμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὡτα ὡμῶν ὅτι ἀκούοσιν.

16 But blessed are your eyes because they see, and your ears, because they hear.

Mt 13:17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφητεῖς καὶ δίκαιοι ἔπεθυμήσαν ιδεῖν ἄν κλητε καὶ οὐκ εἶδαν, καὶ ἀκούσαν ἄν κλητε καὶ οὐκ ἤκουσαν.

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

Mt 13:18 Ἕμεις οὖν ἅκουσατε τὴν παραβολὴν τοῦ σπείραντος.

18 Hear then the parable of the sower: Mt 13:19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνίεντος, ἔρχεται ὁ πονηρός καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὕτως ἐστιν ὁ παρὰ τὴν θλίψιν σπαρεῖ.

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

Mt 13:20 δὲ ἐπὶ τὰ πετρώδη σπαρεῖ, οὕτως ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτὸν·

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

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

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 Mt 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, οὕτως ἔστιν ὁ τόν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος [τούτου] καὶ ἡ ἀπάτη τοῦ πλοῦτος συμπνίγει τὸν λόγον, καὶ ἀκαρπὸς γίνεται.

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

Mt 13:23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὕτως ἔστιν ὁ τόν λόγον ἀκούων καὶ συνιεῖ, ὡς ὁ καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἔκατον, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.

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

The Parable of the Look-alike Weeds

Mt 13:24 Ἀλλὰν παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὑμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων σπείραν καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

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

Mt 13:25 ἐν δὲ τῷ καθεύθειν τοὺς ἀνθρώπους ἦλθεν αὐτὸῦ ὁ ἔχθρος καὶ ἐπέσπευρεν ζιζάνια ἀνά μέσον τοῦ σπόρου καὶ ἀπήλθεν.

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

Mt 13:26 ὅτε δὲ ἐβλάστησεν ο χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

26And 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 οἶκοδεσποτοῦ ἐίπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἐποίησας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

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

Mt 13:28 ὁ δὲ ἔρχετο αὐτοῖς, ἔχθρος ἀνθρώπου τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, θέλεις οὖν ἀπελεύθερα κακῶς καὶ ἀπελαύνεις 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, οὐκ ἑλπίζω κακῶς καὶ ἀποκατατάσσω τὰ ζιζάνια ἐκριζώσας ἀμα αὐτοῖς τὸν σπόρον.

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

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

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

100 13:26 Greek: fruit
Mt 13:30 ἔφετε συναυξάνεσθαι ἀμφότερα ἐς τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἔρω τοῖς θερισταῖς. Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτά εἰς δέσμας πρὸς τὸ κατακάουσαι αὐτά, τόν δὲ σίτον συναγάγετε εἰς τὴν ἀποθήκην μου.

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

The Parables of the Mustard Seed and the Yeast

Mt 13:31 Ἀλλὰν παραβολὴν παρέδωκεν αὐτοῖς λέγων, Ὄμοια ἐστὶν ἡ βασιλεία τῶν ὦφανῶν κόκκων σινάπεως, ὅπερ ἐστὶν ἡ ἁγίους ἀνθρώπους. 31Another parable he put before them, and said, “The kingdom of heaven is like a mustard seed, which a person took and sowed in his garden,”

Mt 13:32 ὁ µικρὸτερον µὲν ἐστὶν πάντων τῶν σπερµάτων, ὡσεὶν δὲ αὐξηθῇ µείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τα πετεινα τοῦ ὦφανου καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

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

Mt 13:33 Ἀλλὰν παραβολὴν ἐλάλησαν αὐτοῖς· Ὄμοια ἐστιν ἡ βασιλεία τῶν ὦφανῶν ζῦμη, ὅπερ ἐστὶν ἡ λαβύρια γυνὴ ἐν τῷ κήπῳ κηρυσσον ὑμῖν τὰρ τρία ὡς ὁ ἐξωτικήθη ὄλων. 33He told them another parable: “The kingdom of heaven is like yeast, which a woman took and buried into three measures of dough, until the whole batch was leavened.”

Mt 13:34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρίς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς· 34Jesus spoke all these things to the crowds in parables; indeed he said nothing to them without a parable,

Mt 13:35 ὦς πληρωθῇ τὸ ρήθην διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου]. 35so that the thing spoken through the prophet might be fulfilled, which says: “I will open my mouth in parables, I will utter things hidden since the creation of the world.”

The Parable of the Look-alike Weeds Explained

Mt 13:36 Τότε ἀφεῖς τοὺς υἱοὺς ἡλίθεν εἰς τὴν οἰκίαν, καὶ προσήλθον αὐτῶι οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασάραθησον ἤδη τὴν παραβολὴν τῶν ζιζανίων τοῦ ἄγρου. 36Then, leaving the crowds, he went into the house. And his disciples came to him and said, “Explain to us the parable of zizania in the field.”

Mt 13:37 ὁ δὲ ἐποκριθεὶς εἶπεν, ὁ σπείρας τὸ καλὸν σπέρµα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου· 37And he answered and said, “The one sowing the good seed is the Son of Man,

Mt 13:38 ὁ δὲ ἀγρός ἐστιν ὁ κόσµος· τὸ δὲ καλὸν σπέρµα, οὕτω εἰσίν ὁι υἱοί τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσίν οἱ υἱοί τοῦ πονηροῦ, 38and the field is the world, and the good seed, these are the children of the kingdom. The zizania are the children of the evil one,

Mt 13:39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστιν ὁ διάβολος· ὁ δὲ θερισµὸς συντελεῖ αἰώνος ἐστίν, οἱ δὲ θερισταὶ ἀγγέλοι εἰσίν. 39and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels.

Mt 13:40 ὅπερ οὖν συναυξάνεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· 40“And as the zizania are collected and consumed by fire, so it will be at the end of the age.

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

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

Mt 13:42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν διδόντων.

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 ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὡτα ἀκοῦετω.

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 ἔστιν ἡ βασιλεία τῶν οὐρανῶν θησαυροῦ σκεπασμένου εἰς τὸ ἄγρῳ, ὃν εὐρὼν ἀνθρώπως ἐκρυψεν, καὶ ἀπὸ τῆς ἁράς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὃς ἔχει καὶ ἀγοράζει τὸν ἄγρον ἐκείνον.

44“The kingdom of heaven is like treasure hidden in a field, which when a man found it, he hid it again. Then out of his joy he goes and sells what things he has, and buys that field.

Mt 13:45 Πάλιν ὁμοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπως ἐμπόρῳ ἢτοικήν ἐκλείποντα καλοὺς μαργαρίτας·

45“Again, the kingdom of heaven is like a merchant who was looking for fine pearls.

Mt 13:46 εὑρὼν δὲ ἕνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὃς ἔχει καὶ ἵψανεν αὐτὸν.

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

The Parable of the Net
Mt 13:47 Πάλιν ὁμοία ἔστιν ἡ βασιλεία τῶν οὐρανῶν σαγηνῆ βληθεὶσα εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγηγοῦσα·

47“Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish,

Mt 13:48 ἐν ὃν ἔπληρωθή ἀναβιβάζοντες ἐπὶ τὸν αἰγαλόν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγης, τὰ δὲ σπαρὰ ἐξω ἔβαλον.

48which when full, the fishers pulled up onto the shore, and sitting down, they collected the good kinds into baskets, but threw away the bad.

Mt 13:49 οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελυόμεναι οἱ ἄγγελοι καὶ ἀφορισοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν ἰδιών

49“This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous,

Mt 13:50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν διδόντων.

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, Ἐὰν τότε πᾶς γραμματεύς μαθητευθείς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίος ἔστιν ἀνθρώπῳ ὁ κεκρυμμένος ἐκ τοῦ θησαυροῦ αὐτοῦ κατά καὶ παλαιά.

52And he said to them, “Therefore every Torah scholar disciplined into the kingdom of heaven is like a person who owns a house, who puts forward out of his treasure room items both new and old.”
A Prophet Without Honor

Mt 13:53 Kai ἐγένετο ὅτε ἔτελεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρευ εἶκεθαν.

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

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

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

Mt 13:55 ὅχι ὁτὲ ἐστὶν ὁ τοῦ τέκτονος ύιός; ὅχι ἢ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδέλφοι αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

Isn't his mother named Mary, and his brothers Jacob and Joseph? Isn't his mother named Mary, and his brothers Jacob and Joseph and Simon and Judah?

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

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 ἐπιεῖν αὐτοῖς, ὅπη ἐστὶν προφήτης· ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

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 πολλάς διὰ τὴν ἁπιστίαν αὐτῶν.

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

Chapter 14

John the Baptizer Beheaded

Mt 14:1 Ἐν ἑκέινῳ τῷ καιρῷ ἦκουσεν Ἰερώνυμος ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦν, 1At that time, Herod the tetrarch heard the report about Jesus,

Mt 14:2 καὶ ἐπίην τοὺς παῖδαν αὐτοῦ, ὡστε ἐστὶν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τούτοι αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

1and 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 Ἰερώνυμος κρατήρας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἰωάννην τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ;

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

Mt 14:4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ, Οὐκ ἔξεστιν οἱ ἔχειν αὐτήν.

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

Mt 14:5 καὶ θέλων αὐτὸν ἀποκτείνας ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν ἔχων.

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

Mt 14:6 γενεσίοις δὲ γενομένοις τοῦ Ἰερώνυμου ὄρχησατο ἡ θυγάτηρ τῆς Ἰωάννην ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἰερώνυμῳ;

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

13:55 Τὸν Ιωάννη Ν* Β Ν Θ γ 33 700–892 lat syr=ch* cop=macbopt Orp† NA28 I Ἰωάννης Π* K L W Δ Φ 0106 f1 565 1241 h q cop b mar TR RP Ἰωάννης 700* syrh cop mar Orp Ιωάννης Ν* D G 579 1424 vgmas Orp 146 It is difficult to follow Herod's family tree. But this is little wonder, the way they fornicated, adulterated, and married relatives. For example, who was Herodias' first husband? But the following is what can be distilled from all accounts. Herodias' first husband, named Philip in the Bible and Herod in Josephus, was also known as Herod Philip. That's all. They were the same man. Herodias then divorced Herod Philip and married Herod Antipas, who was Herod Philip's half brother (the father of both was Herod I, king of Judea, 4 B.C., who had eight wives in his lifetime. Herod Philip's mother was 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’ ὥρκου ὡμολογήσεν αὐτῇ δοῦναι ὅ ἔαν αἰτήσηται.

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

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

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

Mt 14:9 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοῦ ὥρκου καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι.

9Though 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.

10and sent orders and beheaded John in the prison.

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

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

Mt 14:12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤραν τὸ πτῶμα καὶ ἔθαψαν αὐτὸ, καὶ ἐλθόντες ἀπῆγγελαν τῷ Ἰησοῦ.

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

Jesus Feeds the Five Thousand

Mt 14:13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεκώρισεν ἐκείθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ’ ἱδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἤκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

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

Mt 14:14 καὶ ἔξελθον εἰδὲν πολὺν ὄχλον, καὶ ἐσπλαγχνισθῆ ἐπὶ αὐτῶν καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

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

Mt 14:15 ὅσιας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἐρημὸς ἔστιν ὁ τόπος καὶ ἡ ὅρα ἡδὸν παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτῶν ὄρνημα.

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

Mt 14:16 ὃ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμῖν φαγεῖν.

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

Mt 14:17 οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχουμεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

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

Mt 14:18 δὲ εἶπεν, Ψεφετέ μοι ὤδε αὐτοὺς.

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

Mt 14:19 καὶ κελέυσας τοὺς ὄχλους ἀνακληθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλήψας εἰς τὸν ὄραμαν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοὺς ὄχλους.

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

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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.)

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

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

Mt 14:21 οἱ δὲ ἑσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χιλιάδες γυναικῶν καὶ παιδίων.

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

Jesus Walks on the Water

Mt 14:22 Καὶ εὐθέως ἤναγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλόον καὶ προάγει αὐτὸν εἰς τὸ πέραν, ἐως ὅ ἀπολύσῃ τοὺς ὀχλοὺς.

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

Mt 14:23 καὶ ἀπολύσας τοὺς ὀχλοὺς ἄνεβη εἰς τὸ ὄρος κατ’ ἱδίαν προσεύξασθαι. ὑπὸ δὲ γενομένης μόνος ἦν ἐκεί.

23And 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 πλόον ἦδη μέσον τῆς θαλάσσης ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος.

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

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

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

Mt 14:26 οἱ δὲ μαθηταὶ ἑσθίοντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι φάντασμά ἐστίν, καὶ ἀπὸ τοῦ φοβοῦ ἔκραξαν.

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

Mt 14:27 εὐθὺς δὲ ἐλάλησαν ὁ Ἰησοῦς αὐτοῖς λέγον, θαρσεῖτε, ἐγώ εἰμι· μὴ φοβεῖσθε.

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

Mt 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἰς κέλευσόν με ἐλθεῖν πρὸς σε ἐπὶ τὰ ὄρη.

28And Peter answered him and said, "Lord, if it's you, order me to come to you on the water." Mt 14:29 δὲ εἶπεν, Ἐλθε· καὶ καταβας ἀπὸ τοῦ πλοίου ὁ Πέτρος περιπατήσας ἐπὶ τὰ ὄρη καὶ ἤλθεν πρὸς τὸν Ἰησοῦν.

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

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

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

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

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

\(^{106}\) Mt 14:20 κόφινος (kōphinos) 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 kōphinos, 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 kōphinos was used for many things, including carrying manure, while a spuris was a smaller basket used for carrying edibles.

\(^{107}\) Mt 14:21 The Greek word for "without" in Matthew 14:21 is χωρὶς (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. See the endnote about this, which discusses the possibilities in greater detail.

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

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

Mt 14:33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῶ λέγοντες, Ἀληθῶς θεὸς ὑίὸς εἰ.

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

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

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

Mt 14:35 καὶ ἐπιγνώντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ἀλίην τὴν περίχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῶ πάντας τοὺς κακῶς ἔχοντας.

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 ἠψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὁσι ήμαντο διεσώθησαν.

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 ἱεσού ἀπὸ ἱεροσολύμων Φαρισαίοι καὶ γραμματεῖς λέγοντες,

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

Mt 15:2 Διὰ τί οἱ μαθηταὶ σου παραβαίνεσσαι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γάρ νίπτονται τὰς χείρας αὐτῶν ὅταν ἀρτὸν ἐσθίωσιν.

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

Mt 15:3 ὡς ἀποκρίθησις εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

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

Mt 15:4 ὃ γὰρ θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα βανάτῳ τελευτάτω

"For God said, ‘Honor father and mother’ and ‘The one who curses father or mother must be put to death.’"

Mt 15:5 ὑμεῖς δὲ λέγετε, ὡς ἂν εἴπῃ τὸν πατρὶ ἢ τῇ μητρί, Δώρων ὃ ἐάν εἴῃ ἐξ ἔμου ὠφελήθης.

"But you say, whoever says to father or mother: ‘Whatever you might be owed from me is a gift vouch to God,’"

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

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

Mt 15:7 ὑποκριταί, καλῶς ἐπορφυῆσεν περὶ ὑμῶν Ἰσαὰκς λέγων,

"You hypocrites! Isaiah has prophesied rightly about you, in saying,
Mt 15:8 Ἑγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χείλεσιν με τιμᾷ: ἢ δὲ καρδίᾳ αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

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

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

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

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

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

Mt 15:11 οὗ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἀνθρώπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτοι κοινοὶ τὸν ἀνθρώπον.

11The 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 ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἑκατονδαλίθησαν;

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

Mt 15:13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πάσα φυτεῖα ἢν οὐκ ἔφυτεσαν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθῆσαι.

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

Mt 15:14 ἄφητε αὐτοὺς· τυφλοὶ εἰσίν ὀδηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὀδηγή, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

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

Mt 15:15 Ἀποκριθέα δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φαράσων ἡμῖν τὴν παραβολὴν.

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

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

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

Mt 15:17 οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ· καὶ εἰς ἀφεδρώνα ἐκφάνεται;

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

Mt 15:18 τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κάκεινα κοινοὶ τὸν ἀνθρώπον.

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

Mt 15:19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πνηματικοὶ, φόνοι, μοιχεία, πορνεία, κλοπαί, ψευδομαρτυρία, βλασφημία.

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

Mt 15:20 ταῦτα ἐστὶν τὰ κοινοῦντα τὸν ἀνθρώπον, τὸ δὲ ἀνίπποις χερσὶν φαγεῖν οὐ κοινοὶ τὸν ἀνθρώπον.

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

\[110\] Mt 15:18 Ἑγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ Κ E K G M N S U W Y ᾿ Γ Π Φ 0106 2 118 157 346 565 1071 1241 1246 syrh TR RP Ἑγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ Φ E Ἑγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ Β Ἑγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ A Ἑγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ then omit καὶ τωσ χειλινὲς με τῷ Ω ὁ λαὸς οὗτος ἐγρίτησεν μοι καὶ ὁ λαὸς οὗτος ὁ K B D L Θ 073 33 124 579 788 892 1424 lat syrlep corsaboume-2 Cl Or Did NA28 I lacuna ΦΑ Α Π Q 28 69. The longer reading seems to be a harmonization to the LXX text of Isaiah 29:13 in Codex Vatican us, according to Weiss. Swanson differs from NA28 apparatus as to the reading of f1 and says it reads with E, whereas the NA28 says it reads with N B. This is because neither is correct, in that the Family is not united. The agreed-upon members of the family are 13, 69, 124, 346, 543, 788, 826, 828, 983, and 1689.

\[111\] Mt 15:9 Isaiah 29:13
The Faith of the Canaanite Dog

Mt 15:21 Καὶ ἔξελθον ἐκείθεν ὁ Ἰσραήλ ἁνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδώνος.
21And leaving there, Jesus departed to the areas of Tyre and Sidon.

Mt 15:22 καὶ ἤδον γυνὴ Χαναναία ἀπὸ τῶν ὅριων ἐκείνων ἐξελθοῦσα ἐκραζέν λέγουσα, Ἐλέησόν με, κύριε, νῦν δαμόδι ή θυγάτηρ μου κακώς δαιμονίζεται.
22And behold a Canaanite woman from those borders, after coming forward cried out, saying, "Have mercy on me, Lord, Son of David! My daughter is suffering terribly from a demon."

Mt 15:23 ο δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτῶν λέγοντες Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπίσων ἤμων.
23But he answered not a word to her. So his disciples are coming to him and urging him, saying, "Send her away, because she keeps crying out behind us."

Mt 15:24 ο δὲ ἀποκριθεὶς εἶπεν Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπόλωλτα οἶκου Ἰσραήλ.
24And in response to her he said, "I was sent only to the lost sheep of the house of Israel."

Mt 15:25 ἤ δὲ εἰλθοῦσα προσεκύνη καὶ λέγων, Κύριε, βοήθει μοι.
25But she comes and bows down to him saying, "Lord, help me."

Mt 15:26 ο δὲ ἀποκριθεὶς εἶπεν Οὐκ ἐστιν καλόν λαβεῖν τὸν άρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.
26And he in answer said, "It is not right to take the children's bread and toss it to the dogs."

Mt 15:27 ή δὲ εἶπεν Ναί κύριε καὶ γάρ τὰ κυναριά ἔσβηκε ἀπὸ τῶν ψιχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.
27And she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."

Mt 15:28 τότε ἀποκριθεὶς ὁ Ἰσραήλ εἶπεν αὐτῇ Ὄ γυναι, μεγάλη σου ἢ πίστεις γεννηθήτω σοι ὡς θέλεις καὶ ἴδῃ καὶ θυγάτηρ αὐτῆς ἀπὸ τῆς ὃρας ἐκείνης.
28Then in answer Jesus said to her, "Oh, woman, great is your faith! Let it be for you as you desire." And her daughter was healed from that very hour.

112 Mt 15:27 The Greek in this verse is quite unusual. There is either an unusual use of the word vui - naí, or an unusual use of the word yap. The word vui is usually an affirmative answer, that is, expressing agreement. The word yap is a causial 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 to right to give to dogs the children's bread. The "for" makes no sense, because this is what she would be saying, "Yes, you are right that it is not right to give the dogs the children's bread, because even the dogs eat of the crumbs falling from their master's table." The conclusion she makes in that case is a non-sequitur. Therefore, every translation out there has rendered one of these two words irregularly. Most or all choose to render 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 vui 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, ôn, 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 xai is used as an adversative, which is lexically valid. Another possible rendering again makes xai 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 Ο. 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 metaβας ékēiθen ó Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

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 prōsēlθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ’ ἑαυτῶν χωλούς, τυφλούς, κυκλούς, κωφοὺς, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτούς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσαν αὐτούς·

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 ὦστε τὸν ὄχλον βαινόμει βλέποντας κωφοὺς λαλοῦντας, κυκλοὺς ύπιείς, καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

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 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἥδη ἤμερα τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι αὐτοὺς νηστείας οὐ βέλω, μὴ ποτε ἐκλυθῶσιν ἐν τῇ ὤδῃ.

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 καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἦμιν ἐν ἐρήμῳ ἄρτοις τοσοῦτοι ὦστε χορτάσαι ὄχλον τοσοῦτον;

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 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἐπτά, καὶ ὀλίγα ἰχθύδια.

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

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

35 And having ordered the crowd to recline on the ground, Mt 15:36 ἐλάβεν τοὺς ἐπτά ἄρτους καὶ τοὺς ἰχθύδιας καὶ εὐχαριστήσας ἐκλάσεν καὶ ἔδίδοΕ τος μαθητὰς, οἱ δὲ μαθηταὶ τοὺς ὄχλους.

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 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσοῦν τῶν κλασμάτων ἦραν, ἐπτά σπυρίδας πλήρεις.

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

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

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

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

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

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

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 ἀποκρίθη εἰπὲν αὐτῶς, Ἡγίας γενομένης λέγετε, Ἑδίᾳ, πυρρᾶξε 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 πρῶ, Σήμερον χειμών, πυρρᾶξε γάρ στυγνάζων ὁ οὐρανός. [[Ὑποχριταί,]] τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γυνώσκετε διακρίνετε, τὰ 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 πονηρὰ καὶ μοιχαλίς σημείον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μή τὸ σημεῖον ἱώνα. καὶ καταλιπότοις αὐτῶς ἀπῆλθεν.

4A wicked and adulterous generation demands a sign, but no sign will be given it except the sign of Jonah. 115 And he left them and went away.

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

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

Mt 16:6 ὃ δὲ Ἰησοῦς εἶπεν αὐτῶς, Ὄρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

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

Mt 16:7 οἱ δὲ διηλογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἂρτους οὐκ ἔλαβομεν.

7And they were deliberating among themselves, saying, "We didn't bring bread loaves."

Mt 16:8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, Τί διηλογίζεσθε ἐν ἑαυτοῖς, ὡς λεγόμενοι, ὅτι ἄρτους οὐκ ξέχατε;

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

Mt 16:9 σὺς νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων 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 ἑπτά ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἔλαβετε;

10Nor the seven loaves, for how many basketfuls you picked up?

114 162-3 txt include without Ὑποχριταί; C D W Δ 33 [NA27] [C] I include all bracketed E F G H K L (M) (N) O U Π Σ Φ (δὲ τό) f¹ 2 118 180 205 346 565 597 700 892 1006 1009 1010 (1071 οἰκοστροφία) 1079 1195 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1554 1582 1646 2148 2174 Lect L (aurob,ch,d,e,fl,fl,fl',g',1,1,1) vg syrp,h copbog7 eth geo slav Euseb Chrysost; Jeremias Hlary Jfr Aug TR FR RP 1 insert w. variation after v. nine 579 I omit all bracketed K B X Y Γ 047ac. to Gregory f¹ 2 27 157 788 1216 syr. and copbog7 arm; Or Hier. ms. acc. to Jer 1 lacuna 545 A F P 28 69. An impressive group of manuscripts and versions lacks these words. And Jerome says most of the manuscripts known to him did not contain it. Many scholars consider it a later harmonization to Luke 12:54-56, with some adjustment for weather. Bauer points out that the word used in this pericope for "is red," πυρράξω - purrezō, is found only in literature by Byzantine writers. (The Septuagint has πυρρίζω - purrijzō, There is some chance that Scrivener and Lagrange are right in their argument that the pericope was omitted by copyists in Egypt and other places where red sky in the morning does not announce rain.

115 11:29 Matthew 12:40 (DRP) says, "For as Jonah was three days and three nights in the belly of the huge sea creature, so the Son of Man will be three days and three nights in the heart of the earth." And further, according to II Kings 14:25, the prophet Jonah was from Gath Hepher, in Galilee, in the territory of the tribe of Zebulun (Joshua 19:13), only one hill over from Nazareth, if not the same hill. Jonah volunteered to be killed in order to save the rest of the souls on the boat, would be dead for 3 days, and then would come back to life. Jonah said about himself that he was in Sheol / Hades (Jonah 2:2). This is yet another way in which Jonah was a sign of Christ.
Mt 16:11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἀρτῶν εἶπον ύμῖν; προσέχετε δὲ ἀπὸ τῆς ζῷμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

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

Mt 16:12 τότε συνήκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζῷμης [τῶν ἀρτῶν] ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

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

Peter’s Confession of Messiah

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

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

Mt 16:14 οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἰήσουν, έκεερεῖ δὲ Ἰερεμίαν ἢ ἕνα τῶν προφητῶν.

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

Mt 16:15 λέγει αὐτοῖς, Ὠμείς δὲ τίνα μὲ λέγετε εἶναι;

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

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

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

Mt 16:18 κάγῳ δὲ οἱ λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ τρίτη τῇ πέτρᾳ οἰκοδομήσω μου τὴν Κοκληρίαν, καὶ πύλαι ἢδον οὐ κατειχόσοισιν αὐτής.

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 δὲν δήσῃς ἐπὶ τῆς γῆς ἢσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ δὲν λυσῆς ἐπὶ τῆς γῆς ἢσται λειμαζόνι 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 διεστίλατο τοῖς μαθηταῖς ὅν ἤθελεν εἰπωσίν ὅτι αὐτῶς ἔστιν ὁ Χριστός.

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

116 Mt 16:12 Many witnesses add various words after "yeast," in five varieties. It appears that the shorter reading is original, and the various attempts 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 ἀρτῶν or τοῦ ἀρτόν to be unnecessary for the sense and therefore omitted the words as superfluous. The UBS4 edition includes τῶν ἀρτῶν and rates it [C] in certainty, UBS3 gave it a [D], and the NA26 edition includes the words τῶν ἀρτῶν.

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

118 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.

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Jesus Predicts His Death

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

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

Mt 16:22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρατο ἐπιτιμᾶν αὐτῷ λέγων, "ἲλεος σοι, κύριε· σὺ μὴ ἔσται σοι τοῦτο.

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

Mt 16:23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, ὃς ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι σὺ φρονεῖς τά τοῦ θεοῦ ἄλλα τά τῶν ἄνθρωπων.

23 But 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 Ἡ ἀρχὴ τῆς δόξης αὐτοῦ, ἐκ τῆς θείας ὑποστάσεως ἐκείνης, καὶ ἀράτω τὸν σταυρόν αὐτοῦ καὶ ἀκολουθεῖτι τοῦ.

24 Then, 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 διὸ γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι ἀπολέσει αὐτήν· διὸ δὲ ἀπολέσῃ τὴν ψυχήν αὐτοῦ ἑνεκεν ἐμοῦ εὑρήσει αὐτήν.

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

Mt 16:26 τί γὰρ ὠφεληθήσεται ἄνθρωπος εάν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ἐνισχύῃ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

26 For 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 μελλεῖ γὰρ ὁ υἱὸς τοῦ ἄνθρωπου ἐρχεσθαι εἰς τὴν δόξαν τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

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

Mt 16:28 ἀμὴν λέγω ὑμῖν ὅτι εἰσίν τινες τῶν ὁδών ἐστώτων οἵτινες οὐ μὴ γεύσονται θανάτου ἐως ἐὰν ἴδωσιν τὸν υἱὸν τοῦ ἄνθρωπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

28 Truly 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 ἔξερα παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἄδελφον αὐτοῦ, καὶ ἀναφέρει αὐτούς εἰς δρόο ψήλην κατ’ ἱδίαν.

1 And 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 μετεμφόρωθεν ἐμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἡλίος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ως τὸ φῶς.

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

Mt 17:3 καὶ ἰδοὺ ὠφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ’ αὐτοῦ.

3 And behold, Moses and Elijah appeared to them, conversing with Him.
Mt 17:4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἔστιν ἡμᾶς ὡδε εἶναι· εἰ θέλεις, ποῖησον ὡδε τρεῖς σκηνὰς, οἱ μίαν καὶ Μωϋσεῖ 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 ἦτε αὐτῶν ἡλιθίους ἵνα νεφελὴ φωτεινὴ ἐπεσκόπησαν αὐτοὺς, καὶ ἱδοὺ φωνὴ ἐκ τῆς νεφελῆς λέγουσα, ὦτός ἔστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν τῷ εὐδόκησα· ἀκούετε αὐτοῦ.

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

Mt 17:6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν 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 προσήλθεν ὁ Ἰησοῦς καὶ ἀφίμασεν αὐτῶν ἑπιτε, 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 ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον.

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

Mt 17:9 Καὶ καταβαίνοντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ ἐπίπτε τὸ ὅραμα ἐκ τούτου ὁ νοῦς τοῦ ἀνθρώπου ἤκρυβαν ἐγερθῆ.

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 αὐτόν οἱ μαθηταὶ λέγοντες, ἢν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν ἰδέει πρῶτον;

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

Mt 17:11 ὁ 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 λέγω δὲ ὑμῖν ὅτι Ἡλίας ἦν ἡλί, καὶ οὐκ ἐπέγνωσαν αὐτόν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἡσύχασαν· οὕτως καὶ ὁ νοῦς τοῦ ἀνθρώπου μέλλει πάσχειν ύπ' 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 Ἡλίαν τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

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

The Healing of a Boy Who Had an Evil Spirit
Mt 17:14 Καὶ ἔλθον πρὸς τὸν ὄχλον προσήλθεν αὐτῷ ἀνθρώπος γυναικοῦ τοῦ αὐτοῦ

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

Mt 17:15 καὶ λέγων, Κύριε, ἔλεγον, καὶ διεστραμμένος, ἐξω πότε μεθ' ὑμῶν ἐσοφαμε; ἐξω πότε ἀνέξομα ὑμῶν; βεβηθεῖν μοι αὐτῶν ὡδε.

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 προσήλθε αὐτῶν τοὺς μαθητὰς αὐτοῦ, καὶ οὐκ ἤδυνηθήσαν αὐτὸν θεραπεύεισαι.

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

Mt 17:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὅ γενεὰ ἀπίστος καὶ διεστραμμένη, ἐξω πότε μεθ' ὑμῶν ἐσοφαμε; ἐξω πότε ἀνέξομα ὑμῶν; βεβηθεῖν μοι αὐτῶν 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 ἐπετύμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὀρας ἐκείνης.

18And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.
Mt 17:19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἱδίαν εἶπον, Διὰ τὸ ἡμεῖς οὐκ ἐννοοῦμεν ἐκβαλεῖν αὐτόν;

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 ο ἰς ἠλέγει αὐτοῖς, Διὰ τὴν ὁλιγοποιίαν ὑμῶν, ἀμήν γὰρ λέγω ὑμῖν, ἐὰν ἔχετε πίστιν ὡς κόκκον σινάπεως, ἔρειτε τῷ ὑρεί τούτῳ. Μετάβα ἐνθὲν ἐκεί, καὶ μεταβησθείτα καὶ οὐδὲν ἀδύνατηται 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 ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.]

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

Mt 17:22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλαάτῳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει τού ὀνοματος τὸ ἀνθρώπου παραδίδοσθαι εἰς χείρας ἀνθρώπων,

22 And when they were gathering back together in Galilee, Jesus said to them, "The Son of Man is about to be betrayed to the hands of human beings,

Mt 17:23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπηθήσονται 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 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοῦμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπον, ὃ 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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1721 Mt 17:21 Ω 2081 33 579 788 892* 1604 2680 {253 it-J} syr-c cop sa bo e ph l ps v o s w x y

1724 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 use 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 titled, "How did a once-only atonement offering became an annual tax?"
Mt 17:25 λέγει, Ναΐ. καὶ ἑλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι ὀφείλεις; Ἐίμως; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ή κήγους; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;

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 ἄλλοτρίων, ἐφε αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροι εἰσίν οἱ υἱοί.

26And when he answered, "From others," Jesus said to him, "Alright then, the sons are free. 123 Mt 17:27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βαλε ἄγκιστρον καὶ τὸν ἀναβάντα πρώτον ἵχθον ἅρων, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκείνων λαβὼν δός αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

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

Chapter 18

Who Is the Greatest?

Mt 18:1 Ἐν ἑκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἀρα μεῖζων ἐστὶν 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 προσκλαίωνος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

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

Mt 18:3 καὶ εἶπεν, Ἅμην λέγω υἱί, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

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

Mt 18:4 δότις οὖν ταπεινώσῃ εαυτόν ὡς τὸ παιδίον τούτο, οὕτως ἐστιν 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 δὲς ἐὰν δέχηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ όνοματί μου, ἐμὲ δέχεται.

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

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122 Mt 17:25 The meaning of υἱοί, "sons," here, could be an extended meaning; that is, "from their own relatives in race and culture, extended to their countrymen, from their citizens." This is a possible interpretation because it is made an antonym of ἀλλοτριῶν, which in Jewish Greek like in the Septuagint, meant "aliens." Here the meaning would be, that since the two drachma tax was supposedly for maintenance of the temple—God's house, then God's children, the citizens of the kingdom of God, were exempt from that tax.

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

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

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

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

Mt 18:6 'Ὁς δ’ ἰνακανδαλισθη ἔνα τῶν μικρῶν τούτων τῶν πιστεύοντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὁνίκις περὶ τὸν τράχηλον αὐτοῦ καὶ καταπονησθῇ ἐν τῷ πελάγει τῆς βαλσάς.

6As for that person through whom one of these little ones who believe in me 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 οὐά τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἄναγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐά τῷ ἀνθρώπῳ δι’ οὗ τὸ σκάνδαλον ἐρχεται.

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 Εἴ δὲ ἢ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν· ἢ χωλών, ἢ δύο χειράς ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

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

Mt 18:9 καὶ εἶ ὁ ὀφθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν μονοψηφαλισθῆναι εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γένναν τοῦ πυρὸς.

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

Mt 18:10 ὃ ράτε μὴ καταφρονησθῇ εὗς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν υἱοίοις διὰ παντὸς βλέποντο τῷ πρόσωπῳ τοῦ πατρὸς μου τοῦ ἐν υἱοίοις.

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

Mt 18:11 ["Ἡλθὲν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου σώσαι τὸ ἀπολωλός."]

11[For the Son of Man to come and to save what was lost.]

Mt 18:12 Τί ὑμῖν δοκεῖ; ἐὰν γενήση τινι ἀνθρώπῳ ἐκατόν πρόβατα καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ἄρῃ τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ δρῆ καὶ πορευθεὶς ἀξία τὸ πλανομένουν;

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

Mt 18:13 καὶ ἐὰν γενήση εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον ἢ ἐπὶ τοὺς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανυμένοις.

13And if he happens to find it, truly I tell you, he rejoices over it more than the ninety-nine that were not lost.
Mt 18:14 "...that even one of these little ones be ruined."

128 18:15 Or, "...that even one of these little ones be ruined."

A Brother Who Sins

Mt 18:15 "...that even one of these little ones be ruined."

Now if your brother sins [against you], go show him his fault, just between you and him. If he listens to you, you have won back your brother.

Mt 18:16 "...that even one of these little ones be ruined."

But if he does not listen, take with you one or two others, so that 'upon the mouths of two or three witnesses every matter be established.'

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

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

If he listens to you, you have won back your brother. If he listens to the assembly, he should be considered by you as no different than a Gentile or a revenue agent. If he refuses to listen to them, tell it to the assembly. And if he refuses to listen to the assembly, he should be considered by you as no different than a Gentile or a revenue agent.

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

Mt 18:21 Tóte prosebōlōn ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις ἀμαρτήσει εἰς ἐμὲ ὁ ἁδελφός μου καὶ φησίν αὐτῷ; ἐως ἐπτάκις;
21 At that time Peter approached and said to him, “Lord, how many times shall my brother sin against me and I forgive him? Up to seven times?”

Mt 18:22 λέγει αὐτῷ ὁ Ἰησοῦς, ὦ λέγω σοι ἐως ἐπτάκις ἄλλα ἐως ἐβδομηκοντάκις ἐπτά.
22 Jesus says to him, “I tell you, not up to seven times, but up to seventy [times] seven times.\(^\text{131}\)

Mt 18:23 διὰ τούτο ὡμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπω βασιλεῖ ὃς ἡθέλησεν συνάραι λόγον μετὰ τῶν δοῦλων αὐτοῦ.
23 Therefore, the kingdom of heaven may be likened to a man in ruling power who desired to settle accounts with his servants.

Mt 18:24 ἄρα ἐλθον δε αὐτοῦ συναίρετον προσηνεχῆ αὐτῷ εἰς ὀφειλήτης μυρίων ταλάντων.
24 So he proceeded to settle, and had one of his debtors brought to him, one who owed him ten thousand talents.

Mt 18:25 μὴ ἔχοντος δε αὐτοῦ ἀποδοθῆναι ἐκέλευσεν αὐτὸν ὁ κύριος πραθήκῃ καὶ τὴν γυναίκα καὶ τὰ τέκνα καὶ πάντα δοσα ἔχει, καὶ ἀποδοθῆναι.
25 But since he did not have the means to repay, the master ordered him to be sold as a slave, and also his wife and children and everything he had, and then to be paid back.

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

Mt 18:27 σπαλαχνισθεὶς δε ὁ κύριος τοῦ δοῦλον ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.
27 And moved with compassion, the master of that servant released him, and forgave his debt.

Mt 18:28 ἔξελθον δὲ ὁ δοῦλος ἐκείνος εὑρέν ἐνα τῶν συνδύσουν αὐτοῦ ὃς ὀφειλεῖν αὐτῷ ἕκατον δηνάριον, καὶ κρατήσας αὐτοῦ ἔπνιγεν λέγων, Ἀπόδοσε οὗ τι ὀφείλεις.
28 But then after he went out, that servant found one of his fellow servants who owed him a hundred denarii, and he seized him, and was choking him, saying, ‘Pay me back everything you owe.’

Mt 18:29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτόν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδύωσο σοι.
29 The fellow servant therefore fell down, and was begging him, saying, ‘Be patient with me, and I will pay you back.’

Mt 18:30 ὁ δὲ οὖν ἠθέλεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἐως ἀποδῷ τὸ ὀφειλόμενον.
30 But he was not willing, and went and threw him into the debtors’ prison, until such time he could pay back the debt.

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

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

Mt 18:33 οὖν ἐδει καὶ σε ἑλεσθή τὸν σύνδουλόν σου, ὡς κἀγὼ σε ἡλέσα;\(^\text{33}\)
33 Aren’t you then also obligated to forgive your fellow servant, as I have forgiven you?’

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

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 ὅταν καὶ ὁ πατήρ μου ὁ σφανίος ποίησει ὑμῖν ἐὰν μὴ ἀρίστε ἐκαστὸς τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

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

Chapter 19
Jesus Tested on Divorce

Mt 19:1 Καὶ ἠγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρεν 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 δοχοὶ πολλοί, καὶ ἐθεράπευσαν αὐτοὺς ἐκεῖ.

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

Mt 19:3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πείραζον ταῖς ἀστυνομίαις αὐτῶν καὶ λέγοντες, Εἰ ἔξεστιν ἄνθρωπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν 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 δὲ ἀποκρίθης εἶπεν, ὡς ἀνέγνωτε ὅτι ὁ κτίσας ἀπ’ ἄρχης ἀραν καὶ θῆλυ ἔποιήσαν 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 καταλείπεις ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικί αὐτοῦ, καὶ ἐσονται οἱ δύο εἰς φάρκα 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 εἶσιν δύο ἀλλὰ σάρκες μία. ὡς ὁ θεὸς συνέζευξεν ἄνθρωπον οὐ 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 ἀποστάσιον 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 υμῖν ἀπολύσαι τὰς γυναικὰς ὑμῶν, ἀπ’ ἀρχῆς δὲ οὐ γέγονεν οὕτως.

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 - apostástion, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in 1 Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."
134 197b ιντ Ν D L Z Θ ita, Æ, D, g, b, v syr vg syr sa arm eth gae Gr1 Origen; Jerome Augustine 1 ἀπολύσαι αὐτήν πο Β Κ Ν Φ 078 087 it ιτ (ετε, ητ) syr P sa cop mar bo ms μ (μ Λ).
Mt 19:9 ἔλεγον δὲ υμῖν ὅτι δὲν ἀπολύσῃ τὴν γυναίκα 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, Εἰ οὕτως ἐστίν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

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

Mt 19:11 ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον, ἀλλ’ οἷς δέδωται.

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

Mt 19:12 εἰσὶν γὰρ εὐνοῦχοι οὕτως ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσίν εὐνοῦχοι οὕτως εὐνοῦχοι, καὶ εἰσίν εὐνοῦχοι οὕτως εὐνοῦχοι, εἰσουσιοθημένοι διὰ τὴν βασιλείαν τῶν ὑφρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτο.

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

The Little Children and Jesus

Mt 19:13 Τότε προσηνέχθησαν αὐτῶ παιδία, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετήρησαν αὐτοῖς.

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

Mt 19:14 ὁ δὲ Ἰησοῦς εἶπεν, Ἀφεῖτε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν ὑφρανῶν.

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 ἐπορεύθη ἐκεῖθεν.

15And when he had laid hands on them, he moved on from there.

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135 199 [D] txt

μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχάται ἐν C² L it vgms syr2 NA28 {]
μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχάται S
παρεκτὸς λόγου πορνείας καὶ γαμήσῃ ἄλλην μοιχάται D Ἰ,κ,δ,ε,γ,ρο, ψ vgms copa
μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχάται καὶ ὁ ἀπολελυμένην γαμήσῃ μοιχάται ἐν F G K U Z vgms TR RP
παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμήσῃ μοιχάται B
παρ’ ἐκτὸς λόγου ἐπι πορνείας καὶ γαμήσῃ ἄλλην μοιχάται Φ
παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῆσῃ μοιχάται 2333
μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην ποιεῖ αὐτὴν μοιχευθῆναι καὶ ὁ ἀπολελυμένην γαμῆσῃ μοιχάται C*
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μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχάται καὶ ὁ ἀπολελυμένην γαμῆσῃ μοιχάται Y ΔΠ Σ 078
μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχάται καὶ ὁ ἀπολελυμένην γαμῆσῃ μοιχάται M
μὴ ἐπὶ πορνεία γαμήσῃ ἄλλην μοιχάται καὶ ὁ ἀπολελυμένην γαμῆσῃ μοιχάται W
μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχάται καὶ ὁ ἀπολελυμένην γαμῆσῃ μοιχάται Θ

lac A P Q.

The UBS textual commentary says, "After μοιχάται several witnesses add καὶ ὁ ἀπολελυμένην γαμῶν (οὐ γαμήσας) μοιχάται (‘and he who marries a divorced woman commits adultery’). Although it might be argued that homoeteleteton (μοιχάται ... μοιχάται) accounts for its accidental omission from K D L 1241 al, the fact that B C* f al read μοιχάται only once (at the conclusion of the combined clauses) makes it more probable that the text was expanded by copyists who accommodated the saying to the prevailing text of 5:32.”
The Rich Young Ruler

Mt 19:16 Καὶ ἰδοὺ εἰς προσελθὼν αὐτῷ ἐπεν, Διδάσκαλε ἀγαθέ, τί ἁγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;

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

Mt 19:17 ὃ δὲ ἐπεν αὐτῷ, Τί με λέγεις ἁγαθόν; Ὅδεις ἁγαθός, εἰ μὴ εἰς, ὁ θεός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθέν, τήρησον τὰς ἑντολὰς.

17And he said to him, "Why are you calling me good? No one is good except One, God. But if you want to enter eternal life, keep the commandments."

Mt 19:18 λέγει αὐτῷ, Ποιας; ὃ δὲ Ἰσσοὺς ἐπεν, Τὸ ὁδὸν φωνεύσεις, Ὡς οὐκ ὁμοίουσίς, Ὡς κλέψεις, Ὡς ἰεροδομιστήρες,

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

Mt 19:19 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ως σεαυτόν.

19honor your father and your mother, and, love your neighbor as yourself.

Mt 19:20 λέγει αὐτῷ ὁ νεανίκος, Πάντα ταῦτα ἠφύλαξα· τί ἔτι ὑπέρτωρ;

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

Mt 19:21 ἔφη αὐτῷ ὁ Ἰσσοὺς, Εἰ θέλεις τέλειον εἶναι, ὑπαγε πώλησον σου τὰ ὑπάρχοντα καὶ δός τοῖς πτωχοῖς, καὶ ἕξεισ θεσαυρόν ἐν υἱούρανοι, καὶ δεύορ ἀκολουθεῖ μοι.

21Jesus said to him, "If you want to be perfect, go sell your possessions and give it to the poor, and you will have treasure in heaven, and then come follow me."

Mt 19:22 ἀκούοις δὲ ὁ νεανίκος τὸν λόγον ἀπίθανον λυποῦμενος, ἢ γὰρ ἔχων κτήματα πολλά.

22But 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.

23 And Jesus said to his disciples, "Truly I say to you, the rich will get into the kingdom of heaven with great difficulty.

Mt 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερον ἔστιν κάμηλον διὰ τρυπῆματος βαφίδος διελθεῖν ἢ πλοῦσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

24 And 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;

25 And when they heard this, the disciples were greatly astonished, saying, "Who then can be saved?"

Mt 19:26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τούτο ἀδύνατον ἔστιν, παρὰ δὲ θεῷ πάντα δύνατα.

26 And 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 ἀποκρίθησαν οἱ Πέτρος ἐπίσης αὐτῷ, ἢδου ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι, τί ἄρα ἐστιν ἡμῖν;

27 Then 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 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντες μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον δόξης αὐτοῦ, καθίσετε ἐκάθεν ὑμεῖς ἐπὶ δώδεκα βασίλειας τάξεως φυλάς τοῦ ἱδρυμάτων.

28 And Jesus said to them, "Truly I say to you, you who are hearing me: In the new beginning, when the Son of Man sits on his glorious throne, you also will sit, upon twelve thrones, judging the twelve tribes of Israel.

Mt 19:29 καὶ πᾶς ὡς αὐτοῖς ἀφήκην οἰκίας ἢ ἀδελφῶς ἢ ἀδελφαῖς ἢ πατέρα ἢ μητέρα ἢ γένος ἢ ἀγνοὺς ἐκείνου τοῦ ὀνόματός μου ἐκατοντάπλοιον λήψετε καὶ ζωήν αἰώνιον κληρονομήσετε.

29 And everyone who has left houses or brothers or sisters or fathers or mothers or children or lands for the sake of my name, will receive a hundred times as much, and inherit eternal life.

Mt 19:30 Ποιλοὶ δὲ ἐσονται πρῶτοι ἔσχατοι καὶ ἐσχάτοι πρῶτοι.

30 But 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 Ὅμως γὰρ ἦστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων οἰκοδομητή ʰ ὅστις ἔξηλθεν ἄμα πρώτοι ἐγέρατας εἰς τὸν ἄμπελον αὐτοῦ;

1 Similar therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard.

Mt 20:2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἄμπελον αὐτοῦ.

2 And 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 and καὶ ἔξελθον περὶ τρίτην ὄραν εἴδον ἄλλους ἐστώτας ἐν τῇ ἁγορᾷ ἀργούς·

3And when he went away, about the third hour,\(^{141}\) he saw others, standing in the market place idle.

Mt 20:4 καὶ ἐκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ δὲ ἔαν ὑδίκαιον δώσω ὑμῖν.

4To them also he said, “You also go out into my vineyard, and whatever is right, I will give you.”

Mt 20:5 οἱ δὲ ἀπῆλθον, πάλιν [δὲ] ἔξελθον περὶ ἑκάτην καὶ ἑνάτην ὄραν ἐποίησεν ὦσαίτως.

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 ἔξελθον εὐρέν ἄλλους ἐστώτας, καὶ λέγει αὐτοῖς, Τί ὁδὸ ἐστῆκατε ὅλην τὴν ἠμέραν 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 οὐδές ἡμῖν ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ δὲ ἐὰν ἡ ἠμέρα ἐλήφθη.

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 ὄψις δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελόνως τῷ ἐπιτρόπῳ αὐτοῦ, Καλέσον τοὺς ἑργάτας καὶ ἀπόδοσις αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρῶτων.

8And when evening had come, the owner of the vineyard says to his foreman, “Call the workers and pay them their wages, starting from the last ones, to the first ones.”

Mt 20:9 καὶ ἔλθοντες οἱ περὶ τὴν ἐνδεκάτην ὄραν 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 αὐτοὶ.

10And the ones who had arrived first expected to receive more, yet they received a denarius each themselves.

Mt 20:11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ ὁικοδεσπότου

11So they got together and were complaining to the landowner,

Mt 20:12 λέγοντες, Ὁσίοι οἱ ἔσχατοι μίαν ὄραν ἐποίησαν, καὶ ἵσσου ἡμῖν αὐτοῖς ἐποίησας τοῖς βαστάσαι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

12saying, “These last ones worked only one hour, and you have treated them the same as us who have borne the burden of the whole day, and the scorching heat.”

Mt 20:13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν ἐπείπεν, Ἐτάιρε, οὐκ ἀδικώς σε οὐχὶ δηνάριον συνεφώνησάς μοι;

13And he in answer to one of them said, 'Friend, I am not doing you wrong. Did you not agree to a denarius with me?

Mt 20:14 άρον τό σον καὶ ὑπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὧς 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 [ἣ] οὐκ ἔξεστιν μοι δὲ θέλω ποίησαι ἐν τοῖς ἐμοίς· ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν ὃτι ἐγὼ ἀγάθος εἰμί;

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 ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

16Thus, the last will be first, and the first will be last.\(^{143}\)

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\(^{141}\) Mt 20:3 That is, about 9 a.m. Then again at 3 p.m. and 5 p.m. The Jewish clock began at sunrise and sunset; thus the third hour was about 3 hours after sunrise, hence 9 a.m. The 11th hour was only one hour before dark.

\(^{142}\) Mt 20:15 ὀφθαλμός πονηρός, “evil eye,” is a Semitic concept, in which the attitude of the heart or the force of a person’s thoughts, are focused out through, and cause the narrowing of the person’s eye, out of envy, resentment, scheming, or even voodoo, toward one’s neighbor. This concept merits a long explanation, which is to be found in an end note at the end of this document.
Jesus Again Predicts His Death

Mt 20:17 And as he was going up to Jerusalem, Jesus took the Twelve aside in private, and said to them on the way,

"You know that the rulers among the nations lord it over them, and the great ones exercise authority over them. 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 20:20 Tότε προσήλθεν αὐτῷ ἡ μήτηρ τῶν οίκου Ζεβεδεαίου μετὰ τῶν οίκων αὐτῆς προσκυνοῦσα καὶ αἰτοῦσα τί ἀπ' αὐτοῦ.

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 ὦκ ἐπέκειμεν αὐτῷ ἀπείτης: ἐπέκειμεν αὐτῷ. ἐπεὶ ἦν καθίσωσιν οὗτοι οἱ δύο οίκοι μου εἰς ἕκ δεξιῶν σου καὶ εἰς ἕκ εὐωνυμίαν σου ἐν τῇ βασιλείᾳ σου.

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, ὦ οὖν οἴδατε τί αἰτείδεσθε· δύνασθε πείνιν τὸ ποτήριον ὦ ἐγὼ μέλισσαι; λέγουσιν αὐτῷ, Δυνάμεθα.

"But in answer Jesus said, "You do not know what you are asking." 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 20:23 Καὶ ἀκούσαντες οἱ δὲ θανάτησαν περὶ τῶν δύο ἀδελφῶν.

And when the other ten heard, they were upset about the two brothers.

Mt 20:25 ὦ οὖν οἰκοσκολοεύμενοι αὐτοῖς εἶπεν, οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυρεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

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 ὦ οὖν προσεχθείσαι ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἔστω θέλη ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος.

"It shall not be so among you. Instead, whoever wants to be great among you shall be your servant,

Mt 20:27 καὶ ὃς ἔστω θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δούλος;" and whoever wants to be first among you must be your slave.

A Mother’s Request

Mt 20:19 Καὶ θανάτωσαν αὐτοῦ τοῖς ἐθνεῖς αἰτείσθε. μετα τῶν οίκων αὐτῆς προσκυνοῦσα καὶ αἰτοῦσα τί ἀπ’ αὐτοῦ.

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.

143 Most witnesses add πολλοὶ γὰρ εἶσον κλητοί, ὁλίγοι δὲ ἐκλεκτοί (For many are called, but few are chosen). It is more likely that these words were incorporated by copyists from 22:14, where they terminate another parable, than that so many witnesses deleted these words (B L Z 085 892* 1243* 1342 (1424) copw, bōf Diatessaron). 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 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 ὡσπερ ὦ υἱὸς τοῦ άνθρώπου οὐκ ἔλθεν διακονήθηναι ἀλλὰ διακονήσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

28Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

Two Blind Beggars Receive Their Sight
Mt 20:29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχώ ἡκολουθήσεν αὐτῷ ὄχλος πολὺς.

And as they were leaving Jericho, very large crowds were following them.

Mt 21:5 δεδεμένης στήλης, διά τοῦ προφήτου λέγωντος, [Κύριε,] ἐλέησον ἡμᾶς, ἵνα δαυίδ.

In the Greek it reads, "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

Chapter 21
The Triumphant Entry
Mt 21:1 Καὶ ὦ θύρησαν εἰς Ἰερουσαλήμ καὶ ἠλθον εἰς Βηθαπάφη εἰς τὸ ὄρος τῶν Ἑλαιών, τότε Ἰσσώς ἀπέστειλεν δύο μαθητάς.

Mt 21:2 λέγων αὐτῶς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὡμός, καὶ εὐθέως εὐρίσετε ὅνον δεδεμένην καὶ πολλὸν μετ’ αὐτῆς λύσαντες ἁγάγετε μοι.

And feeling sorry for them, Jesus touched their eyes, and immediately they saw, and they followed him.

Mt 20:29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχώ ἡκολουθήσεν αὐτῷ ὄχλος πολὺς.

Mt 21:5 δεδεμένης στήλης, διά τοῦ προφήτου λέγωντος, [Κύριε,] ἐλέησον ἡμᾶς, ἵνα δαυίδ.

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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 αὐτῶς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὡμός, καὶ εὐθέως εὑρίσετε ὅνον δεδεμένην καὶ πολλὸν μετ’ αὐτῆς λύσαντες ἁγάγετε 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 εάν τις ὡμός εἴπῃ τι, ἐρεῖ τι ὦ κύριος αὐτῶν χρείαν ἔχειν εὐθὺς δὲ ἀποστελεῖ αὐτοὺς.

3And if anyone says anything to you, say, "The Lord needs them, and will send them right back."

Mt 21:4 Τούτῳ δὲ γέγονεν ἵνα πληρωθῇ τὸ ρήθην διὰ τοῦ προφήτου λέγωντος,

4Now this happened so that what was spoken through the prophet would be fulfilled, which says,

Mt 21:5 Εἴπατε τῇ θυγατρί Σιών, ἵδον ὁ βασιλεὺς σου ἔρχεται σοι, πράξε καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ ἐπὶ πῦλον ὑπὸ πολλοῦ.

5"Say to the Daughter of Zion: 'Behold, your king is coming to you meek, and riding on a donkey, and on a colt, the foal of a donkey.'"146
Mt 21:6: And those disciples went, and did just as they were instructed by Jesus.

Mt 21:7: They brought the donkey and the colt, and placed their cloaks on them, and he sat on them.

Mt 21:8: And the large crowd of people spread their garments out on the road; and some were cutting branches off the trees and spreading those on the road.

Mt 21:9: And the crowd proceeding ahead of him, and those following after, were shouting out as follows: "Hosha na! to the Son of David!" "Blessed is he who comes in the name of the Lord!"

Mt 21:10: And when he came into Jerusalem, the whole city was stirred, saying, "Who is this?"

Mt 21:11: And they brought the donkey and the colt, and placed their cloaks on them, and he sat on them.

Mt 21:12: And Jesus went into the temple, and he threw out all the ones who were selling or buying in the temple. And the tables of the moneychangers he overturned, and the seats of the ones selling doves.

Mt 21:13: And the blind and the lame came to him in the temple, and he healed them.

Mt 21:14: And the crowds would say, "This is the prophet Jesus, from Nazareth, Galilee."

Jesus Clears the Temple

Mt 21:12: And Jesus went into the temple, and he threw out all the ones who were selling or buying in the temple. And the tables of the moneychangers he overturned, and the seats of the ones selling doves.

Mt 21:13: And the blind and the lame came to him in the temple, and he healed them.
Mt 21:15 Ιδόντες δὲ οἱ ἁρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἐποίησεν καὶ τοὺς παίδας τοὺς κράζοντας ἐν τῷ ίερῷ καὶ λέγοντας, Ἰσανά τῷ υἱῷ Δαυίδ, ἤγανάκτησαν

15But when the chief priests and the Torah scholars saw the wonders that he performed, and the children crying out in the temple and saying, “Hosha na to the Son of David,” they were indignant,

Mt 21:16 καὶ εἶπαν αὐτῷ, Ἀκούσας τὶ οὗτοι λέγουσιν; ὁ δὲ Ἰσαώς λέγει αὐτοῖς, Ναὶ οὐδέποτε ἀνέγνωτε ὅτι Εκ στόματος νηπίων καὶ βηθαζόντων καθηρτίασα 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 ἠξῆλθεν ἕξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠπλίσθη ἐκεῖ.

17And he left them, and went outside the city, to Bethany, and found lodging there.

The Withered Fig Tree

Mt 21:18 Πρῶτον 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 Ἰδὼν συκῆν μίαν ἐπὶ τῆς δόξου ἠλθὲν ἐπὶ αὐτήν, καὶ οὐδὲν εὑρὼν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπός γενήσεται εἰς τὸν αἰῶνα. καὶ ἔξηράνθη παραρχήμα ἢ συκῆ.

19And when he saw a lone fig tree by the road, he went up to it. And he found nothing on it but only leaves. And he says to it, "May there never be fruit from you again." And immediately the fig tree withered.

Mt 21:20 καὶ ἴδοντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραρχήμα ἔξηράνθη ἢ συκῆ;

20And when the disciples saw this they marvelled, saying, "How did the fig tree immediately wither?"

Mt 21:21 ἀποκριθεὶς δὲ ὁ Ἰσαώς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακρίθητε, οὐ μόνον τὸ τῆς συκῆς ποίησετε, ἀλλὰ καὶ τῷ ὑπὲρ τούτῳ εἰπήτε, Ἀρθήτε καὶ βλήψιτε εἰς τὸν θάλασσαν, γενήσεται:

21And in answer Jesus said to them, "Truly I say to you, if you have faith, and do not second guess, not only will you do something like the fig tree, but also should you say to this mountain, 'Be lifted up and thrown into the sea,' it would happen.

Mt 21:22 καὶ πάντα δοὰν ἄν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

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 ίερόν προσῆλθον αὐτῷ διδάσκοντι οἱ ἁρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τὶς σοι ἐδωκεν τὴν ἐξουσίαν ταύτην;

23And after he had come into the temple, as he was teaching, the high priests and the elders of the people approached, saying, "By what authority are you doing these things? And who gave you the authority for these things?"

Mt 21:24 ἀποκριθεὶς δὲ ὁ Ἰσαώς εἶπεν αὐτοῖς, Ἐρωτήσομαι ὑμᾶς κἀγὼ λόγον ἔνα, ὅτι ἐὰν εἶπητε μοι κἀγὼ ὑμῖν ἐρώ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

24And in answer Jesus said to them, "I will also ask you one question, which if you answer me, I will then tell you by what authority I do these things.

Mt 21:25 τὸ βάπτισμα τὸ ἱωάννου πόθεν ἦν; ἔξ οὐρανοῦ ἢ ἐξ ἄνθρωπων; οἱ δὲ διελογίζοντο ἐν ἐαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, ἔξ οὐρανοῦ, ἡρετε ἡμῖν, Διὰ τὰ σοῦ οὐκ ἐπιστεύσατε αὐτῷ;

25The baptism of John, where was it from, from heaven, or from human beings?" So they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Then why didn't you believe in him'?

21:16 Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.
Mt 21:26 ἔαν δὲ εἶπομεν, ἵνα ἀνθρώπων, φοβοῦμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν ἱωάννην.

26And if we say, 'From human beings,' we fear the people, for they all hold John as a prophet."

Mt 21:27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Ὑμῖν οὐκ οἶδαμεν. Ἐφυ αὐτοῖς καὶ αὐτός, ὁ δὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

27And they in answer said to Jesus, "We do not know." So he also told them, "Neither am I telling you by what authority I am doing these things."

The Parable of the Two Sons

Mt 21:28 Τί δὲ ὑμῖν δοκεῖ; ἀνθρώπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάρχει σήμερον ἐργάζοντα ἐν τῷ ἀμπελῶνι.

28So what do you think? A man had two sons. And he went to the first son and said, 'Son, go work in the vineyard today.'

Mt 21:29 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὦστερον δὲ μεταμεληθεὶς ἀπῆλθεν.

29And he in answer said, 'I will not,' but with a subsequent change of heart, he went.

Mt 21:30 προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὅσαυτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἔγω, κύριε· καὶ οὐκ ἀπῆλθεν.

30And he went to the other son and said the same thing. And he in answer said, 'I will, sir,' and did not go.

Mt 21:31 τις ἐκ τῶν δύο ἔποιησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν, ὁ πρῶτος, λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

31Who of the two performed the will of the father?" They are saying, "The first one." Jesus says to them, "Truly I say to you: the revenue agents and prostitutes are going into the kingdom of God before you."

Mt 21:32 ἤλθεν γὰρ ἱωάννης πρὸς υμᾶς ἐν ὅδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατο αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῶν· ὡμές δὲ ἰδόντες οὐδὲ μεταμελήθησαν υστερον τού πιστεύσαι αὐτῷ.

32For John came to you with the way of righteousness, and you did not believe in him. The revenue agents and prostitutes, however, did believe in him. And you when you saw that, neither did you subsequently have a change of heart and believe in him."

The Parable of the Tenants

Mt 21:33 Ἀλλὰ παραβολὴν ἀκούσατε. Ἀνθρώπος ἦν οἰκοδομός ὅτις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῶν περιεδείχθηκε καὶ ὥρυξεν ἐν αὐτῷ ληγόν καὶ ὑκοδόμησεν πύργον καὶ ἔξεδοτο αὐτοῦ γεωργοῖς 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 ἤγγισεν ὁ καρπός τῶν καρπῶν, ἀπέστειλεν τοὺς δοῦλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.

34And when the time of harvest had drawn near, he sent servants of his to the farmers, to take his fruit.

Mt 21:35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δοῦλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

35And this is the reception the farmers gave his servants: one they flogged, another they killed, another they stoned.

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154 21:31 This phrase προάγουσιν ὑμᾶς – προάγοντισιν ὑμᾶς, "are going ahead of you," is a "comparative expressing exclusion," according to BDF 8245(3). It is a Semitic way of expressing exclusion or replacement, by creating a physical distance or separation between the two things compared. The object being replaced is put off at a distance, or behind at a distance. Bauer, in 2(b), says it means, "the tax-collectors will get into the kingdom of God before you."
Mt 21:36 Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρῶτων, καὶ ἐποίησαν αὐτοῖς ὀώσαυτως.

36 Again he sent other servants, more than before, and they treated them the same way.

Mt 21:37 Οὕτερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱὸν μου.

37 So finally he sent his own son to them, thinking, 'They will respect my son.'

Mt 21:38 Οἱ δὲ γεωργοὶ ἠδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς. Οὕτως ἔστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτόν 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 ἔξω τοῦ 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 ἀμπελώνος, τί ποιήσει τοῖς γεωργοῖς ἑκείνοις;

40 When therefore the owner of the vineyard comes, what will he do to those farmers?"

Mt 21:41 λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέοικες αὐτούς, καὶ τὸν ἀμπελώνα ἐκδώσεται 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 Ἱσσοῦς, Οὐδέποτε ἀνέγνωσεν ἐν ταῖς γραφαῖς, Λίθον ὁ ἀπεδοκίμαζαν οἱ οἰκοδομοῦντες οὗτος ἐγεννήθη εἰς κεφαλῆς γωνίας· παρὰ κυρίον ἐγένετο αὐτή, καὶ ἔστιν βασιλικὴ ἐν ὀρθαλμῶι 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 τοῦτο λέγω ὅτι ἀρθήσεται ἀφ᾽ ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἐξενοποιοῦται τοὺς καρποὺς αὐτής.

43 Therefore I say to you, that the kingdom of God will be taken away from you, and given to a nation producing its fruit.

Mt 21:44 καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τούτον συνθαλασσήσεται· ἔφ᾽ ὑμῖν δὲ ἐν πέοις λικυθεῖ 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." 157

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 ζητοῦντες αὐτὸν κρατήσας ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν ἠκούον.

46 And though seeking to arrest him, they feared the crowds, since they held him to be a prophet.

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156 21:42 Psalm 118:22,23
157 21:44 text include v. 44 K B C L W Z Φ 0102 itaur, e.g.'(h), lα lā vg syr c p h cop sa meg bo arm eth geo slav Chrystostom Cyril; Jerome Augustine TR TG [WH] RP [NA28] SBL 1 omit v. 44 D 33 itah c f δ f' f' p' p' p' syr 2 1 Irenaeus 340 Origen Eusebius 357. Possibly also lacking in Papyrus 104 http://tinyurl.com/694eg7 from Oxyrhynchus (early III century). Some say the verse is an interpolation from Luke 20:18. Yet the words are quite different at the beginning, and according to the UBS committee, the verse’s omission can be accounted for when the eye of the copyist passed from ωτῆς; (last word of ver. 43) to ωτῶν (the last word of ver. 44). Also, the committee says, the more appropriate place for copyists to have inserted it, if it was an interpolation, would have been after verse 42.
Chapter 22

The Parable of the Wedding Banquet

Mt 22:1 Kai ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῦς λέγων,

1And once again Jesus in response to them spoke by means of a parable, saying,

Mt 22:2 Ὑμοίωθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὡς ἐποίησεν γάμους τῷ γάμῳ 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 ἠθέλον ἔλθεῖν.

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 γάμους. Εἶπαν τοῖς κεκλημένοις, ἵδε ὁ τῷ ἀριστόν μου ἡτοιμακα, οἱ ταύροι μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα ἐστίν ἐς τοὺς γάμους.

4But they disregarded this and went off, one to his own field, another on his trade route,

Mt 22:6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑψίσταν καὶ ἀπέκτειναν.

5οἱ δὲ αὐτοῦς κρατήσαντες αὐτοῦ ἁγίασεν καὶ ἀπέκτειναν. and others of them captured his guests and slaughtered them.

Mt 22:7 ὁ δὲ βασιλεὺς ὑψίστα, καὶ πέμψας τὰ ἑταίραμα τοῦ ἑταίρων ἀπόλυσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πάλιν αὐτῶν ἐνέπτησεν.

And the king became angry, and sending his soldiers, he slew those murderers, and burned their city.

Mt 22:8 τότε λέγει τοῖς δούλοις αὐτοῦ, ὁ μὲν γάμος ἐτοιμὸς ἦστιν, οἱ δὲ κεκλημένοι οὐκ ἔσαν ἄξιοι.

7Then, he says to his servants, Seeing as how my wedding feast is ready, and the ones invited were not worthy,

Mt 22:9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὀδών, καὶ ὄσους ἔναν εὐρήτη καλέσατε εἰς τοὺς γάμους.

8go out therefore on the crossings of the roads, and whoever you find, invite them to the wedding feast."

Mt 22:10 καὶ ἐξελθόντες οἱ δούλοι ἐκείνοι εἰς τὰς ὀδοὺς συνήγαγον πάντας οὓς εὗρον, ποιησάσθως τα καὶ ἀγαθοῦς καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

9So going out into the roads, those servants gathered everyone that they could find, both the evil and the good. And so the wedding hall was filled with guests reclining.

Mt 22:11 εἰσελθὼν δὲ ὁ βασιλεὺς θέασασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδέμενον ἐνδύμα γάμου.

10Then the king said to his servants, 'Bind his feet and hands, and throw him outside, into the outer darkness; there, there will be weeping and gnashing of teeth.'

Mt 22:13 τότε ὁ βασιλεὺς ἐπείν τοῖς διακόνοις, δῆμαντες αὐτοῦ πόλεις καὶ χείρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τοῦ ἐξώτερον· ἑκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγγός τῶν ὀδοντιών.

11Now when the king went in to observe the ones reclining, he saw there a man who was not dressed in wedding clothes.

Mt 22:12 καὶ λέγει αὐτῷ, Ἐσταὶ, πῶς εἰσῆλθές ὦς δή ἔχων ἐνδύμα γάμου; ὁ δὲ ἐφιμωθή.

12And he says to him, 'Friend, how is it that you have come here without having wedding clothes?' And he was speechless.

Mt 22:13 τότε ὁ βασιλεὺς ἐπείν τοῖς διακόνοις, δῆμαντες αὐτοῦ πόλεις καὶ χείρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τοῦ ἐξώτερον· ἑκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγγός τῶν ὀδοντιών.

13Then the king said to his servants, 'Bind his feet and hands, and throw him outside, into the outer darkness; there, there will be keening, and gnashing of teeth.'

Mt 22:14 πολλοὶ γὰρ εἶσον κλητοὶ ὁλίγοι δὲ ἐκλεκτοί.

14For many are invited, but few are chosen.'
Paying the Tribute Tax to Caesar

Mt 22:15 Ὅτε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

Then the Pharisees left, and plotted how they might entrap him in a saying.

Mt 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρώδιανῶν λέγοντες, Διδάσκαλε, οδηγεῖν ὅτι ἀλήθεις εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδένος, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

And they send disciples of theirs to him, along with Herodians, saying as follows, "Teacher, we know that you are honest, and that you teach the way of God with integrity, and it makes no difference to you about anyone, for you pay no attention to the personage of people.

Mt 22:17 εἰπὲ ὅπως ἠμῖν τί σοι δοκεῖ· ἔξεστιν δούναι κήνουν Καίσαρι ἢ οὐ;

Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?"

Mt 22:18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;

But aware of their evil, Jesus said, "Why are you testing me, you hypocrites?"

Mt 22:19 εἰπεῖσθαι μοι τὸ νόμισμα τοῦ κήνου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

Show me the coinage used for the tribute." And they brought him a denarius.

Mt 22:20 καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκῶν αὕτη καὶ ἢ ἐπιγραφή;

And he says to them, "Whose image is this, and whose inscription?"

Mt 22:21 λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τά Καίσαρος Καίσαρι καὶ τά τοῦ θεοῦ τῷ θεῷ.

They say to him, "Caesar's." Then he says to them, "So Caesar's things you give back to Caesar, and God's things to God."

Mt 22:22 καὶ ἀκούσαντες ἔθαμβασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

And when they heard this, they were amazed, and they left him, and went away.

Marriage at the Resurrection

Mt 22:23 Ἐν ἑκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν.

During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him.

Mt 22:24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐὰν τις ἀπόθανῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἄδελφος αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἄδελφῳ αὐτοῦ.

as follows: 'Teacher, Moses said, 'If a man dies without having a child, his brother shall marry the man's wife, and raise up descendants for his brother.'

Mt 22:25 ἤσαν δὲ παρ’ ἡμῖν ἐπτά ἄδελφοι καὶ ὁ πρώτος γῆς ἐτελευτησεν καὶ μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἄδελφῳ αὐτοῦ.

Well, there were seven brothers near us, and the first one after marrying, died, and since he had no descendant, his brother took his wife.

Mt 22:26 ὅμως καὶ οἱ δεύτερος καὶ ὁ τρίτος, ἓως τῶν ἐπτά.

And it was the same with the second, and the third, up till and including all the seven.

Mt 22:27 ὅστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

And last of all, the woman died.

Mt 22:28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτὰ ἐσται γυνή; πάντες γὰρ ἔχοναν αὐτὴν.

In the resurrection, then, of which of the seven will she be wife? For all of them had her."

158 22:15 The Greek phrase συμβούλιον 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, Ἡλαλέσθη μὴ εἰδότες τὰς γραφὰς μηδὲ τήν ἰδὼν ὅτι ἐκ τοῦ θεοῦ.

39 And in answer Jesus said to them, "You are mistaken, from not knowing either the scriptures or the power of God.

Mt 22:30 ἐν γὰρ τῇ ἀναστάσει οὐτε γαμοῦσιν οὐτε γαμίζονται, ἀλλὰ ώς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν.

For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven.

Mt 22:31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ ἐλέγαντος,

Now about the resurrection of the dead, have you never read the declaration to you from God, where he says,

Mt 22:32 Ἐγὼ εἰμὶ ὁ θεὸς Ἄβραάμ καὶ ὁ θεὸς Ἰσαάκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [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 ὄχλοι εξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

And when the crowds heard this, they were astonished at his teaching.

The Weightiest Commandment

Mt 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσαν τούς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτὸ.

34 And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same place.

Mt 22:35 καὶ ἐπηρώτησαν εἰς εξ αὐτῶν νομικὸς πειράζων αὐτῶν,

35 and one of them, a lawyer, questioned him, testing him:

Mt 22:36 Διδάσκαλε, ποία έντολή μεγάλη ἐν τῷ νόμῳ;

36 "Teacher, which is the greatest commandment in the law?"

Mt 22:37 ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὀλίγῃ τῇ καρδίᾳ σου καὶ ἐν ὀλίγῃ τῇ ψυχῇ σου καὶ ἐν ὀλίγῃ τῇ διανοίᾳ σου.

37 And he told him, "You shall love Yahweh your God with all your heart and with all your soul and with all your strength." 163

Mt 22:38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.

38 This is the greatest and primary commandment.

Mt 22:39 δευτέρα δὲ ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ως σεαυτόν.

39 And the second one is like it: 'You shall love your neighbor as yourself.' 164

Mt 22:40 ἐν ταύτῃ ταῖς δύο ἐντολαῖς ὁ λόγος ὁ νόμος κρέμαται καὶ οἱ προφήται.

40 On these two commandments hang all the law and the prophets."

163 Ex 20:21; Deut 6:4
164 Lev 19:18
Whose Son is the Messiah?

Mt 22:41 Συνήγησαν δὲ τῶν Φαρισαίων ἐπηρώτησαν αὐτούς ὁ Ἰησοῦς

41 And as long as the Pharisees were collected together, Jesus questioned them,

Mt 22:42 λέγων, Τί ύπν ὄκει περὶ τοῦ Χριστοῦ; τίνος ύπος ἔστιν; 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,

43He says, “How is it then that David, by the Spirit, calls him Lord, saying,

Mt 22:44 Ἐίπεν κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἐως ἐν τοῖς ἐχθροῖς σου ὑποκάτω τῶν ποδῶν σου;

44 Yahweh said to my Lord,165 “Sit at my right hand until such time I put your enemies under your feet.”

Mt 22:45 εἴ οὖν Δαυίδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἔστιν;

45So, since David calls him Lord, how is he his son?”

Mt 22:46 καὶ οὐδεὶς ἐξόντα ἀποκριθήναι αὐτῷ λόγον, οὐδὲ ἐτόλμησαν τις ἀπ’ ἑκεῖνης τῆς ἡμέρας ἐπερωτήσαι αὐτὸν οὐκέτι.

46 And no one was able to answer this argument, nor did anyone from that day on dare ask him anything else.

Chapter 23

Jesus Denounces the Rabbis

Mt 23:1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὅχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

1 Then Jesus spoke to the crowd and to his disciples,

Mt 23:2 λέγων, Ἐπὶ τῆς Μωσῆσς καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαίοι.

2 saying, “The Torah scholars and Pharisees took167 the seat of Moses;

Mt 23:3 πάντα οὖν ὅσα ἔαν ἐπίσωσιν ὑμῖν ποιήσατε καὶ τηρήσετε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

3 therefore whatever they say to you, you should do and keep, but not according to their works should you do. For they say and don’t do.

Mt 23:4 δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτίθεσιν ἐπὶ τοὺς ὑμοὺς 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.

Mt 23:5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πιλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσεδα,

5 But every act of theirs they do with the goal to be seen by people; for they enlarge their phylacteries, and lengthen their tassels;

165 22:44 Εἴπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew תָּנָע יְהוָה לָאדֹּני - פַּעַם Yeshōvah la’donoi of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHWH) 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: וַיְנַע יְהוָה לָא-דֹּני .

166 22:44b Psalm 110:1

167 23:2 The Greek says ἐκκαθήσαν ἐπὶ καθέδρας τῆς Μωσῆσς, which when translated literally is "they sat upon the seat of Moses." This is probably a "gnomic" aorist, somewhat like the perfect aspect. Jesus appears to be saying that they legitimately took the place of Moses, and still at the time, were sitting there. Note also that the arrangement of furniture in synagogues in that time included a literal raised seat in the front, symbolically reserved for Moses.

168 23:4a There are a variety of readings here in the Greek. Many manuscripts add the words "and oppressive to bear," but that is probably an interpolation from Luke 11:46.

169 23:4b The word "finger" is in the plural, but it is a collective, talking about the group's acts as individuals. For example, when someone says to a group of people, "Turn your hearts to God," that does not mean that each person has more than one heart, but means rather, each of you all, turn your own heart, singular, to God.
Mt 23:6 φιλοσοφίαν δὲ τὴν πρωτοκλησίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς  

6 and they love the places of honor in the banquets, and the prominent seats in the synagogues.

Mt 23:7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἁγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί.  

7 and the greetings in the marketplaces and to be called Rabbi by the people.

Mt 23:8 ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί, εἰς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε.  

8 But you, should not be called Rabbi, because there is only one teacher for you, and you are all brothers.

Mt 23:9 καὶ πατέρα μὴ καλέσχετε ὑμῖν ἐπὶ τῆς γῆς, εἰς γὰρ ἔστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος.  

9 And call no one on earth your father, because there is only one father for you, the heavenly one.

Mt 23:10 μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητής ὑμῶν ἐστίν εἷς ὁ Χριστός.  

10 Neither should you be called Teacher, because your teacher is the Messiah.

Mt 23:11 ὃ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.  

11 But the greatest among you shall be your servant.

Mt 23:12 ὡστε δὲ ὑψωθείσαι ἑαυτὸν ταπεινωθῆσαι, καὶ ὡστε ταπεινώσει ἑαυτὸν ὑψωθῆσαι.  

12 And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

Mt 23:13 Οὐαί δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκρίται, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γάρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.  

13 Woe to you, Torah scholars and Pharisees, you hypocrites! For you close the kingdom of heaven in people’s faces; you yourselves do not enter, and neither do those who are entering to enter.  

Mt 23:15 Οὐαί ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκρίται, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ἐξῆν ποιησάτω ἕνα προσήλυτον, καὶ ὅταν γένηται ποιησεῖ αὐτὸν οὐδὲν γενέσθαι διπλότερον ὑμῖν.  

15 Woe to you, Torah scholars and Pharisees, you hypocrites! Because you traverse sea and land to make one convert, and when it happens, you make him twice the son of Gehenna that you are.

Mt 23:16 Οὐαί ὑμῖν, ὀδηγοὶ τυφλοί οἱ λέγοντες, ὡς ἂν ὑμᾶς ἔν τῷ ναῷ, οὐδὲν ἔστιν· ὡς δὲ ἐν ὑμᾶς ἐν τῷ ἱερῷ τοῦ ναοῦ ὑφελεί.  

16 Woe to you, you blind guides, that say, ‘Whoever swears by the temple, that is nothing; but whoever swears by the gift of the temple, he is obligated.’

Mt 23:17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἔστιν, ὁ χρυσὸς ἢ ὁ ναὸς ἢ ἡ γενεὰς τῶν χρυσῶν;  

17 O you blind fools! For which is greater— the gold, or the temple that makes the gold something holy?

Mt 23:18 καὶ ὃς ἂν ὑμᾶς ἐν τῷ θυσιαστήριῳ, οὐδὲν ἔστιν· ὡς δὲ ἐν ὑμᾶς ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὑφελέ.  

18 Or that say, ‘Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.’

Mt 23:19 τυφλοὶ, τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δώρον;  

19 O you blind men! For which is greater— the gift, or the altar that makes the gift something holy?

170 Some manuscripts have before verse 13, this text: Οὐαί δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκρίται, ὅτι καταπόθετε τὰς οἰκίας τῶν χρυσῶν καὶ προσάραξε μακρὰς προσευχῆς. ἐν τῷ τούτῳ ἐμφάνισθη περισσότερον κρίμα. (Woe to you, Torah scholars and Pharisees, you hypocrites! For you eat up the houses of widows, and for a front, make lengthy prayers. Because of this, you will receive a greater condemnation.) Others have the above text, then what we now know as verse 13. The shorter Greek textual reading is given an A rating of certainty by the United Bible Societies’ editorial committee. And this is what they say in the textual commentary: “That ver. 14 is an interpolation derived from the parallel in Mk 12:40 or Lk 20:47 is clear (a) from its absence in the earliest and best authorities of the Alexandrian, the Western, and the Caesarean types of text, and (b) from the fact that the witnesses which include the passage have it in different places, either after ver. 13 (so the Textus Receptus) or before ver. 13.”
Mt 23:20 οὖν ὀμόσας ἐν τῷ θυσιαστήρῳ 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 ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν:
21 and when you swear by the temple, you are swearing by it AND by the One residing in it.171
Mt 23:22 καὶ ὁ ὀμόσας 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 ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὃτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἀνηθον καὶ τὸ κύμιον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταύτα [δὲ] ἐξει ποίησα τάκειν μὴ ἀρίστει.
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 διδυμοὶ τυφλοί, οἱ διδυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.
24 You blind guides, straining out a gnat, but swallowing a camel!!
Mt 23:25 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὃτι καθαρίζετε τὸ ἐξωθεὶ τοῦ ποτηρίου καὶ τῆς παροψίδος, ἐσωθεὶ δὲ γέμουσιν ἔξω 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 grabbiness172 and intemperance.173
Mt 23:26 Φαρισαεῖς τυφλε, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, 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. Mt 23:27 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὃτι παρομοίατε τάφοις κεκοιμημένοις, ὡτίνες ἐξώθη μὲν φαίνονται ὃρατοι ἐσωθεὶ δὲ γέμουσιν ὀστέων 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.

171 23:21 Τχτ κατοικοῦντι (linear participle) "by the One residing in it," K B Θ F 13 1424 copub TR NA28 l κατοικίζοντι (punctiliar participle) "by him who had dwelt in it," C D E K L W Z 1602 565 579 700 892 1241 1 844 RP. The New King James Version is the only major English translation that footnotes this issue. In the main text it reads "by Him who dwells in it," and then indicates in a footnote that they did not follow the majority text here. In the NKJV Greek - English Interlinear New Testament, Copyright 1994 by Thomas Nelson, Inc., the Word Studies textual notes say here: "The aorist participle of the Majority Text may suggest He no longer made the temple His special home." There is one reference book that says the verb in the TR reading is plural. There are in fact a couple examples of the same form being plural, in the Doric dialect, a contracted form of the present indicative. But since the article here is singular, the whole phrase is singular.
172 23:25a Picture a grabbiness, continuously acquiring things, always wanting more things. There may be a play on words here with the "cup and dish," when it comes to grabbiness for food and drink, and the other word in this sentence, intemperance.
173 23:25b Τχτ ἀκρασίας K B D L Α Θ Φ 0102 13 33 205 565 892 1010 1241 1243 1424 hac d e, ff h kr arm geo slav Origen Basal TR NA28 l ἀδίκιας C E F G H K Ι 28 157 579 597 700 1006 1071 1292 1450 syr Chrystostom RP l ἁδικίας δικίας W 191 ἁκαθαρσίας Σ λα ὁ δικός ff 191 vg syr ';'pal Clement Jerome I Πονηδί 180 Quodvultdeus. The Greek word here, ἁδικία - akraasia, means to have no or to exercise no power over one's self, in restraining the pursuit of pleasure, for one's appetites. (The Majority text, which the KJV did not follow in this instance, reads ἀδίκιαν here—"unrighteousness"—instead of ἁδικίας.) 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 ἁδικία. It is not solely a Bible-belt fundamentalist concept, that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great Greek philosophers. See the end note on this verse and the word ἁδικία, with excerpts of the classic philosophers, showing how they used the word.
Mt 23:28 ὁ δὲ καὶ ὑμείς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἐξωθεν δὲ ἔστε μεστοὶ ὑποκρίσεως καὶ ἀνόμιας.

So you also, outside you appear to people as righteous, but inside you are loaded up with hypocrisy and lawlessness.

Mt 23:29 Οὕτω δὲ σὺν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνήμεα τῶν δικαίων,

Woe to you, Torah scholars and Pharisees, you hypocrites! For you build the tombs of the prophets, and decorate the graves of the righteoues.

Mt 23:30 καὶ λέγετε, Εἶ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἐν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἴματί τῶν προφητῶν.

And you say, 'If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.'

Mt 23:31 ὅπερ μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

By so saying, you are bearing witness against yourselves, that you are sons of the murderers of the prophets.

Mt 23:32 καὶ υἱοὶ πληρώσατε τὸ μέτρον τῶν πατέρων υἱῶν.

You fill indeed the measure of your forefathers.

Mt 23:33 δέρεις γεννήματα χείλινῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέννησις;

O you snakes, you spawn of vipers, how will you wiggle out of the sentence of Gehenna?

Mt 23:34 διὰ τοῦτο ἵναι ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοῖς καὶ γραμματεῖς ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσατε, καὶ ἐξ αὐτῶν μαστίγωσατε ἐν ταῖς συναγωγαῖς υἱῶν καὶ διώκετε ἀπὸ πόλεως εἰς πόλιν

Therefore behold, I am sending to you prophets, and wise men, and Torah scholars; some of them you will kill and crucify, and some of them you will flog in your synagogues and pursue from town to town,

Mt 23:35 ὅπως ἐλάθη ἐγὼ ἐμοί πάντα ἄμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἂπο τοῦ αἴματός Ἄβελ τοῦ δίκαιου ἐως τοῦ αἴματος Ζαχαρίου υἱοῦ Βαραχίου, ὅν ἐφονεύσατε μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

So that on you will come all of the blood of the righteoues 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 ὃς ἐλήμνη υἱῶν, ἥξει ταύτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

True I tell you, this will all fall upon this generation.

Mt 23:37 ἵδε ρουσαλήμ ἵδε ρουσαλήμ, ἢ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποικίλης ἡθηλείς ἐπίσυναγαγεῖ σαπραίνει ὡς δέκα προφῆτας, διὸ τῶν ὅρνις ἐπισυνάγει τὰ νοσία αὐτῆς ὑπὸ τὰς πέτρας, καὶ οὐκ ἠθηλήσατε.

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.

Mt 23:38 ὁ δὲ ἀναθέτει υἱῶν διὰ τούτο ὦ χιλιαδοί ὑμῶν ἔρημος.

Now behold, your house will be left to you desolate.

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174 23:32 This is traditionally translated as an imperative: "Fill up then, the measure of your forefathers." But the imperative inflection of verbs was usually identical to the indicative. Therefore, it is possible that this could be an indicative, and be rendered, "You fill indeed the measure of your forefathers." This rendering would be in accord with Luke's parallel in Luke 11:48, which states that their forefathers did the killing, and they did the building. That is a filling or completion of the measure of their forefathers. This could be something like our expression, "You fill your father's shoes." My main reason for rendering this as an indicative is the δία ταύτα - διά 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).

175 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."
Mt 23:39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδητε ἀπ’ ἄρτι ἕως ἃν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

39For I tell you, from now on, me you will not see, until such time you say, 'Blessed is he who comes in the name of the Lord.'

Chapter 24
Signs of the Times
Mt 24:1 Καὶ ἔξελθον ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσήλθον ὁ μαθητὴς 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 ὅ γε ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐ βλέπετε ταύτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὃδε λίθος ἐπὶ λίθον ὡς σὺ καταλυθήσεται.

2But in answer he said to them, "Do you see all these things? Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."  

Mt 24:3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἑλαίων προσήλθον αὐτῷ οἱ μαθηταὶ κατ’ ἴδιαν λέγοντες, Ἐπεὶ ἦμιν πότε ταύτα ἐσται, καὶ τί τὸ σημεῖον τῆς σής παρουσίας καὶ συντελείας τοῦ αἰῶνος.

3Then as he was sitting on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?"

Mt 24:4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ'

4And in answer Jesus said to them, "See that no one misleads you.

Mt 24:5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὄνομάτι μου λέγοντες, Ἐγώ εἰμί ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.

5For many will come in my name, saying, 'I am the Christ,' and they will deceive many.

Mt 24:6 μελλῆσαι δὲ ἀκούσων πολέμους καὶ ἀκούσων πολέμων· ὄρατε, μὴ ὑποκείμεθα· δεῖ γὰρ γενέσθαι, ἀλλ’ ὡσεὶ ἂτιν τὸ τέλος.

6And you will hear about wars and rumors of wars. Do not be alarmed. For such are bound to happen, but the end is still not yet.

Mt 24:7 ἐγερθήσεται γὰρ ἕθνος ἐπὶ ἕθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἕσονται λυμοὶ καὶ σεισμοὶ κατὰ τόπους.

7For nation will rise up against nation, and king against king, and there will be famines and earthquakes in various places.

Mt 24:8 πάντα δὲ ταῦτα ἀρχῇ ὡδίνων.

8But all these are just the beginning of birth pains.

Mt 24:9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισοῦνοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

9At that time they will deliver you over to trial, and you will be hated by all nations because of my name.

Mt 24:10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἄλληλος παραδώσουσιν καὶ μισήσουσιν ἄλληλος·

10And then many will be scandalized, and others will betray and hate each other;

Mt 24:11 καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλοὺς·

11and many false prophets shall arise, and lead many astray.

176 23:39 Psalm 118:26
177 24:2 This at first looks like it is saying, "Do not look at all these things." But BDF §427(2) says, "Both οὐ and μὴ are still used in questions as in classical." BDF §440 further explains, "Οὐ is employed to suggest an affirmative answer, μὴ (μὴν) a negative reply; in the latter, μὴ with the indicative is an external indication that it is a question, since independent μὴ can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word οὐ suggests a "yes" answer to Jesus’ question. It is not necessary to translate the Greek word into a corresponding English word. It is obvious that the disciples did see them.
Mt 24:12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἁνομίαν ψυχῆσεται ἡ ἁγάπη τῶν πολλῶν.

And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

But the person who remains to the end, that one will be saved.

Mt 24:14 καὶ κηρυχθήσεται τὸ τότε ὡσαμένον τῆς βασιλείας ἐν ὀλίγῃ τῇ οἰκουμένῃ εἰς μαρτύριον πάσαν τοὺς ἑθέντας, καὶ τότε ἠξεῖ τὸ τέλος.

And this gospel of the kingdom will be preached in the whole inhabited earth, for a witness to all nations, and then the end will come.

Mt 24:15 Ἄρα όν ὁ θεός ὁ βδολυμάνος τῆς ἐρημώσεως τὸ ῥήθην διὰ Δανίηλ τοῦ προφήτου ἐστός ἐν τῷ ἀγίῳ ἅγιο, ὃ ἀναγινώσκων νοεῖτο,

When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)

Mt 24:16 ὁ ἐπὶ τοῦ δῶματος μὴ καταβάτω ἢ ἐκ τῆς οἰκίας αὐτοῦ,

Then those in Judea should flee to the mountains,

Mt 24:17 ὁ ἐπὶ τοῦ ἄγρου μὴ ἐπιστρέψῃ ὅπου ἢ ἐκ τῆς ἡμέρας αὐτοῦ.

The one on the rooftop should not come down to take things from his house,

Mt 24:18 καὶ ὁ ἐπὶ τῷ ἀγρῷ μὴ ἐπιστρέψῃ ὅπου ἢ ἐκ τῆς ἡμέρας αὐτοῦ.

And the person in the field should not turn back to take his coat.

Mt 24:19 οὐκ ἐὰν τῇ ἡμέρᾳ ἀκοῦσῃς, καὶ τῇ ἡμέρᾳ ἐκείνῃ τῆς ἡμέρας.  And pray that your flight not happen during winter or on a sabbath.

Mt 24:20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν σεμιμόνος μηδὲ σαββάτῳ.

And pray that your flight not happen during winter or on a sabbath.

Mt 24:21 ἐσται γὰρ τότε θλίψης μεγάλης οἷα ὑπὸ γέγονεν ἄρχον ὡς τοῦ νῦν ὁδὸν ὑμήν γένηται.

For there will be great distress then, of a sort that has not happened from the beginning of the world till now, nor ever will again.

Mt 24:22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἐὰν ἦσθη πᾶσα σάρξ ἐκεῖνᾳ, διὰ δὲ τοὺς ἐκλεκτοὺς κολοβώθησαν αἱ ἡμέραι ἐκεῖναι.

And if those days had not been made short, no flesh would survive; but for the sake of the elect, those days will be short.

Mt 24:23 τότε εἶναν τις ὑμῖν εἴπῃ ἢ ἤγγειλε ὁ Χριστός ἢ ἢ ἤκη, μὴ πιστεύσοντες·

At that time, if anyone says to you, ‘Behold, here is the Messiah,’ or ‘There is the Messiah,’ do not believe it.

Mt 24:24 ἔγερθησαν γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δύσοουσιν ημεῖς μεγάλα καὶ τέρατα ὡστε πλανῆσαι, εἰ δυνατὸν, καὶ τοὺς ἐκλεκτοὺς·

For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect.

Mt 24:25 ἴδον προειρήκατο ὑμῖν.

See, I have told you ahead of time.

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178 This word in the Greek for "made short" is κολοβωθῆσον - κολοβῶ. 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 24:26 ἦν οὖν εἰπωσιν ὑμῖν, Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἰδοὺ 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 οὕτως γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ ιοῦ τοῦ ἀνθρώπου.

27For just as lightning comes out of the east and shines as far as the west, so shall the appearing of the Son of Man be.182

Mt 24:28 ὅπου ἦν ἤ το πτώμα, ἐκεί συναχθήσονται οἱ ἁτοί.

28Wherever the carcass is, there the vultures will be gathered.184

Mt 24:29 Ἐμθέως δὲ μετὰ τὴν ὁλίζων τῶν ἡμερῶν ἑκείνων, ὁ ἡλίος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἁστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ οἱ ὄρνιθες τῶν οὐρανῶν σαλευθήσονται.

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.185

Mt 24:30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ ιοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψουνται πάσαι αἱ φυλαὶ τῆς γῆς καὶ δύνανται τὸν ιοῦ τοῦ ἀνθρώπου ἐρχόμενον 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,186 and they will see the Son of Man coming on the clouds of the sky, with great power and great glory.187

Mt 24:31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλῆς, καὶ ἐπισυνάξοιν τοὺς ἱκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄξων οὐρανῶν ἐως ἄξων 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 συκῆς μάθετε τὴν παραβολὴν· ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἔκφυη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

32Now learn this parable from the fig tree;188 when its branch becomes tender and it puts forth leaves, you know that summer is near.

182 Mt 24:26 Or, so shall be the coming of the Son of Man. Both 'appearing' and 'coming' are true and appropriate, and included in the meaning of the Greek word παρουσία - parousia here. When someone comes to you, they also "show." Coming is also an appearing, in English.

183 Mt 24:28 Greek: Ὺ ἅτοσ - 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 ἀετός is ἰάραξ - hiārax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetos is eating carrion). Yet generally speaking, where ho aetos is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

184 Mt 24:28b The point seems to be that the return of Christ will not be a hidden thing, or something only a select few will be aware of. It will be as obvious, in the same way that it is obvious where the carcass is.

185 Mt 24:29 Isaiah 13:10; 34:4; Joel 2:31

186 Mt 24:30a See Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἥ γη κατά φυλὰς φυλάξ..."And the land [of Israel] will mourn tribe by tribe..." Hebrew:

[הנה יָפֶר, שְׁמצֵהוֹת שְׁמַעְתָּה בְּלֵבָה שְׁמַעְתָּה בְּיִשְׂרָאֵל.] http://www.mechon-mamre.org/c/cf2312.htm

187 Mt 24:30b Daniel 7:13: 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.
Mt 24:33 oútes kai úméis, òtan ìdhête tautâ pânta, ginóskete òti éghyû éstiv épi ðhûrais.
33In the same way you also, when you see all these things, you know that the time is near, right at the door.
Mt 24:34 ðmîn légy ðmîn òtì oû ðî parêlyh ò geveî aûtê ñwì ðn pânta tautâ gênytai.
34Truly I tell you: this age will by no means pass away until all these things have taken place.
Mt 24:35 ð oûranos kai ò ñi parêleúsetai, òi ðê lôgyi mou oû ðî parêlîswin.
35Sky and earth will pass away, but my words will certainly not pass away.

The Day and Hour Unknown
Mt 24:36 Perí ðê tês ëmêras êkeínnês kai ñwras ñûdeis œidê, ñûde òi ãngeloi tôn oûranôn ñûde ðiûds, eì ì ðî patîr mónoû.
36But as for that day and hour, no one knows it except the Father alone; not even the angels of heaven, not even the Son.189
Mt 24:37 ÿspêr ðê aì ëmêraî tû Nûw, ñûtw ðêstai ði ïarouûia tû ñûiou ðî ðnthûpou.
37For just like the days of Noah, that is how the coming of the Son of Man will be.
Mt 24:38 ùs gâr õsan ðn tais ëmêras tais ðr oû tû kataklusômû trôgovntes kai pînovntes, ñamovntes kai ñamînovntes, ãhri ÷ ñêmêras ìswîlêvû Nûw eìc tûn ëmûtûn.
38For just as in the days before the flood they were eating and drinking, marrying and being given in marriage, right up until the day that Noah entered the ark,
Mt 24:39 kai ðûn ëgnûsan ñwos ñlêvû ð oû kataklusômû kai õren ãpantas, ñûtw ðêstai [kai] ði ïarouûia tû ñûiou ðî ðnthûpou.
39And they did not know it right up until the flood came and carried them away, that is how it will be with the coming of the Son of Man.
Mt 24:40 tôte ðû ñaovntai ðn tû ãgrû, ðiûs ñaralambânetai kai ðiûs ñfrîtai.
40At that time, two men will be in the field; one will be taken and the other left.
Mt 24:41 ðûn álîthouvû ðn tû ñûlû, mîa ñaralambânetai kai mîa ñfrîtai.
41Two women will be grinding at the mill; one will be taken and the other left.
Mt 24:42 ñrhoyrûte ñûn, ðti ðûn ñidâte ðiû ëmûrê ð kûrisû ñûmov ñrêxetai.
42Be watchful therefore, because you do not know at what hour your Lord is coming.
Mt 24:43 êkeînô ðê ginóskete ðti ì ñfdei ð oûkodêspôtîs ðiûs ñûlûkê ÷ klêptîs ñrêxetai, ëgnîphôrûven ì ð kûrisû ñûmov ñrêxetai, ëgnîphôrûven ì ð kûrisû ñûmov ñrêxetai.
43But this you know: that if the home owner had known at what watch of the night the thief was coming, he would have watched and not allowed his house to be broken into.
Mt 24:44 ðiû tûtu kai ñûmês ginôseb ãtòmai, ðti ì ðû dôkeite ãgrû ðiûû ñûiou ðî ðnthûpou ñrêxetai.
44For this reason you also must be the same: because the Son of Man is coming at an hour you would not think he would.
Mt 24:45 Tîs ãra ëstiv ð oûstos ðôûlos kai ñrônìmos ðv kateûstasen ð kûrisû ðî ñûkûrétai ñûtûs ñûmov ñrêxetai ñûtoû ñûmov ên õpû ên õpû neî̂stûnêva ñûmov ên õpû ên õpû neî̂stûnêva.
45Who then is the faithful and sensible servant, whom the master places over his domestic servants, to be giving out rations in due time?
Mt 24:46 makárïos ð ôûlûs êkeînô ðv ëlûwû ð kûrisû ñûtûs êûrêse ñûtw ñpoisûnta.
46Happy is that servant whom his lord will find so doing when he comes.
Mt 24:47 ñmîn légyû ñmîn ðti ì ðpû õpû tôûs ùpárçouvûn ñûtûs kateûstasen ñûtûs.
47Truly I tell you, he will place him over all his possessions.

189 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.
190 24:45 Gnomic aorist
Mt 25:7 εὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκείνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος,

But if that servant says in his heart, 'My lord is taking a long time,'

Mt 25:49 καὶ ἀράξησα τὺπτειν τοὺς συνδούλους αὐτοῦ, ἐσθήθη δὲ καὶ πίνη μετὰ τῶν μεθυόντων,

and his fellow servants he begins to slap around, but eats and drinks with the drunkards,

Mt 25:50 ἤξει ὁ κύριος τοῦ δοῦλου ἐκείνου ἐν ἡμέρᾳ ἡ ὁ προδοσκαὶ καὶ ἐν ὠρα ἡ ὁ γινώσκει,

the darkness without their torches burning.

Mt 25:51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεὶ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν οὐδόντων.

and will cut him in two, and appoint him his inheritance with the hypocrites. There, there will be weeping and gnashing of teeth.

Chapter 25

The Parable of the Ten Virgins

Mt 25:1 ἀπάντησεν ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσα τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου.

At that time, the kingdom of heaven will be like ten virgins who after grabbing their torches, went out for the meeting up with the bridegroom.

Mt 25:2 πέντε δὲ εξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

Now five of them were foolish, and five of them were wise.

Mt 25:3 αἱ γὰρ μωραὶ λαβοῦσα τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ’ ἑαυτῶν ἑλαίον·

For the foolish ones when they brought their torches, had not brought some oil along with them.

Mt 25:4 αἱ δὲ φρόνιμαι ἔλαβον ἑλαίον ἐν τοῖς ἄγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

The wise, however, brought along with their torches, some oil in a container.

Mt 25:5 ἡ αὐτοῦ, as found here, ἑαυτῶν, is the same form for all genders. Therefore, "along with them" could be referring either to the virgins, or to the torches. But we see, from verse 4, that it is referring to the torches.

Mt 25:7 τότε ἦγερθησαν πάσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

Then at that time, all those virgins woke up, and trimmed their torches.

191 Mt 25:1 The meeting "up with," or joining up with, is from the Greek word ὑπάντησις - hupanteesis (See also how I translated this word in John 12:13. This word, by New Testament times, was used somewhat interchangeably with ἀπάντησις (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 after he has gone to the bride's father's house and gotten his bride. The official ceremony had already started with the groom and his companions' procession to the bride's father's house. And now, the bridesmaids go out and join the procession to the groom's house. Professional musicians were hired for this procession, and there was much dancing and music. The torches were necessary if darkness had fallen, or in case darkness might fall during the procession and ceremony. It would be prudent to take them, along with extra oil, since the torches burned up the oil rapidly. In this parable, the virgins are at the point where they are waiting for the bridegroom and his party to come with the bride, meet up with them, and then go to the groom's house. And the groom takes a long time to come.

192 Mt 25:3 The plural genitive form of ἑαυτοῦ - heautou, as found here, ἑαυτῶν - heauton, is the same form for all genders. Therefore, "along with them" could be referring either to the virgins, or to the torches. But we see, from verse 4, that it is referring to the torches.

193 Mt 25:7 The torches consisted of a rag sitting in a small cavity of oil, and for proper ongoing operation, the rag had to be trimmed occasionally, just as oil or kerosene lamps and refrigerators must have their wicks trimmed. Here, the Greek word translated "trim," is κοσμεῖν - kosmew, which in this passage seems to mean not only trimming, but generally setting in order, including checking the oil level and replenishing or topping it off. No doubt, the torches did need more oil, since this was already the middle of the night, and it is doubtful the virgins would be sleeping in the darkness without their torches burning.
Mt 25:8: And the foolish ones said to the wise ones, 'Give us some of your oil, because our torches are going out.'

Mt 25:9: But the wise ones answered saying, 'There may not be enough for both us and you. Go to the vendors and buy more for yourselves.'

Mt 25:10: And while they were gone away to buy some, the bridegroom came, and then the door was closed.

Mt 25:11: And later on, the other virgins also arrive, and they are saying, 'Sir! Sir! Open the door for us.'

Mt 25:12: But in response, he said, 'Truly I tell you, I do not know you.'

Mt 25:13: You all should keep watch therefore; because you do not know the day or the hour.'

The Parable of the Talants
Mt 25:14: The lord called his own servants, and handed his possessions over to them.

Mt 25:15: And to one he gave five talents, and to another two talents, and to another, one talent, each according to his own ability, and then he went abroad. Immediately, the one who received the five talents went out and worked with them and gained five more.

Mt 25:16: The one who received the five talents went out and worked with them and gained five more. Similarly, the one with two talents gained two more. But the one who had received the one talent went away and dug a hole in the ground, and hid his master’s silver.

Mt 25:19: And after a long time, the lord of those servants returns, and he is settling accounts with them.

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194 25:15 A talant was a measurement of weight for gold, silver, or copper, from 58 to 80 pounds (26 to 36 kg). There came to be a coin called a talant, whose worth varied depending on the metal, time, and place used. The silver coin here was probably worth about two thousand dollars.

195 25:16 txt ἐκέρδησενκ < Ἀ* Β C D L Θ f3 †33 157 118 124 788 892 1424 1844 12211 αl syr,hq cop=b NA27 ἐξοικνησεν Ν* Ἀ=Κ Μ U W ΔΠ Φ 2 28 346 565 579 700 1071 Μ its syrh TR RP. Regarding the reading of Codex Α, it appears to me that the original hand was ἐκέρδησεν, the first corrector was ἐξοικνησεν, 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 Ἀ* and f3 for ἐκέρδησεν, while Swanson lists those as supporting ἐξοικνησεν.
Mt 25:20 καὶ προσέλθὼν ὁ τά πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντα μοι παρέδωκας· ἰδε ἄλλα πέντε τάλαντα ἐκέρδησα.

20 And when the one who had received the five talents came forward, he presented another five talents to him, saying, 'Lord, you entrusted to me five talents. Look, I have gained another five talents.'

Mt 25:21 ἦρεν αὐτῷ ὁ κύριος αὐτοῦ, Ἐδώ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὅλιγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσέλθει εἰς τὴν χαρὰν τοῦ κυρίου σου. 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.'

21 His lord said to him, 'Well done, and 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 προσέλθὼν δὲ καὶ ὁ τά δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντα μοι παρέδωκας· ἰδε ἄλλα δύο τάλαντα ἐκέρδησα. And when the one who had received the two talents came forward, he said, 'Lord, you entrusted to me two talents. Look, I have gained another two talents.'

22 And when the one who had received the two talents came forward, he said, 'Lord, you entrusted me to you two talents. Look, I have gained another two talents.'

Mt 25:23 ἦρεν αὐτῷ ὁ κύριος αὐτοῦ, Ἐδώ, δούλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὅλιγα ἡς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἰσέλθει εἰς τὴν χαρὰν τοῦ κυρίου σου. 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.'

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 προσέλθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπεν, Κύριε, ἐγὼ σε ποιεῖ τοῦ δικαιοῦ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων θέν οὐ διεσκόρπισας. But when the one who had received the one talent came forward, he said, 'Lord, I knew you, that you are a hard man, who repeals where he has not sown, and gathers what he has not winnowed.

24 But then when the one who had received the one talent came forward, he said, 'Lord, I knew you, that you are a hard man, who repeats where he has not sown, and gathers what he has not winnowed.'

Mt 25:25 καὶ φοβηθεὶς ἔπελθὼν ἐκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ ἵδε ἔχεις τὸ σὸν. Then you should have deposited my silver with the bankers, and when I returned I would recover what is mine with interest.

25 And because I was afraid, I went out and hid your talent in the ground. See here, you still have what is yours.'

Mt 25:26 ἀποκρίθησιν δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δούλε καὶ ὁκνηρὲ, ἢδεῖς ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω θέν οὐ διεσκόρπισα;

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 what I have not winnowed?'

Mt 25:27 εἶδεν δὲ σε ὑπὸ βαλεῖν τὰ ἀργυρία μου τοῖς τραπεζίταις, καὶ ἐλῆβον ἐγὼ ἐκομιάσαμην ἥν τὸ ἐμὸν σον τόκῳ. 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 what I have not winnowed?'

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 ἄρατε ὅπως ἀντὶ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δύο τάλαντα· Now take then the talent away from him, and give it to the one who has the ten talents.

28 ἄρατε ὅπως ἀντὶ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δύο τάλαντα.

29 ἄρατε τῷ γάρ ἔχοντι παντὶ δοθῆται καὶ περισσευθῆσεται· τοῦ δὲ μὴ ἔχοντος καὶ ἐχεῖ ἀρθῆται ἀντὶ αὐτοῦ. 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.

30 And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth.'
The Sheep and the Goats

Mt 25:31 Ὅταν δὲ ἔλθῃ ὁ υἱός τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ;

31"And when the Son of Man returns in his glory, and all the angels with him, then he will sit on his glorious throne,

Mt 25:32 καὶ συναχθησόνται ἡμεῖς τῶν ἀνθρώπων τῶν ἐν τῇ δόξῃ, καὶ ἀφορίσει αὐτούς ἀπ’ ἀλλήλων, ὡσεὶ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίων,

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 ἔριφα ἐξ εὐωνύμων.

33and he will put the sheep on his right and the goats on his left.

Mt 25:34 τότε ἔρει ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου;

34Then, the king will say to the ones on his right, 'Come, you blessed by my Father, receive as your inheritance the kingdom for which you have waited since the foundation of the world.

Mt 25:35 ἐπείνασα γὰρ καὶ ἐδώκατε μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ἡ μόνη ἤμην καὶ συνηγάγετε με,

35For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink.

Mt 25:36 γυμνὸς καὶ περιεβάλετε με, ἡσθένησα καὶ ἐπεσκέψασθε με, ἐν φυλακῇ ἤμην καὶ ἠλάτα 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 αὐτοὶ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἰδομένη πεινώντα καὶ ἐθερψάμενη, 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 εἰδομένες ἔσων καὶ συνηγάγωμεν, ἢ γυμνόν καὶ περιεβάλομεν;

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 εἰδομένοι ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἠλάτον πρὸς σὲ;

39And when did we see you sick or in prison and come to visit with you?'

Mt 25:40 καὶ ἀποκριθείς ὁ βασιλεὺς ἐρεὶ αὐτοῖς, ἠμὴν λέγω ὑμῖν, ἐρ’ ὅσον ἐποιήσατε ἐν τοῖς τούτων τοῖς ἀδελφοῖς μου τοῖς ἐμοὶ ἐποιήσατε.

40And in answer, the king will say, 'Truly I say to you, as many times as you have done those things to the least of my brethren, you have done them to me.'

Mt 25:41 Τότε ἔρει καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ’ ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τοῦ ἀιῶνος τοῦ 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.

Mt 25:42 επείνασα γὰρ καὶ οὐκ ἐδώκατε μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατε 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.

201 25:40 The Greek formula here, ἐπὶ ὅσον ἐποίησατε is rather hard to render. The most common lexical glosses of the words are as follows; epi = (upon); hosos = (as much or as often); and epoieisate = (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 25:43 ξένος ἡμιν καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενής καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέφασθέ 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, δότε σε εἰδομέν πεινώντα ἢ διψώντα ἢ ἐξών ἢ γυμνόν ἢ ἀσθενή ἢ ἐν φυλακῇ καὶ οὐ διηκονίσασέν σοι;

44Then those also will answer, saying, 'Lord, when did we see you hungry or thirsty or traveling through or naked or sick in prison and not minister to you?'

Mt 25:45 τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ᾽ ὅσον οὐκ ἐποίησατε ἐν τούτοις τῶν ἐλαχιστῶν, οὐδὲ ἐμοὶ ἐποίησατε.

45Then he will answer them saying, 'Truly I say to you, as many times as you did not do those things to one of the least of these, you did not do them to me.'

Mt 25:46 καὶ ἀπελεύσονται αὐτοὶ εἰς κόλασιν αἰώνιον, οί δὲ δίκαιοι εἰς ζωήν 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 ἔγενε τότε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,

1And it came about that when Jesus had finished all these discourses, he said to his disciples,

Mt 26:2 Οἶδατε δὲ τι μετὰ δύο ἡμέρας τό πάσχα δίδηται, καὶ τὸ υἱός τοῦ ἀνθρώπου παραδίδοται εἰς τὸ 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 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως τοῦ λεγομένου Καίαρα,

3Then the chief priests gathered together, along with the elders of the people, in the courtyard of the high priest, whose name was Caiaphas;

Mt 26:4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν

4and they came to the decision that they would capture Jesus by trickery and kill him.

Mt 26:5 ἔλεγον δὲ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θρόμφος 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 Τὸν δὲ Ἰησοῦν γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

6Now once when Jesus was in Bethany, in the house of Simon the leper,

Mt 26:7 προσήλθεν αὐτῷ γυνὴ ἤχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχευεν 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 ἵδοντες δὲ οἱ μαθηταὶ ἡγανάκτησαν λέγοντες, Εἰς τί ή ἀπώλεια αὐτῆς;

8And when the disciples saw this they were indignant, saying, "This is such waste, for what?

Mt 26:9 εὐάγγελον γάρ τοῦτο πραθήσαι πολλοὺ καὶ δοθήσεται πτωχοῖς.

9"Because 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 γάρ καλὸν ἡργάσατο εἰς ἐμέ·

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 πάντωτε γάρ τοὺς πτωχοὺς ἔχετε μεθ᾽ ἑαυτῶν, ἐμὲ δὲ οὐ πάντωτε ἔχετε·

11For the poor you always have with you, but me you do not always have.
Mt 26:12 βαλοῦσα γὰρ αὐτὴ τὸ μύρον τοῦτο ἐπὶ τοῦ σῶματος μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

12For she did the pouring of this myrrh on my body to prepare me for burial.

Mt 26:13 ἀμὴν λέγω ὑμῖν, ὅποιον ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ δὲ ἐποίησαν αὐτὴ εἰς μιμητόναν αὐτής.

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 Ὅτε πορεύθησαί τις τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς

14At that time one of the twelve went to the high priests, the one called Judas of Kerioth,

Mt 26:15 εἶπεν, Τί θελεῖτε μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργυρία.

15and he said, “What will you give me to betray him to you?” And they placed out for him thirty pieces of silver.202

Mt 26:16 καὶ ἀπὸ τότε ἔξηκεν ἐυκαριάν ἵνα αὐτὸν παραδώσω.

16And from then on, he was looking for a suitable time to betray him.

The Passover Supper

Mt 26:17 Τῇ δὲ πρῶτῃ τῶν ἄξιων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμεν οἱ φαγεῖν τὸ πάσχα;

17And on the first day of Unleavened Bread, the disciples came to Jesus, saying, “Where do you want us getting the Passover meal ready for you to eat?”

Mt 26:18 ὃ δὲ εἶπεν, Ἐπάγαγετε εἰς τὴν πόλιν πρὸς τὸν δεῖκαν καὶ εἴπατε αὐτῷ, Ὅ διδάσκαλος λέγει, Ὁ καιρός μου ἐγγύς ἢτοι' πρὸς σε ποιώ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

18And he said, “Go into the city to a certain person and say to him, ‘The Teacher says, “My time is near. I am doing Passover with you, along with my disciples.”’”

Mt 26:19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξαν αὐτοῖς ὁ Ἰησοῦς, καὶ ἤτοίμασαν τὸ πάσχα.

19And those disciples did as Jesus told them, and prepared the Passover.

Mt 26:20 Ὅσιας δὲ γενομένης ἁνέκειτο μετὰ τῶν δώδεκα.

20And as evening was coming on, he was reclining with the Twelve.

Mt 26:21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

21And while he was eating with them he said, “Truly I say to you, one of you will betray me.”

Mt 26:22 καὶ λυποῦμαι οὐδέποτε ἠρώταν λέγειν αὐτῷ εἷς ἐκαστος, Μήτι ἐγώ εἰμι, κύριε;

22And deeply saddened, they began every single one to say to him, 203 “It’s not me, is it, Lord?”

Mt 26:23 ὃ δὲ ἀποκρίθησαί εἶπεν, Ὅ ἐμβάφας μετ’ ἐμοῦ τὴν χείρα ἐν τῷ τρυβλίῳ αὐτὸς με παραδώσει.

23And in answer he said, “The one who dips his hand with mine in the bowl, he is the one who will betray me.

202 26:15 Bauer says under ἀργύριον 2,(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.

203 26:22 In the apparatus below, dotted lines represent a lacuna, and blank space means the MS omits those words. The data is from the NA27 footnotes, Swanson’s apparatus, and the online Muenster Institute apparatus.
Mt 26:24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἂν αὐτῷ εἰ ὤκε ἐγεννηθή ὁ ἀνθρώπος ἐκείνος.

24The Son of Man is going just indeed like it is written about him, but nevertheless woe to that man through whom the Son of Man is being betrayed. It would have been better for that man if he had not been born.”

Mt 26:25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδίδος αὐτοῦ εἶπεν, Μὴτι ἐγὼ εἰμί, ῥαββί; λέγει αὐτῷ, ἷδ εἶπας.

25And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?"

Mt 26:26 ἔσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἀρτὸν καὶ εὐλογήσας ἐκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν, Λαβείτε φάγετε, τούτῳ ἔστιν τὸ σῶμά μου.

26And as they ate, Jesus took bread, and when he had given thanks, he broke it, and gave it to the disciples, and said, "Take and eat. This is my body."

Mt 26:27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἐδώκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες,

27And when he had taken the cup and given thanks, he gave it to them, saying, “Drink from it everyone.

Mt 26:28 τότε γὰρ ἔστιν τὸ αἷμα μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἀφεσιν ἀμαρτιῶν.

28For this is my blood of the covenant, being shed on behalf of many for the forgiveness of sins.

Mt 26:29 λέγω δὲ υμῖν, οὐ μὴ πίω ἀπ’ ἁρτί ἐκ τούτου τοῦ γεννημάτος τῆς ἁμέλου ἔως τῆς ἡμέρας ἐκείνης ὅταν αὐτό πίω μεθ’ ὄμων καίνον ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου.

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 now in the kingdom of my Father.”

Mt 26:30 Καὶ ὑμνήσαντες ἔξηλθον εἰς τὸ Ὄρος τῶν Ἑλαιῶν.

30And when they had sung a hymn, they went out toward the Mount of Olives.

Mt 26:31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἑαυτοῖς ἐν τῇ νυκτί ταύτῃ, γέγραπται γὰρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποίμνης.

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.’"

Mt 26:32 μετὰ δὲ τὸ ἐγερθῆναι με προδότοι ὑμᾶς εἰς τὴν Γαλαλείαν.

32But after I am resurrected, I will go ahead of you into Galilee.”

Mt 26:33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

33But in response Peter said to him, “Though everyone else will be scandalized because of you, I will never be scandalized.”

Mt 26:34 ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄμην λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρῶτον ἀλέκτορα φωνήσαι τρῖς ἀπαντήσῃ με.

34Jesus said to him, “Truly I tell you, This very night before the rooster crows, you will disown me three times.”

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204 Mt 26:27 Because of the way there are two aorist participles in a row at the beginning of this verse, there is ambiguity as to how to interpret the “kai” (and) between the two participles. The “kai” could be just a coupler stringing the verbs together in sequence, as follows: "And when he had taken the cup and given thanks, he gave it to them, saying,..." Or, the "kai" could mean "also," as meaning to point out that he gave a little ceremony twice—both when he distributed the bread, and now the wine as well, as follows: "And when he had taken the cup he also gave thanks, and gave it to them, saying,..." Luke seems to have something similar to the second interpretation, because in Luke 22:20, he says, "And the cup after the meal in the same way, saying,..."

205 Mt 26:28 ἡ διαθήκη (covenant) ὕμετρα ἢ διαθήκης (new covenant) A C D W ἢ διαθήκης ἢ διαθήκης (new covenant) A C D W Φ lat syr copx b K B L Z copm x bo tr TR RP. The Textus Receptus reading is probably a harmonization with Luke 22:20, as there is no apparent reason why κατ’ εἰς, “new,” might have been deleted, either accidentally or deliberately.

206 Mt 26:28 Isaiah 53:11

207 Mt 26:31 Zechariah 13:7
Mt 26:35 ὁ Πέτρος, Καὶ δὲ ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανὶ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ ἐως ἃν ἀπελθὼν ἐκεὶ προσεύχωμαι.

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 ο Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανὶ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ ἐως ἃν ἀπελθὼν ἐκεὶ 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 ὕιούς Ζεβεδαίου ἡρέτατο 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 ψυχὴ μου ἐως ἃν ἀπαντᾶτε μείνατε ὥδε καὶ γρηγορεῖτε μετ’ ἐμοῦ.

38Then he says to them, “My soul is too sad, to the point of death. Remain here and stay awake with me.”

Mt 26:39 καὶ προσελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπόν αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ’ ἐμοῦ τὸ ποτήριον τούτο· πλὴν ὑμῖν ὡς ἔγω θέλω ἀλλ’ ὡς σὺ.

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 μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, ὦτος ὑμῖν ἱροσυκάτω μίαν ὥραν γρηγορήσατε μετ’ ἐμοῦ;

40And he returns to the disciples, and finds them sleeping. And he says to Peter, “This is how you guys are, lacking the self-control to stay awake with me one hour? Mt 26:41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν: τό μὲν πνεῦμα πρόθυμον ἢ δὲ σάρξ ἀσθενής.

41Stay awake and pray, that you not go into temptation. The spirit indeed is willing, but the flesh is weak.”

Mt 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσήγαγε τούτοις λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἢ μὴ αὐτῷ πιὸς, γενηθῆτω τὸ θέλημά 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 ἔλθων πάλιν εὑρέν αὐτοὺς καθεύδοντας, ἤσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ 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 προσήγαγε τό τρίτον τοῦν αὐτῶν λόγον εἰπὼν πάλιν.

44And again he left them and went away, praying for the third time, saying the same thing again.

Mt 26:45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἵνα ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χείρας ἀμαρτωλῶν.

45Then 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.

208 26:38 ἔως ἃν ἀπαντᾶτε; heōs indicating the upper limit of possibility. In other words, he could not be more sad, because if he was any sadder, he would die.

209 26:40 There is no Greek word corresponding to the word “guys,” but I added it to show that the words here are plural inflection, and that Jesus is addressing not just Peter but all three of them.

210 26:41 The Greek is ambiguous as to whether it means that the activity of praying would prevent them from going into temptation, or that their prayer request should be that they not go into temptation. Both could in fact be true simultaneously.
Mt 26:46 έγειρεθε, ἀγώμεν· ἵδον ἠγιγκεν ὁ παραδίδος με.

46Get up, let's go. Look, the one betraying me is approaching."

Jesus Arrested

Mt 26:47 Καὶ ἐτὶ αὐτοῦ λαλοῦντος ἵδον Ἰουδᾶς εἰς τῶν δώδεκα ἠλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

47And while he was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd of people with swords and clubs, from the chief priests and elders of the people.

Mt 26:48 ὁ δὲ παραδίδος αὐτὸν ἐδώκεν αὐτοῖς σημεῖον λέγον, ἃν ἄν φιλήσω αὐτὸς ἐστίν· κρατήσατε αὐτόν.

48And the one betraying him had given them a signal, as follows: "Whomever I kiss is the one. Him you seize."

Mt 26:49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ ἔπειν, Χαίρε, ἱαββί καὶ κατεφίλησεν αὐτόν.

49And he came straight up to Jesus and said, "Good morning, Rabbi." Then he kissed him.

Mt 26:50 ὁ δὲ Ἰησοῦς ἔπειν αὐτῷ, Ἐταίρε, ἔφ' ὅ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

50And Jesus said to him, "Friend, why are you here?" Then at that time they came up and laid their hands on Jesus, and arrested him.

Mt 26:51 καὶ ἵδο εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφέτελεν αὐτοῦ τὸ ώτιόν.

51And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

Mt 26:52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολούνται.

52Jesus then says to him, "Return your sword to its place. For all who take up the sword will perish by the sword."

Mt 26:53 ἢ δοκεῖς ὁτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστῆσαι μοι ἄρτι πλείω δώδεκα λεγών λέγεσιν;

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 αἱ γραφαὶ ὃτι οὕτως δεῖ γενέσθαι;

54But then how would the scriptures be fulfilled which indicate that all this needs to happen?"

Mt 26:55 Ἔν ἔκεινη τῇ ὥρᾳ εἶπεν ὁ Ἰησὸς τοῖς ὄχλοις, Ὡς ἔπι ημετήν ἐξῆλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλάβετε με; καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεξόμεν διδάσκων καὶ οὐκ ἐκρατήσατε με.

55At that time, Jesus said to the crowd, "As though after a bandit you have come out with swords and clubs to capture me? Every day I was sitting in the temple teaching and you didn't arrest me.

Mt 26:56 τότε δὲ ὄλων γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέτελες αὐτὸν ἐκφυγον.

56But, this has all come about so the writings of the prophets would be fulfilled." Then the disciples all abandoned him and fled.

Before the Sanhedrin

Mt 26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπῆγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβυτέροι συνήχθησαν.

57And the ones arresting Jesus led him away to Kaiapha the high priest, where the Torah scholars and the elders had gathered.
Mt 26:58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρὸθεν ἐως τῆς αὐλῆς τοῦ ἄρχιερέως, καὶ εἰσελθὼν ἐξώ εκάθισεν μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

58Now Peter had been following him from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome.

Mt 26:59 οἱ δὲ ἄρχιερες καὶ τὸ συνέδριον δόλων ἐξήτουν ἰεωδουμαρτυριάν κατὰ τοῦ Ἰησοῦ ὅπως αὐτῶν ἄναπτώσωσιν,

59And the high priest and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death,

Mt 26:60 καὶ ὑπὸ εὐφον πολλῶν προσελθόντων ἰεωδουμαρτυρῶν. ὡςτον δὲ προσελθόντες δύο

60and they had not found it from the many false witnesses who had come forward. But then later, two came forward

Mt 26:61 εἶπαν, ὅτους ἔφη, άνακα θαλασσαί τού ναον τοῦ θεοῦ καὶ διὰ τριῶν ἤμερῶν οἰκοδομῆσαι.

61and said, “This man said, ‘I am able to destroy the temple of God, and in three days to build it again.’”

Mt 26:62 καὶ ἀναστάς ὁ ἄρχιερεύς εἶπεν αὐτῷ, ὡδὲν ἀποκρινθης τί οὗτοι σου καταμαρτυροῦσιν;

62And the high priest rose and said to him, “Aren’t you answering anything? What about this they are testifying against you?”

Mt 26:63 ὁ δὲ Ἰησοῦς ἐσώστα. καὶ ὁ ἄρχιερεύς εἶπεν αὐτῷ, ἔξορκίζω σε κατα τοῦ θεοῦ τοῦ ζώντος ἵνα ἡμῖν εἴπης ἐι ὁ Χριστός ὥς τοῦ θεοῦ.

63But Jesus was keeping silent. And the high priest said to him, “I adjure you by the living God that you declare under oath whether you are the Messiah, the Son of God.”

Mt 26:64 λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἴπας πλην λέγω ὑμῖν, ἀπ' ἄρτι δίψασθέ τόν υἱόν του ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δύναμεις καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

64Jesus says to him, “You said that. Nevertheless I say to you: after now you shall all see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.”

Mt 26:65 τότε ὁ ἄρχιερεύς διέρρηςεν τά ἰμάτια αὐτοῦ λέγων, ἐβλασφημήσας τί ἐτι χρείαν ἔχομεν μαρτύρωρν; ἵνε νῦν ἡκούσατε τήν βλασφημίαν

65Then the high priest tore his robe, saying, “He has blasphemed! What more need do we have for witnesses? Behold, now you have heard the blasphemy.

Mt 26:66 τί μὴν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, ἔσοχος βανάτου ἐστίν.

66How does it look to you?” And they said in answer, “He is guilty enough for death.”

Mt 26:67 Τότε ἐνέπεπλαν εἰς τό πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπιαν

67Then they spit on his face and pummeled him; they slapped him

Mt 26:68 ἐλέγοντες, Προφήτησον ἡμῖν, Χριστέ, τίς ἐστιν ὁ παίσας σε;

68while saying, “Prophesy to us, you Messiah— who is the one who hit you?”

Peter Disowns Jesus

Mt 26:69 'Ὁ δὲ Πέτρος ἐκάθισεν ἐξώ ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καί οὐ ἴθαβα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

69And Peter was sitting outside in the courtyard, and one maidservant approached him, saying, “You also were with Jesus the Galilean.”

Mt 26:70 ὁ δὲ ἤρνησατο ἐμπροσθεν πάντων λέγον, οὐκ οἶδα τί λέγεις.

70But he was denying it before all of them, saying, “I do not know what you are saying.”

Mt 26:71 ἐξελθόντα δὲ εἷς τῶν πυλῶν εἰδεν αὐτῶν ἄλλη καὶ λέγει τοῖς ἐκεῖ, οὕτως ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

71And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, “This man was with Jesus the Nazarene.”

Mt 26:72 καὶ πάλιν ἤρνησατο μετὰ ὅρκου ὅτι ὦκ οἶδα τόν ἀνθρωπόν.

72And again he was denying it, with an oath: “I do not know the man.”
Mt 26:73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ εξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλία σου δήλον 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 καθαεματίζειν καὶ ὁμοίεν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον, καί εὐθέως ἀλέκτωρ ἐφώνησεν.

74Then he began to curse and swear, saying, "I do not know the man." And immediately a rooster crowed.

Mt 26:75 καὶ ἐμνήσθη ὁ Πέτρος τὸν ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνήσαι τρῖς ἀπαρνήσῃ με' καὶ ἐξελθὼν 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 27:1 Πρώτας δὲ γενομένης συμβολίου ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τὸ Ἰησοῦ ὑπέταττον 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 δῆσαντες αὐτὸν ἀπῆγαγον καὶ παρέδωκαν Πιλάτῳ τῷ Ἰησοῦ.

2And they bound him, and led him away, and handed him over to Pilate the governor.

Mt 27:3 Τότε Ἰδών Ἰούδας ὁ παραδίδων αὐτὸν ὅτι κατέκριθη μεταμεληθείς ἐστρεφθην τὰ τριάκοντα ἀργυρία τοῖς ἀρχιερεύσιν καὶ πρεσβυτέροις

3Then, when Judas the one who betrayed him saw that he was condemned, he with remorse returned the thirty pieces of silver to the chief priests and elders,

Mt 27:4 λέγων, Ἡμαρτον παραδοὺς αἰμα ἄθροιν. οῖ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ δῆσῃ.

4saying, "I have sinned; I have betrayed innocent blood." But they said, "What is that to us? You deal with that."

Mt 27:5 καὶ ὑπὲρ τὰ ἀργυρία αὐτοῦ τὸν ναὸν ἀνεχώρησαν, καὶ ἀπελθὼν ἀπῆξατο.

5And after throwing the silver into the temple, he departed, and went off and hung himself.

Mt 27:6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργυρία εἶπαν, Ὡς ἐξεστὶν βαλεῖν αὐτὰ εἰς τὸν κορβανάν, ἐπει τιμὴ ἀιματός 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 συμβολίου δὲ λαβόντες ἠγοράσασιν ἐξ αὐτῶν τὸν ἀγρόν τοῦ κεραμέως εἰς ταφὴν τοῖς ἐξοσ.

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 ἔκεινος Ἀγρὸς Αἰματος ἐς τῆς σήμερον.

8For which reason that field is called "the Field of Blood" to this day.

Mt 27:9 τότε ἐπιλήφθη τὸ ῥῆθεν διὰ Ἰερεμίου τοῦ προφήτου λέγωντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργυρία, τὴν τιμὴν τοῦ τετιμημένου ὕπατον Ἰκαρηλ,

9Then was fulfilled what was spoken through Jeremiah the prophet, which says, "And they took the thirty pieces of silver, the price of him on whom a price had been set, as priced by the sons of Israel,"212

Mt 27:10 καὶ ἐδόκαν αὐτὰ εἰς τὸν ἀγρόν τοῦ κεραμέως, καθὼς συνέταξεν μοι κύριος.

10and they traded them for the potter's field, just as the Lord directed me."213

212 27:9 The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.
211 27:10 Zechariah 11:12,13; Jeremiah 32:6-9
Jesus Before Pilate

Mt 27:11 Ὁ ἐν Ιησοῦς ἐστάθη ἐμπροσθεν τοῦ ἡγεμόνος καὶ ἐπρώτησεν αὐτὸν ὁ ἡγεμών λέγων: Σὺ εἶ ὁ βασιλεὺς τῶν οὐδατῶν; ὁ δὲ Ἰησοῦς ἔφη: Σὺ λέγεις.

31And Jesus was stood before the governor; and the governor examined him, saying, "YOU are the king of the Jews?" And he said, "You are saying that, not I."214

Mt 27:12 καὶ ἐν τῷ κατηγορεῖσα αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων ὄδην ἀπεκρίνατο.

32And during the whole time he was being accused by the chief priests and elders, he was not responding at all.

Mt 27:13 τότε λέγει αὐτῷ ὁ Πιλᾶτος, Ὅχι ἀκούσεις χάος σου καταμαρτυροῦσιν;

33Then Pilate says to him, "Don't you hear all the things they are charging you with?"

Mt 27:14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς ὅδη ἐν ῥήμα, ὡστε θηομαξεῖν τὸν ἡγεμόνα λίαν.

34And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

Mt 27:15 Κατὰ δὲ ἐρωτήσεις ἐξειπεῖ ὁ ἡγεμόνως ἀπολογεῖν ἕνα τῷ ὀχλῷ δέσμιον ὑπὸ ἧθελον.

35Now 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 ἐπόσιμον λεγόμενον Ἰησοῦν Βαραββᾶν.

36And they were holding at that time a particularly well-known prisoner named Barabbas.215

Mt 27:17 συνηγμένοις οὖν αὐτῶν ἐπένευ συν Αὐτός ὁ Πιλᾶτος, Τίνα θέλετε ἀπολοῦσθαι μιν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστὸν;

37When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,216 or Jesus who is called Christ?"

Mt 27:18 ἦδει γὰρ ὅτι διὰ φθόνον παρεδώκαν αὐτόν.

38(For he knew that it was out of envy that they had handed him over.)

214 27:11 The BDF grammar in §277(1) says that this use of the nominative of a pronoun was used for contrast or other emphasis. In this case, "you" is emphasized, as in "YOU are the king of the Jews?" Blass says Pilate is expressing surprise as follows: "A man like you, is king of the Jews?" And in response also, Jesus' answer starts out with an emphatic you: "You are saying that, not I." In the gospel of John, it is more clear: "You are saying that I am a king; I am saying that I have come to testify to the truth." But see the endnote in my translation of the gospel of Mark, discussion of other possibilities.

215 27:16 txt Βαραββᾶν Κ Α Β Δ Κ Λ Μ U W Δ Π Φ 0250 f1³ 1º 2 33 (69 Βαραββᾶν) 157 180 205 346 565 579 597 700c 788 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Μ Lect itaur,b,c,dff,ffg,huq,r. vg syr,palms copia,meglo eθ geo² slav (Diattessaron*) Origen*; Jerome Augustine TR HF RP Τ Ιησοῦν Βαραββᾶν Θ 1º 118 209º 241* 299º 700* 1278º 1582 syr,palms arm geo² Origen mss acc. to Peter-Laodicea [NA27] (C) I lacuna Φ 45 C N P 28 syr. It is possible that the original gospel of Matthew said "Jesus Barabbas." And possible that, according to the Editorial Committee of the United Bible Societies Greek New Testament, the word "Jesus" in connection to Barabbas was "deliberately suppressed in most witnesses for reverential considerations." For example, acc. to the UBS textual commentary, Origen stated, it cannot be right, because, "In the whole range of the scriptures we know that no one who is a sinner [is called] Jesus." Origen, though admitting that Barabbas was called Jesus, nevertheless suppressed this in his work. 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 names Jesus fits better with the phrase of Pilate, found in all manuscripts, "or the Jesus called Christ," where he seems to be setting them off in a needed contradiction. The fact is, according to Josephus, Jesus was not an uncommon name among Jews. After all, Joshua was a big hero in Judaism, and Jesus is simply a form of the name Joshua.

216 27:17 txt Βαραββᾶν Κ Α Β Δ Κ Λ Μ U W Δ Π Φ 0250 f1³ 2 33 69 157 180 205 346 565 579 597 700c 788 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 Μ Lect copia,meglo (Diattessaron*) TR HF RP Τ τὸν Βαραββᾶν Β 1010 Origen mss acc. to Origen*; Jerome Augustine I Βαραββᾶν or τὸν Βαραββᾶν itaur,b,c,dff,ffg,huq,r. vg syr,palms eθ geo² slav I Ιησοῦν τὸν Βαραββᾶν 1º 22* 118 209º 1582 syr,palms arm geo² Origen* mss acc. to Origen* [NA28] (C) I Ιησοῦν Βαραββᾶν Θ 700º pc I Βαραββᾶν Ιησοῦν 579 I Βαραββᾶν 1º 1582º I lacuna Φ 45 C N P 28 syr. According to the UBS textual commentary, "In ver. 17 the word Ιησοῦν could have been accidentally added or deleted by transcribers owing to the presence of υἱόν before it (YMIN). Furthermore, the reading of Β 1010 (τὸν Βαραββᾶν) appears to presuppose in an ancestor the presence of Ιησοῦν."
Mt 27:19 Kaı̂thménou de autōi ἐπὶ τοῦ βῆματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Ἔδεικτοι καὶ τῷ δίκαιῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ᾽ ὄναρ δι᾽ αὐτόν.

19And while he was sitting on the judgment seat, his wife sent word to him as follows: "Have nothing to do with that righteous man, for I have suffered much today because of a dream about him." 217

Mt 27:20 Οί δὲ ἄρχητερι καὶ οἱ πρεσβύτεροι ἐπείσαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσων.

20And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

Mt 27:21 ἀποκρίθησις δὲ ὁ ἡγεμόνις εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ύμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.

21But when the governor answered, he said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas."

Mt 27:22 λέγει αὐτοῖς ὁ Πιλάτος, Τί σοι ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθῆτω.

22Pilate is saying to them, "What then should I do with Jesus who is called Christ?" They are saying, "Let him be crucified!"

Mt 27:23 δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περίσσως ἐκραζον λέγοντες, Σταυρωθῆτω.

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 δὲ τού ὄρμον ὄφελεί ἄλλα μᾶλλον θόρυβος γίνεται, λαβὼν ὄδορ ἀπενεύσατο τάς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθώς εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὄψεθε.

24And when Pilate saw that he was accomplishing nothing, but that some 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." 218 You see to that yourselves."

Mt 27:25 καὶ ἀποκρίθησις πάς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ’ 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.

The Soldiers Mock Jesus

Mt 27:27 Τότε οἱ στρατιώται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ’ αὐτὸν ἄλην 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 ἔκδυσαντες αὐτὸν χλαμύδα κοκκίνην περιέθηκαν αὐτῶ,

28And they stripped him of his clothes and placed around him a scarlet robe,

217 27:19 It is not certain whether Pilate's wife was saying, "Suffered much because of a dream about him," or "suffered much in a dream because of him," or "suffered much in a dream about him."

218 27:24 Many manuscripts read "this righteous man's blood." Still others read, "this righteous blood." The UBS editorial committee, in the Textual Commentary on the Greek New Testament, comment on this as follows: "The words τοῦ δικαίου (compare the variant reading in ver. 4), which occur at different places in a variety of manuscripts (but not in the best representatives of the Alexandrian, Western, and Caesarean texts), appear to be an accretion intended to accentuate Pilate's protestation of Jesus' innocence." The committee gives the shortest reading, "this man's blood," a B rating of certainty, which indicates that the text is "almost certain."
Mt 27:29 καὶ πλέξαντες στέφανον εξ ἁκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γυναπητήσαντες ἐξμποσθεὶν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαῖρε, βασιλεῖ τῶν Ἰουδαίων,

29 and after weaving together a crown of thorns they set that219 on his head, and a rod220 in his right hand, and then they dropped to their knees before him and mocked him, saying, "Hail, King of the Jews!"

Mt 27:30 καὶ ἐμπυτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

30 And after they spit on him, they took the rod, and repeatedly beat on his head.

Mt 27:31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἔξεδοσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδοσαν αὐτὸν τὰ ἰμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρώσαι.

31 And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

The Crucifixion

Mt 27:32 Εὐχαρίστηκαν δὲ οἱ ἄρχοντες τούτον ἡγγάρευσαν ἵνα ἀρῃ τὸν σταυρὸν αὐτοῦ.

32 And as they were leading him out, they encountered a Cyrenian man by the name of Simon. This man they conscripted to carry his cross.

Mt 27:33 Καὶ ἐλήθησιν εἰς τόπον λεγόμενον Γολγοθά, ὁ ἐστιν Καρνίου Τόπος λεγόμενος,

33 And when they came to the place called Gulgolta [γολγοθᾶ], which is called the "skull" place,

Mt 27:34 ἔδωκαν αὐτῷ πειν ἵνα μετὰ χολῆς μεμιγμένην καὶ γευσάμενος σώκει ἥθελησέν πιεῖν.

34 they offered him wine to drink, mixed with a bitter drug;221 and after tasting it, he refused to drink it.

Mt 27:35 σταυρώσαντες δὲ αὐτὸν διεμείρασαν τὰ ἰμάτια αὐτοῦ βάλλοντες κλήρων,

35 And once they had crucified him, they divided up his garments by casting lots.

Mt 27:36 καὶ καθήμενοι ἔτηρον αὐτὸν ἐκεί. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ὡστός ἔστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

36 And sitting down, they kept watch over him there.

Mt 27:37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ὡστός ἔστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

37 And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS."

Mt 27:38 Τότε σταυροῦσαν τὸν αὐτόν δύο λῃστά, εἷς ἐκ δεξιῶν καὶ εἷς ἐκ εὐθύνων.

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 παραπεριεύμενοι 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 τρισὶν ἡμέρας οἰκοδομῶν, οὕσων σεαυτόν, εἰ νῦν εἰ τῷ θεῷ, [καὶ] κατάβητι ἀπὸ τοῦ σταυροῦ.

40 and saying, "Hey, you who destroys222 the temple and builds another one in three days, save yourself, if you are the son of God, and come down from the cross."

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219 Mt 27:29a There is no demonstrative pronoun here meaning "that" specifically, but this word serves to indicate in English that they set both the crown of thorns AND the sceptre. Otherwise, the sceptre has no verb.

220 Mt 27:29b The Greek word means a wooden stalk, reed or staff. The obvious purpose was to be a mock sceptre, for the King of the Jews.

221 Mt 27:34 The Greek word is χόλη - χόλις, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - χόλιον. 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.

222 Mt 27:40 The nominative article used as vocative, that is, the case or lexical form for addressing someone.
Mt 27:41 ὅμως καὶ οἱ ἄρχιερεῖς ἔμπαιζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἐλέγον,

41In the same way also the chief priests, making fun along with the Torah scholars and the elders, were saying,

Mt 27:42 Ἀλλούς ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραήλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσωμεν ἐπὶ αὐτὸν.

42Others he saved; himself he cannot save. He is the King of Israel? Let him come down now from the cross, and we will believe in him.

Mt 27:43 πέποιθεν ἐπὶ τὸν θέων, Ὑματίῳ καὶ τοῦ σταυροῦ ἐπιθύμησεν ἐπὶ αὐτὸν· εἶπεν γὰρ ὅτι ἡ θεοῦ εἰμι υἱός.

43He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God's son.'

Mt 27:44 τὸ δ’ αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὑνειδίζον αὐτὸν.

44In the same way the bandits who were crucified with him were also taunting him.

Jesus’ Death

Mt 27:45 Ἀπὸ δὲ ἑκτῆς ὃς σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἔως ὅρας ἑνῆτης.

45And starting from the sixth hour, darkness came over the whole land until the ninth hour.223

Mt 27:46 περὶ δὲ τὴν ἑνῆτην ὃς ἐνεβοσάρεσθεν ὁ Ἰσραήλιος φωνῆς μεγάλης λέγων, ἤλι τῇ λεμα σαβαχθανί; τοῦτ’ ἐστίν, θεοὶ μου θέες μου, ἵνατε με ἐγκατελίπης;

46And at about 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 ἑσπερικῶν ἀκούσαντες ἐλέγον ὅτι Ἠλίαν φωνεῖ ὅποτε.

47And some standing there who heard this were saying, "This man is calling Elijah."224

Mt 27:48 καὶ εὐθείως δραμοὺς εἰς ἐκ τῶν καὶ λαβῶν σπόγγον πλήσας τοις ἐδραῖοι καὶ περίπεις καλάμως ἐποτίζον αὐτὸν.

48And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, giving him a drink.

Mt 27:49 οἱ δὲ λοιποὶ ἐλέγον, Ἀρχὲς ἰδὼν εἰ ἔχεται Ἡλίας σώσον αὐτόν.

49But the rest were saying, "Back off. Let’s see if Elijah comes to save him."225

Mt 27:50 δ’ ὁ Ἰσραήλ πάλιν κράζας φωνῆς μεγάλης ἀφῆκεν τὸ πνεῦμα.

50But Jesus, after crying out again in a loud voice, gave up his spirit.227

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223 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.
224 27:47 This shows that the bystanders did not know Hebrew or Aramaic. The sign above Jesus’ head was written in three languages for good reason. Most Jews of that day could not read the scriptures in Hebrew, and so it is no surprise that they did not recognize this spoken form of the Hebrew name for God.
225 27:49a The verb for save here is in the form of a future participle, which is a rare but allowable use thereof in place of the infinitive of purpose. BDF § 351(1), but see also § 418(4).
226 27:49b C I P 481, but see also ··
227 27:50 The Greek says ἀφῆκεν τὸ πνεῦμα; literally, "he gave up the spirit." This is an expression from the Hebrew scriptures, or Old Testament, where the word for breath and spirit are the same. It says in Genesis that God breathed into animals and the breath of life. When you give up the breath, it means to die. Same as if you give up the soul or spirit. This same saying is found in the Greek translation of the Hebrew scriptures, called the Septuagint, in Genesis 35:18, where it says, ἐγένετο δὲ ἐν τῷ ἀρεάνι αὐτῶν τὴν ψυχὴν, ἀπεθάνησαν γὰρ, ἐκάλεσαν τὸ ὅνομα αὐτῶν;... "Now it came about that when she have up her soul (for she was dying), she called his name..." It is interesting that the need was felt to clarify that she was dying. In the Greek version of Luke, in 23:46, Jesus himself says, Πάτερ, εἰς χεράς σου παραθεμήκα τὸ πνεῦμά μου - "Father, into your hands I commit my spirit." And in John 19:30 it says that Jesus parédokein to pneuma, "gave up his spirit."
Mt 27:51 καὶ ἵδυ ὁ τὸ καταπέτασμα τοῦ ναοῦ ἐσχύθη ἀπ’ ἄνωθεν ἐώς κάτω εἰς δύο, καὶ ἡ γῆ ἔσχυθη, καὶ αἱ πέτραι ἐσχύθησαν,
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 τὸ μνημεῖον ἀνεῴχθησαν καὶ πολλὰ σῶματα τῶν κεκοιμημένων ἁγίων ἦγερθησαν,
52and the tombs were opened, and many bodies of the saints who had fallen asleep were raised again,
Mt 27:53 καὶ ἔξελθοντες ἐκ τῶν μνημείων μετὰ τὴν ἑγερσίν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.
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 οὐ δὲ ἐκκαθάρισαν καὶ οἱ μετ’ αὐτοῦ τηροῦντες τὸν Ἦσυον ἱδόντες τὸν σειμῶν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεὸς ὦρις ἦν 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 Ἡσαν δὲ ἐκεῖ γυναικὲς πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἰτίνες ἠκολουθήσαν τῷ Ἦσοῳ ἀπὸ τῆς Γαλαλαίας διακοινοῦσαι αὐτῷ:
55And there were present many women at a distance observing, who had followed Jesus from Galilee providing for him;
Mt 27:56 ἔν αἷς ἡ Μαρία ἡ Μαγδαληνή καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μητίρ 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 Ὁσίας δὲ γενομένης ἦλθεν ἀνθρώπος πλοῦσιος ἀπὸ Αριμαθαίας, τοῦνομα Ἰωσήφ, δού καὶ αὐτὸς ἐμαθητεύθη τῷ Ἦσοῳ.
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 ἠτίματο τὸ σῶμα τοῦ Ἦσοο, τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.
58This man went to Pilate for the body of Jesus. Pilate thereupon ordered that it be handed over to him.
Mt 27:59 καὶ λάβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνέτολιζεν αὐτὸ ἐν συνδόνι καθαρῷ,
59And after taking the body, Joseph wrapped it in clean linen cloth,
Mt 27:60 καὶ ἐθηκεν αὐτὸ ἐν τῷ κανύνα ἀυτοῦ μνημεῖῳ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυνήσας λίθον μέγαν τῷ θύρᾳ 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 ἤν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνή καὶ ἡ ἀλλή Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.
61Now Mary the Magdalene, along with the other Mary, was there throughout, sitting opposite the grave site.
**The Guard at the Tomb**

Mt 27:62 Τῇ δὲ ἐπαύριον, ἢτις ἔστιν μετὰ τὴν παρακευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλᾶτον

62 The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate.

Mt 27:63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἐτί ζῶν, Μετὰ τρεῖς ἡμέρας ἐγέρσαται.

63 saying, 'Sir, we remember that he deceiver, when he was still living, said, 'After three days I will rise again.'

Mt 27:64 κέλευσαν οὖν ἀσφαλισθῆναι τὸν τάφον ἐκ τῆς τρίτης ἡμέρας, μήποτε ἔλθοντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἴπουσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

64 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 ἔφη αὐτοῖς ὁ Πιλᾶτος, Ἐχετε κουστοῦδιαν ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.

65 Pilate said to them, “You have a guard. Go secure it as best you know how.”

Mt 27:66 οἱ δὲ πορευθέντες ἠσφαλίσαντο τὸν τάφον ὑπεραγίσαντες τὸν λίθον μετὰ τῆς κουστοῦδιας.

66 So they went and secured the grave site, sealing the stone along with stationing the guard.

**Chapter 28**

**The Empty Tomb**

Mt 28:1 Ὄψει δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία η Ἡγαδαληνή καὶ Ἡ Ἀλλη Μαρία θεωρήσας τὸν τάφον.

1 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 ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ ὑφανοῦ καὶ προσέλθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθησθο ἐπάνω αὐτοῦ.

2 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 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἐνδύμα αὐτοῦ λευκόν ὡς χιόν.

3 And his face was like lightning, and his garments a gleaming white like snow.

Mt 28:4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσειόθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

4 And for fear of him, the guards trembled, and became as dead men.

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238 [text eιδα Π αΤ] B D NA28 I špς A C L W Φ RP
239 [text αἰωνίοις Π 131] B C* D L NA28 I εἰδόντο A W Φ RP
240 [text ἐζητήσαν Π 131] B C* D L NA28 I εἰδόντο A W Φ RP
Mt 28:5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἡσυὸς τὸν ἐσταυρωμένον ἦτεῖτε.'

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 ὦδε, ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἰδεῖτε τὸν τόπον ὅπου ἔκειτο.

6He is not here. For he has risen just as he said. Come, see the place where he was lying.

Mt 28:7 καὶ ταχὺ προευθείας εἰπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγη ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἵδιον ἔιπον 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 ἀπελθοῦσα ταχὺ ἀπὸ τοῦ μνημείου μετὰ φοβοῦ καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγέλει τοῖς μαθηταῖς αὐτοῦ.

8And they departed quickly from the tomb, and with fear and great joy they ran to report this to his disciples.

Mt 28:9 καὶ ἵδιον Ἡσυὸς ὑπήντησαν αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσα ἐκράτησαν αὐτοῦ τὸν πόθας 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 τὸτε λέγει αὐταῖς ὁ Ἡσυὸς, Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγέλειτε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κάκει μὲ δύοντα.

10Then Jesus is telling them, "Do not be afraid. Go report to my brothers that I am leaving for Galilee, and they will see me there."

The Official Cover-Up

Mt 28:11 Πορευομένων δὲ αὐτῶν ἰδοὺ τίνες τῆς κοινωνίας ἔλθοντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεύσιν ἀπάντα τὰ γεγομένα.

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 τὸν λαβόντες ἀργύρια ἱκανὰ ἐδώκαν τοῖς στρατιώταις.

12And after coming together with the elders, they came up with a plan, and took the sufficient amount of silver coins and gave them to the soldiers,

Mt 28:13 λέγοντες, Εἴπατε ὅτι Οἱ μαθηταί αὐτοῦ νυκτὸς ἔλθοντες ἐκλεψαν αὐτὸν ἡμῶν κοιμώμενων.

13Telling them, "Say that his disciples came by night and stole him while you were sleeping.

Mt 28:14 καὶ καὶ έκαστο ἕκαστο ἕκαστο τοῦ ἡγεμόνος, ἴδε ἐπίσημον αὐτῶν καὶ ὑμᾶς ἀμερίμνους ποίσευμεν.

14And if this should ever reach the ears of the governor, we will satisfy him236 and make you have no worries."

Mt 28:15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφήμισε ὁ λόγος ὁτὸς παρὰ Ἰουδαίων μέχρι τῆς σήμερον [ἡμέρας].

15And they accepted the silver coins and did as they were told. And this story has been propagated by the Jews to this day.

The Assembly on the Mountain in Galilee

Mt 28:16 Οἱ δὲ ἐνδεκάς μαθηταί ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὅρος ὅ τὸ ἔταξατο αὐτοῖς ὁ Ἡσυὸς,

16And the eleven disciples went to Galilee, to the mountain where Jesus had directed them.

Mt 28:17 καὶ ἰδοὺν ἀπὸν προσεκύνησαν, οἴ δὲ ἐδότασαν.

17And when they saw him, they worshiped him, though some hesitated.

236Mt 28:14 Some manuscripts do not have αὐτῶν - αὐτόν - "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.
Mt 28:18 καὶ προσελθὼν ὁ Ἰησοῦς ἔλαθην αὐτοῖς λέγων, Ἑδοθεί μοι πᾶσα ἔξοσια ἐν οὐρανῷ καὶ ἐπὶ γῆς.

18 And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me.

Mt 28:19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτούς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

19 Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,

Mt 28:20 διδάσκωνας αὐτούς τηρεῖν πάντα ὅσα ἐνετειλάμεν ὑμῖν· καὶ ἱδοὺ ἐγὼ μεθ’ ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἐως τής συντελείας τοῦ αἰῶνος.

20 Teaching them to keep everything, whatever things I have commanded you. And lo, I am with you always, even to the end of the age." 237

237 28:20 omit K B A* D W ἑρ, ἑν, ἑυ, ὑν, ὑν, ὑν, vg syr pal mss cop sa neg ἱβτ arm eth Π, TH geo ὀ Origen vid Chrysostom Severian vid Cyril Jerome NA28 ἢ add ἑμῖν Α* E F Η Κ Μ Ο Γ Δ Θ Π ΣΦ ἱτ, ἱτ, ἱτ, ἱτ, ἱτ, ἱτ, ἱτ, vg mss syr pal mss cop bo eth Π, TH, geo ὀ Apostolic Constitutions TR RP I lac Π Ἐ C G L N P Q.
How To Pronounce the Names of God in the Original Languages

There has been a surge of interest recently in how to pronounce God's and Jesus' real names exactly. Also, in how we got the name "Jesus." If you want to say "Jesus Christ" in Hebrew, following is how you do it, and then an explanation of how it became "Jesus Christ" in English. This is provided to the body of Christ as a ministry of David Robert Palmer, a servant of Jesus.

Joshua in places such as Deuteronomy 3:21 and Judges 2:7, was spelled the longer way:

יְהֹושׁוּע
aʿûšôhəy

(But remember, you read Hebrew from right to left.)

Thus, from left to right for the sake of pronunciation:

י יְ h o הֹ o שׁ שׁ ū
yodh shwa he holam vav shin shuruk ayin patah

"yə-hō-shu-ʿa"

The letter shwa, ə, transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ṣ, 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 ayn, ā, transliterated as ʾ, 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, ʿ, transliterated as ū or oo, is a "u" sound like in "moon."

So the original name of Joshua was pronounced (according to the vowels inserted much later into the Masoretic text):

"yə-hō-shu-ʿa"  (with the emphasis on the "ho" syllable)

But, according to Numbers 13:16, Moses changed Yehoshua's name to Yeshua, as follows:

The later shorter version of "Joshua:"

יֵשׁוּע
aʿûšēy

(Remember, you read Hebrew from right to left.)

Yeshuʿa, pronounced Yay-shoo-a, with the "a" in the first syllable "yay" being long, like in "rake."
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 ascendency 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 ἸΗΣΟΥΣ ΝΑΥΗ (Iēsoûs Natē), "Jesus son of Nun." So Iēsoûs (Yaysoos) was the transliteration of the Hebrew יְהוֹשֻׁע (Yahshu'a) "Yyhoshua," which was a later form of the Hebrew name of Joshua, יְהוֹשָׁע. (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 Yakov (Jacob) became Yacobos and Eleazar became Lazaro (Lazarus). Names ending in a vowel, like Levi and Yeshua, received in their nominative form a final 's,' and thus Levi became Lewis (Greek had no v sound) Yeshua 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 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:

יְהֹוָה (The letters are in reverse order to English. Unreversed: Yodh-He-Vav-He)
Sometimes you will see this name spelled "Yahveh," and other times, "Yahweh." Similarly, the name of the letter י, "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this י sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have actually been neither like our English V or W, but rather a sound formed similar to a W, but heard like a V, such as there is in Spanish.

This is very easy for a Spanish-speaking person to understand. Because the Spanish language has this same sound, quite close to the "vav" (י) sound of Hebrew. In most Spanish words, there is neither difference in sound nor method of articulation, between the letters "B" and "V." Take for example, the name "Gustavo." If the name were spelled "Gustabo," they would pronounce it no differently. So also in Hebrew, the letter Beyt (ב) sounds identical and is produced the same way, as the letter "waw" (י). Only when the Beyt has a dot in the middle (ו) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" (י) in "Yahweh" correctly, there is no spiritual disadvantage to you. God's name is not a magic incantation, or an "open sesame" that is required to be pronounced exactly right or God won't hear you. God has shown perfect willingness over the millennia to answer prayers made to all of his names, in all the different variations of them caused by all the different languages of the world. 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

| נְאֵם יְהֹוָָ֨הֹ לַֽאדֹנִִׁ֗י | remember, from right to left, so: num yəhowah ladōnôî

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:

| מֵאַֽ דֹנָי לֹאֹיְהֹוָהֹ אַֽ שֶׁׁר | thus, yəhovâh

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 ofיהוה (fut. ofיהיה, likeיהיה fromיהיה) andיהוה (preterite by aphaeresis forיהיה), the verb to be being twice repeated as in Ex. 3:14. If we supplyיהוה between these words we obtain nearly the same sense as expressed there in the wordsיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהיהוהי...|
• God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.

• The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.

• The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.

• All my life I have observed that God honors and answers the prayers of people who pray to "God," which is a Germanic word related to the word "gut" which meant "good." Indeed, "good" is one of God's "names" or character traits.

• God is concerned about our heart attitudes, not that we pronounce things exactly.

• It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.

• We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual- Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters: http://www.stoa.org/diotima/essays/118267.pdf

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-oos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "Ya is salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "Ya is salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "God is salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.

Endnote #2 - Genealogies

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


| MATTHEW | LUKE |
It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.
Following is taken from an article on the Internet: [http://www.carm.org/diff/2geneologies.htm](http://www.carm.org/diff/2geneologies.htm)

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

**First**, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted "in" Joseph and under his headship.

**Second**, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

**Third**, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli," This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

**Finally**, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David. "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah," (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a "contradiction" when in reality we have an explanation that is more than sufficient.

It should also be mentioned that two Hebrew Matthew manuscripts have been found by Jewish textual scholar Nehemia Gordon which say here that this genealogy is of the "father" of Mary. I am not saying they are the true original text; I am simply pointing out that they exist.

**ENDNOTE #3 - Nazarene**

**WHAT O.T. PROPHECIES WAS MATTHEW REFERRING TO WHICH SAID OF JESUS, "HE SHALL BE CALLED A NAZARENE"?**

Diatess. 3:10; Mt 2:23

**PROBLEM:** In Matthew 2:23, Matthew says, "And having been warned in a dream, he withdrew to the district of Galilee, and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he will be called a Nazarene." Greek: Ναζωραῖος - Nazōraios. But there is no passage in the Old Testament prophets which says this.

Note that Matthew says here, "what was spoken through the prophets" with prophets in the plural. This is why I did not put the prediction in quotes, because it is not one specific prophecy, but a general one from more than one prophet. Some interpreters see the key to be the Semitic root word "netser" meaning "branch," which when spoken aloud, sounds similar to the "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 spring up for David, and he shall execute justice and righteousness in the land"; Zechariah 3:8 "...I will bring my servant the Branch"; Zechariah 6:12 "Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of Yahweh." (For what it's worth, the Greek word νεζερ [nezer] in the Septuagint is translated as "crown" in IV Kings 11:12; in our Bible, II Kings 11:12)

This term "Nazarene" came to be a general term of contempt, considering the Judeans' view of Galileans and Samaritans as polluted genetically and contemptible. Nazareth was an unlikely place for the Messiah to be from, because Nazareth was held in contempt. Nathaniel said in John 1:46, "Nazareth! Can anything good come from there?" In John 7:52, the Pharisees scorned the temple guards, saying, "Are you also from Galilee? Search and see that no prophet arises out of Galilee." The Pharisees in John 8:48 told Jesus, "Do we not rightly say that you are a Samaritan?" For the town of Nazareth was quite close to Samaria.

Therefore, perhaps Matthew viewed Jesus' living in Nazareth as a fulfillment of several Old Testament prophecies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scornd by men, and despised by the people."
Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. 'The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined.'" Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah."

How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth..." Deuteronomy 18:18 Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25, "."...according to the word of YHVH, the God of Israel, which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher." There was only one prophet named Jonah, who was the son of Amittai. Jonah was also in Sheol / Hades, as Jesus was (Jonah 2:2). Jonah also volunteered to be killed, in order to save the rest of the souls on the boat. Jesus volunteered to be killed, in order the save the rest of our souls.

ENDNOTE #4 – Matt 14:21

Matthew 14:21

The Greek word for "without" in Matthew 14:21 is χωρίς (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.
Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word chôrís. 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 chôrís 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 chôrís here for the geographical and temporal considerations stated, but not for the use of chôrís 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.
"11Then the LORD said to Moses, 12When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. 13Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. 14Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. 15The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. 16You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life."  
Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, I Chronicles chapter 21, and 27:23,24. The atonement offering was to be made only "when you take a census of Israel to number them." This was said in anticipation of the one "Numbering" of Israel in the book of Numbers. A man only had to pay this atonement when he "crosses over" to join the group of those registered in the book. Where in this scripture is there any command that a man be counted more than once? Or annually? It says no such thing.

The New Testament apostles tell us that the old testament is given to us as enamples, or patterns. Old testament lessons are shadows of something real, a real object. Imagine that the light of God is shining upon an object with substance, but all that hits the earth is the outline of the real object in the form of a shadow. This atonement offering was such a shadow, a pattern in the shape of the real thing. The real thing is Christ. The real thing is the crossing over from death to life. Are you numbered among the living? Have you crossed over to join those whose name is registered in the book of life? There was a one time ransom through the Lamb of God. If it is more than one time, it is an indulgence scam. Does God let a man be kidnapped by Satan every year so that God can ransom the same man again?

"4So all the elders of Israel gathered together and came to Samuel at Ramah. 5They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' 6But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. 7And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. 8As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. 9Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' 10Samuel told all the words of the LORD to the people who were asking him for a king. 11He said, 'This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. 12Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. 13He will take your daughters to be perfumers and cooks and bakers. 14He will take the best of your fields and vineyards and olive groves and give them to his attendants. 15He will take a tenth of your grain and of your vintage and give it to his officials and attendants. 16Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. 17He will take a tenth of your flocks, and you yourselves will become his slaves. 18When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.' 19But the people refused to listen to Samuel. "No!' they said. 'We want a king over us. 20Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' 21When Samuel heard all that the people said, he repeated it before the LORD. 22The LORD answered, 'Listen to them and give them a king.'  
I Samuel 8:4-22

God warned Israel against the dangers of a human government: the king would tax them oppressively, force them into labor, and send their sons to their deaths in economic wars. By choosing a human king, God said, "they have rejected me as their king." Following is what one of their kings did with the Exodus 30:11-16 scripture, the one about the one-time atonement offering.

"4,5After this Joash decided to restore the house of the LORD. He gathered the priests and the Levites, and said to them, 'Go out to all the cities of Judah and collect money from all Israel that you may repair the house of your God year by year. All the funds for sacred purposes that are brought to the temple of the LORD— the money from
everyone who is counted, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD—the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary.' 6 But by the twenty-third year of the reign of King Joash, the priests still had not made needed repairs on the temple. 7 So 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.' 8 The priests agreed that they would neither take funds from the people nor make the repairs on the temple. 9 Then 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. 10 Whenever 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. 11 When the amount had been determined, they would give the money into the hands of the workmen who had the oversight of the house of the LORD; and they in turn paid it out to the carpenters and the builders who worked upon the house of the LORD, and to the masons and stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay upon the repairs of the house. 12 No 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.

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?"
25 He 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?"
26 And when he answered, "From others," Jesus said to him, "Alright then, the sons are free. 27 But, 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"? ὁφθαλμός 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 ὁφθαλμός πονηρός – ophthalmós ponērós, "evil eye," is not original in the Greek New Testament, but is from ἰψὴ ὡψῆ - ῥάθ 'ayin, or, with the article and modifier postpositive, ἰψῆ ῥά 'ayin hāra’. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmós ponērós is used only four times in the Greek New Testament. Two of those, Matthew 6:23 and Luke 11:34, are in the same teaching, the "lamp of the body," and so for the purpose of understanding the meaning of the phrase from context, these two passages really count as one context. Thus we have three contexts: the "eye is the lamp of the body" discourse of Matthew 6:23 and Luke 11:34; the set of "evils coming out of the heart of the human being that makes the human unclean" discourse of Mark 7:22; and the Parable of the workers in the field, Matthew 20:15, in which the 11th hour workers receive the same wage as the 3rd hour workers. And in the Jewish translation of the scriptures into Greek, the Septuagint, the phrase is found once, in Deuteronomy 15:9. This makes a total of four contexts from which to glean the meaning of the phrase ophthalmós ponērós.

When so few contexts are available, it is very helpful if the passages themselves designate any antonyms to the word or phrase in question, and this fortunately is such a case. For both the Matthew and Luke versions of the "lamp of the body" teaching show Jesus contrasting the ophthalmós ponērós to the ὁφθαλμός ἀπλούς – ophthalmós haplōus. This word, in its uncontracted form, ἀπλόος, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχῆ ἀπλῆ - psuchē haplē, "liberal soul," is translated from the Hebrew נפשׁה בְרָכָה – nepeš ḥorēkah, for a giving, blessing, generous person.
The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye יִּרְעָה עִיִּן - rā'āh 'ayin, is a case of resenting the poor, looking on one's poor neighbor with an evil eye, resenting the year of release of debts.

Similar is Matt. 20:15. In that passage the person with the evil eye had objected to the landowner for giving the same amount of pay to someone who had worked one hour as he had given to someone who had worked all day. The Greek says, "Is your eye evil because I am good?" There it seems to be a trait of suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple begrudging of the landowner's generosity, as "Does my generosity arouse your stinginess?" Resentment or suspicion also darken the eye. The aperture of the eye narrows when the soul feels suspicious or stingy. And by stingy itself we mean "tight" and restricted. The word ra' also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that יִּרְעָה עִיִּן, ra' - 'ayin means "eye of envy."

Also helpful is to note as many antonyms of ἀπλόος as possible in all the Greek literature. It is the opposite of διπλόος, "two-fold, double;" of ἀκριβής, "strict, accurate," and of μεμιγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew יִרְעָה עִיִּן was also translated into the Greek attributive noun βάσκανος - baskanos, and the adjective βασκανία - baskaniá. For instances of these words in the Greek scriptures, see Proverbs 23:6, 28:22. In these and other Jewish writings in Greek, such as the Apocrypha and Josephus, the words usually pertain to envy, covetousness, stinginess, or selfishness. An evil eye could be generalized as an attitude of malevolence toward one's neighbor, physically signaled by a narrowing of the eye when regarding the neighbor. The narrowing of the aperture of the eye decreases the light coming into one's own soul, and one's light becomes darkness.

Another aspect of narrowing of the eye is an attitude of scheming as to how one can manipulate things and people for one's own selfish gain, whether gain of power, prestige, or money. This desire arises out of lack of contentment with what situation one already has; thus it is related to "discontented, covetous." Look at the context of Jesus' teachings surrounding the mention of the evil eye. It is the person with the evil eye that is scheming how to manipulate and control in order to ensure financial advantage or security for himself. Even prayer can be used with an evil eye.

But one who is "simple," and relaxes in the knowledge of the fatherly benevolence of Elohim, does not take thought about what he will eat or wear in the coming days. Neither does he covet what he does not have. And rather than take advantage of the weakness and poverty of others, is cognizant that God is the champion of the poor, the widow, the fatherless, the alien, and the traveler.

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

The voodoo aspect of the evil eye got obscured when translated into Greek because it was translated by more than just the words "evil eye." Deut. 28:54, 56 talk of "hapalos" persons being changed by God's curse, and becoming persons who look with evil eye יִּרְעָה עִיִּן - rā'āh 'ayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκάνω - baskalnô. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskalnô 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 baskalnô 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 αἵλος - 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 αἵλος - haploús, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassuming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of
your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unthankful and the evil.

Endnote #7 – TC Matt 19:17

Textual Variant Matthew 19:17

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 μὲ ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; 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 ἄγαθος -"good" modifying Teacher when the man first addresses Jesus in verse 16. The UBS editorial committee says that the passage clearly was changed by copyists to harmonize Matthew's account with Mark 10:18 and Luke 18:19. And they say about the majority reading, as shown in my translation above, that if it "were original in Matthew, it is hard to imagine why copyists would have altered it to a more obscure one, whereas scribal assimilation to Synoptic parallels occurs frequently." Well, I for one can easily imagine why someone would not like the reading "Why are you asking me about what is good?" It seems preposterous that a Rabbi would object to being asked about what is good, since declaring what was good or what was not good, that was his job. And even more preposterous, is that the Son of God, who was made into flesh in order to declare the attributes of the Father to men, would object to being asked about what is good.

ENDNOTE #8 - ἀκρασία

How the classic Greek philosophers used the word ἀκρασία.

Used in Matthew 23:25.

The Greek word here, ἀκρασία - akrasia, means to have no power over or to exercise no power over one's self, in restraining pursuit of pleasure, the pursuit of one's appetites. But it is hard to say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate product of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. Perhaps the regular Biblical way to say addiction would be with the Greek words ἐπιδόσις with τινὸς (epidosis with tinos), "being given over to something." Ultimately I decided to use the word intemperance, and to include this endnote to show how the Greek word was used in other Greek literature.

It is not solely a Bible-belt fundamentalist concept that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great philosophers in the history of civilization. See the excerpts below of the classic philosophers, showing how they used the word. It is an antonym of the temperance or self-control that is said to be a fruit of the Holy Spirit in Galatians 5:22, 23. And in another place, I Corinthians 14: 32, Paul says that a trait of a true prophet is that "the spirits of the prophets are subject to the prophets." That is, under the control of the
prophets. Whatever our station as Christians, our verbal testimony is weak or worse, if we are addicted to shopping, or 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 ἢλλος, τήν καθ' ἡμέραν ἄκρασιαν τοῦ βίου καὶ μεθήν καὶ κορδακίσμους οὐ δυνάμενος φερεῖν, παρεώσθαι καὶ ἐν οὐδένος εἶναι μέρει τὸν τοιοῦτον.

"Any fairly decent or honest man, who cannot stomach the licentiousness of his daily life, the drunkenness and the lewd dancing, is pushed aside as of no account."

Socrates, in Xenophon, Memorabilia, Book 4 (Ἀπομνημονεύματον Δ)

V. He did also try to make his companions efficient in affairs, as I will now show. For holding that it is good for anyone who means to do honorable work to have self-control, he made it clear to his companions, in the first place, that he had been assiduous in self-discipline; moreover, in his conversation he exhorted his companions to cultivate self-control above all things. Thus he bore in mind continually the aids to virtue, and put all his companions in mind of them. I recall in particular the substance of a conversation that he once had with Euthydemos on self-control.

"Tell me, Euthydemos," 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, Euthydemos, 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)
Peri ἀντιδοσεως
Speech 2: To Nicocles, 219-221

But surely we could not expect to be admired nor to enjoy great honor for sending out disciples of that sort; on the contrary, we should be much more despised and hated than those who are charged with other forms of villainy. And, mark you, even if we could shut our eyes to these consequences, we could not gain the most money by directing a training of that character; for, I suppose, all men are aware that a sophist reaps his finest and his largest reward when his pupils prove to be honorable and intelligent and highly esteemed by their fellow-citizens, since pupils of that sort inspire many with the desire to enjoy his teaching, while those who are depraved repel even those who were formerly minded to join his classes. Who, then, could be blind to the more profitable course, when there is so vast a difference between the two?

Perhaps, however, some might venture to reply that many men, because of their incontinence, are not amenable to reason, but neglect their true interests and rush on in the pursuit of pleasure. I grant you that many men in general and some who pretend to be sophists are of this nature.


Aristotle, Nicomachean Ethics
(ed. J. Bywater) [1145a] book 7

Let us next begin a fresh part of the subject by laying down that the states of moral character to be avoided are of three kinds—Vice, Unrestraint, and Bestiality. The opposite dispositions in the case of two of the three are obvious: one we call Virtue, the other Self-restraint. As the opposite of Bestiality it will be most suitable to speak of Superhuman Virtue, or
goodness on a heroic or divine scale; just as Homer has represented Priam as saying of Hector, on account of his
surpassing valor—

nor seemed to be
The son of mortal man, but of a god.

Hence if, as men say, surpassing virtue changes men into gods, the disposition opposed to Bestiality will clearly be some
quality more than human; for there is no such thing as Virtue in the case of a god, any more than there is Vice or Virtue in
the case of a beast: divine goodness is something more exalted than Virtue, and bestial badness is different in kind from
Vice. And inasmuch as it is rare for a man to be divine, in the sense in which that word is commonly used by the
Lacedaemonians as a term of extreme admiration—‘Yon mon's divine,’ they say—, so a bestial character is rare among
human beings; it is found most frequently among barbarians, and some cases also occur as a result of disease or arrested
development. We sometimes also use ‘bestial’ as a term of opprobrium for a surpassing degree of human vice.

But the nature of the bestial disposition will have to be touched on later; and of Vice we have spoken already. We must
however discuss Unrestraint and Softness or Luxury, and also Self-restraint and Endurance.

Heinemann Ltd. 1934.

ENDNOTE #9 – Plural of οὐρανός

The Greek word οὐρανός

As used in the New Testament; singular versus plural

BDF §4(2) says that certain plurals such as οὐρανοί and αἰῶνες are Semitisms, specifically, terms connected with Judaism
and drawn from the Septuagint. That the pluralization of concrete subjects originally was to denote what is long or wide,
or mysterious powers.

In BDF §141(1), Blass says that the plural, οὐρανόι, = the Hebrew "shamaim," yet most authors use it only in a figurative
sense as the abode of God (sing. also), while the singular predomina in the literal sense, except for those instances
where, according to the Jewish conception, several heavens were to be distinguished.

Bauer also says that for the abode of the Divine, the plural is preferred.

In BDF §141(1) DeBrunner also notes that οὐρανός is always plural when referring to "the Father in heaven" and to "the
kingdom of heaven." He notes also that John never uses οὐρανός in the plural, except for Revelation 12:12, and that only
because it is a quotation of the Septuagint.

BDF §253(3) notes that οὐρανός is frequently anarthrous (without the article) after prepositions.

Uses in the plural:

Mt 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἤνεῴχθησαν οἱ οὐρανοί, καὶ ἐνεῴχθησαν ἄνεβη ἀπὸ τοῦ ὕδατος·

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

Mt 5:12 καὶ ἰδοὺ ἦν ὁ πατέρας ὁ ὁμὸς τὸν ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἔδωκεν τοὺς διδασκάλους τοὺς προφήτας τοὺς πρὸ ὑμῶν.

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

Mt 5:16 τὸν πατέρα ὁμοίως τὸν ἐν τοῖς οὐρανοῖς.

16your Father who is in heaven.

Mt 5:45 τοῦ πατρὸς ὁμόν τοῦ ἐν οὐρανοῖς

45your Father who is in heaven
Mt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς
1your Father in heaven.

Mt 6:9 Ὑμῖν δὲ ἐπερχόμεθα ὑμεῖς· Πάτερ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθῆτω τὸ ὄνομά σου.
9"This, then, is how you should pray: "'Our Father in heaven, hallowed be your name.

Mt 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ; ὅτι οὐ συπερήφανεν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἄποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανός τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
11your Father in heaven

Mt 7:11 ὁ πατήρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθά τοῖς αἰτοῦσιν αὐτῶν.
11your Father in heaven

Mt 7:21 τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
21"my Father who is in heaven.

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἁλώπεκες φωλεόν ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὅ δὲ νῦν τοῦ ἀνθρώπου οὐκ ἔχει πού τὴν κεφαλὴν κλίνῃ.
20And Jesus said to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere he can lay his head."

Mt 10:32 τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.
32"my Father in heaven.

Mt 10:33 ὅστις δὲ ἐν ἀρνητῇ με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.
33And whoever disowns me before humans, I also shall disown that person before my Father in heaven.

Mt 11:23 καὶ σὺ, Καφάρναον, μή ἔχως οὐρανοῦ ψυχήσῃ; ἔως ἐδού καταβῆναι, ὅτι εἰ ἐν Σωδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοι, ἔμεινεν ἐν μέχρι τῆς σήμερον.
23And you, Capernaum, will you be exalted to the skies? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.

Rev. 12:12 διὰ τοῦτο εὕφρατεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σχηματίσθητε· οὐά τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς υἱὸς ἔχων θυμόν μέγαν, εἰδὼς ὅτι ὁ λίγον καιρὸν ἔχει.
13Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea! For the devil has come down to you with great fury, because he knows he has but little time."

ENDNOTE #10 – Matt 27:9

Matthew 27:9

τὴν τιμὴν τοῦ τετιμημένου ὅν ἔτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,
the price of the priced him whom they priced (mid voice) from the sons of Israel

A very literal translation would have the word "price" in it three times, or forms of that word:

So first I will list the translations that contain three forms of the word τιμή:"}

- **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;
- **ASV** the price of him that was priced, whom certain of the children of Israel did price
- **Darby** the price of him that was set a price on, whom of the sons of Israel had set a price on
- **YLT** the price of him who hath been priced, whom they of the sons of Israel did price
- **WEB** The price of him upon whom a price had been set, Whom some of the children of Israel priced,
- **Phillips** the value of him who was priced, whom they of the children of Israel priced
- **NKJV** the value of Him who was priced, whom they of the children of Israel priced
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<tr>
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<td>Recov.</td>
<td>the price of Him that had been priced, whom they of the sons of Israel had priced</td>
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<td>NRSV</td>
<td>the price of the one on whom a price had been set, on whom some of the people of Israel had set a price</td>
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<td>the price of the one whose price had been fixed by some Israelites</td>
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<td>RSV</td>
<td>the price of him on whom a price had been set by some of the sons of Israel,</td>
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<td>the price of the one whose price had been set by the sons of Israel</td>
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<td>ISV</td>
<td>the value of the man on whom a price had been set by the Israelites,</td>
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<td>NET</td>
<td>the price of the one whose price had been set by the people of Israel</td>
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<td>HCSB</td>
<td>the price of Him whose price was set by the sons of Israel</td>
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<td>ESV</td>
<td>the price of him on whom a price had been set by some of the sons of Israel,</td>
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<td>Douay</td>
<td>the price of him that was prized, whom they prized of the children of Israel</td>
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<td>Wey</td>
<td>the price of the prized one on whom Israelites had set a price</td>
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<td>JB</td>
<td>the sum at which the Precious One was priced by the children of Israel</td>
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<td>BBE</td>
<td>the price of him who was valued by the children of Israel</td>
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<td>NIV/TNIV</td>
<td>the price set on him by the people of Israel</td>
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<td>JNT</td>
<td>which was the price the people of Israel had agreed to pay for him</td>
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<td>NCV</td>
<td>That is how little the Israelites thought he was worth.</td>
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<td>Mess</td>
<td>the price of the one priced by some sons of Israel</td>
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<td>the price at which he was valued by the people of Israel</td>
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<td>the price the people of Israel had placed on him,</td>
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<tr>
<td>NAB</td>
<td>the value of a man with a price on his head, a price set by some of the Israelites</td>
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<td>REB</td>
<td>the price set on a man's head (for that was his price among the Israelites)</td>
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<tr>
<td>CEV</td>
<td>the price of a person among the people of Israel</td>
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<td>Bauer</td>
<td>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.</td>
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The BDF grammar offers no comment on this specific passage.
Table of Witnesses to Matthew
(nothing after VIII century cited)

<table>
<thead>
<tr>
<th>MS symbol</th>
<th>Alt</th>
<th>Date</th>
<th>Contents</th>
</tr>
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<tbody>
<tr>
<td>²³</td>
<td></td>
<td>III</td>
<td>1:1-9,12,14-20</td>
</tr>
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<td>²³¹</td>
<td>P.Oxy.1170</td>
<td>IV/V</td>
<td>10:32-11:5</td>
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<td>P.Oxy.1227</td>
<td>IV/V</td>
<td>12:24-26,32-33</td>
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<td>18:32-34; 19:1-3,5-7,9,10</td>
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<td>III/IV</td>
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<td>VI/VII</td>
<td>26:19-52</td>
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<td>III</td>
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<td>26:29-40; Acts 9:33-43; 10:1</td>
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<td>19:10-11, 17-18</td>
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<td>VII</td>
<td></td>
<td>25:43, 26:2-3</td>
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<td>II/III</td>
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<td>23:30-39</td>
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<td>13:55-56; 14:3-5</td>
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<td>019</td>
<td>VIII</td>
<td>lacks 4:22-5:14; 28:17- end</td>
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<td>VI</td>
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<td>VIII</td>
<td>18:18-29</td>
</tr>
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<td></td>
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<td>14:13-16,19-23; 24:37-25:1,32-45; 26:31-45</td>
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<td>064</td>
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<td>14:13-16,19-23; 24:37-25:1,32-45; 26:31-45</td>
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<td>14:13-16,19-23; 24:37-25:1,32-45; 26:31-45</td>
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<td>VI</td>
<td>17:22-18:3,11-19; 19:5-14</td>
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<td>VI</td>
<td>20:3-32, 22:3-16</td>
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<td>VI</td>
<td>1:23-2:2; 19:3-8; 21:19-24</td>
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<td>6:5-6:13-15,17</td>
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<td>VII</td>
<td>11:20,21</td>
</tr>
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<td>VII</td>
<td>24:39-42,44-48</td>
</tr>
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<td>P. Ant. 11</td>
<td>IV</td>
<td>26:75-27:1-3, 4</td>
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<td>28:11-15</td>
</tr>
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<td>15:12-15, 17-19</td>
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<td>5:25,26,29,30</td>
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<td>14:22,28,29</td>
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http://bibletranslation.ws/palmer-translation/