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apparatus are gathered from the United Bible Societies’ Greek New Testament 3rd Edition (making adjustments for outdated data therein); the 4th Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed.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

KATA ΜΑΘΘΑΙΟΝ

Chapter 1

The Genealogy of Jesus

Mt 1:1 Βίβλος γενέσεως Ἰσραήλ Χριστοῦ υἱοῦ Δαυίδ υἱοῦ Ἀβραάμ.

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

Mt 1:2 Αβραὰμ ἐγέννησεν τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, καὶ θαυμάζω τοὺς ἀδέλφους αὐτοῦ,

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

Mt 1:3 Ἰωάννης δὲ ἐγέννησεν τὸν Φάραξ καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάραξ δὲ ἐγέννησεν τὸν Ἡσοφώμ, Ἡσοφώμ δὲ ἐγέννησεν τὸν Ἀράμ,

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

Mt 1:4 Ἀρὰμ δὲ ἐγέννησεν τὸν Ἀμαναδαβ, Ἀμαναδαβ δὲ ἐγέννησεν τὸν Νασσών, Νασσών δὲ ἐγέννησεν τὸν Σαλώμων,

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

Mt 1:5 Σαλώμων δὲ ἐγέννησεν τὸν Βδοαμ, Βδοαμ δὲ ἐγέννησεν τὸν Ἰωβῆδ εἰς τῆς Οθιᾶ, Ἰωβῆδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

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

Mt 1:6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομώνα ἐκ τῆς τοῦ ὀφρυοῦ,

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

Mt 1:7 Σολομῶν δὲ ἐγέννησεν τὸν Ροβοαμ, Ροβοαμ δὲ ἐγέννησεν τὸν Ἁβία, Ἁβία δὲ ἐγέννησεν τὸν Ασα,

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

Mt 1:8 Ασὰ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ωζίαν,

8 and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,
Mt 1:9 'Ọζίας δὲ ἐγέννησεν τὸν Ἰωαδάμ, Ἰωαδάμ δὲ ἐγέννησεν τὸν Ἀχαζ, Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,

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

Mt 1:10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσή, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ ἐγέννησεν τὸν Ἰωαννᾶ,

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

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

11 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 Σαλαθηλ, Σαλαθηλί δὲ ἐγέννησεν τὸν Ζοροβάβηλ.

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

Mt 1:13 Ζοροβάβηλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ,

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

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

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

Mt 1:15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάων, Ματθάων δὲ ἐγέννησεν τὸν Ἰακώβ,

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

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

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

Mt 1:17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἁβραὰμ ἔως Δαυὶδ γενεαὶ δικατέσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλώνος γενεαὶ δικατέσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώνος ἕως τοῦ Χριστοῦ γενεαὶ δικατέσαρες.

17 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.7

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4 1:10 τὰ ἀμών, ἄμων Ε Κ Λ Υ Ζ Σ Π, 2 28 118 180 346 565 579 597 788 1006 1009 1010 1216 1230 1241 1242 1243 1365 1424 c 1505 1646 2148 Lec τῶν (α) vginms symphal copmeg slav (Ps-Eustathius); Augustine TR HF RP ἁμῶν, ἄμων 700 892 1195 Εἰ Ίησους Μαρίας, ἄμων B* ἁμών, ἄμως B* ἁμώς Μ ἁμώς Μ Μ Μ Μ Α (D̄) c M G Δ c Θ Θ 33 157 1071 1079 1292 1546 68 (Rβ4) 253 672 673 673 6122 6627 μεγ (D̄) c, B* g, k, q vg tŋ̓ (syriac) copmβαλνθν αρμ έθν εοι Γεφιφανιαν; Ambrose NA27 [A] / lac Ψ Α Δ Γ Φ Η Ν Υ Φ 13 69. In the LXX of 1 Chron. 3:14, most manuscripts read ἁμών, but A B* read ἁμώς, and B* and one minuscule read ἁμνιν. Further, in 2 Kings 21:18, 19, 23-25 and 2 Chronicles 33:20-25, several Greek manuscripts render ἁμώς. It is admitted by almost all that ἁμώς is an error, whether by LXX scribes, Matthew, or another scribe.

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

6 1:16b τὸν ἄνδρα Μαρίας, Ἕς ἐγέννησεν Ἰησοῦς ὁ λεγόμενος Χριστός is the reading of ὜ N B C H E P L W (A omit τόν) ἂδιν (f) omit Ἰησοῦς (Ps, Ιησοῦς) 28 33 157 180 205 565 579 c 597 700 892 1006 1010 1071 1241 1242 1244 1505 Lec τὸν ἀνδρὸν (f) vgin symphal copmarm (arm) (eth) geo slav TR HF RP NA27 [A] / lac Ψ Α Δ Γ Φ Η Ν Υ Φ 13 69. Other witnesses, Θ 547 and some Italic, Syriac and Coptic versions add various words and phrases in order to clarify the ambiguity of whether Matthew was saying that Jesus was begotten of Joseph, or of Mary. But the original wording can be properly understood as meaning born of Mary. It should also be mentioned that two Hebrew manuscripts have been found by Jewish textual scholar Nehemia Gordon which say here that this genealogy is of the "father" of Mary.

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

Mt 1:18 Του δὲ Ἰσραήλ Χριστόν ἡ γένεσις οὕτως ἦν. μνηστευθεὶσας τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθέναι αὐτῶς εὐρήθη ἐν γαστὶ ἔχουσα ἐκ πνεύματός ἁγίου.

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

Mt 1:19 Ἰωσήφ δὲ ὅ ἀνήρ αὐτῆς, δίκαιος ὦν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐξουσία ἡ λάθρα ἀπολύει αὐτήν.

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

Mt 1:20 ταύτα δὲ αὐτοῦ ἐνθυμηθέντος ἴδοι ἄγγελος κυρίου κατ’ ὅνα ἐφάνη αὐτῷ λέγων, Ἰωσήφ γυνὶ Δαυίδ, μὴ φοβῃσθῇς παραλαβεῖν Μαρίαν τὴν γυναίκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθέν ἐκ πνευματός ἐστιν ἁγίου

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

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

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

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

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

Mt 1:23 ἵδοι ἡ παρθένος ἐν γαστὶ ἔξει καὶ τέξεται γυνὶ, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ἡ ἐστὶν μεθερμηνευόμενος Ἑμῶν ὁ θεός.

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

Mt 1:24 ἐγερθεὶς δὲ [ὁ] Ἰωσήφ ἀπὸ τοῦ ὑπονοοῦ ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναίκα αὐτοῦ.

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

Mt 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἐξω οὐδὲ ἔτεκεν ὑπόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

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

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8 1:18 txt γένεσις Φιλετογούσιος Κ Β (C W γένεσις) L (P 2 γένεσις) S Z Δ Θ Σ f1 579 Ζ 211 arm Eusebius Ps-Athanasius NA27 {B} || γέννησις E K L Π f13 28 33 157 180 205 565 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1292 1365 1424 1505 1546 1646 2148 2174 M Lect itaurbcdfghgiljklm or slav Irenaeus Gr Origen Didymusub Ephéphanis Chrysostom Theodotus-Ancyra Nestorius; Chrysostom Jerome Augustine TR HF RP lac Π55 Α Δ F G H N Y Φ 13 69.

9 1:21 The Greek name, Ἰησοῦς (Iēsou’s), came from the Hebrew יְהוּשָׁע (yēšū’a) “Yayshua,” which was a later form of the Hebrew name of Joshua, יְשֻׁשָּׂע (yəshūša) “Y’hoshua,” which in turn was a later form of Yahoshua, which means, "Yah is salvation.”

10 1:23 Isaiah 7:14

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

12 1:25β txt τὸν ὄνομα αὐτοῦ τοῦ πρωτόσοκου C D* E* L Π itlq omit αὐτοῦ E K M N W Δ Ω Π Σ 087 28 118 124 157 180 205 346 565 579 597 700 828 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1292 1365 1505 (1546 αὐτοῦ) 1582 1624 1646 2148 2174 M Lect itaurflk ill g syrpi h palinms arm eth slav Diatessaron Cyril-Jerusalem Didymusbub Ephéphanis Chrysostom Proclus; Jerome Augustine TR HF RP lac N Β Z 071 id 1 33 788 (1182 copy αὐτοῦ) 1192 1582 itaurbcdfghjklq no syrpi h palinms (copys τον των) copym geo Ambrose Chromatius NA27 {A} lac Π55 A F G H P Y Φ 13 69 1424. Adding the words τὸν before the word ὄνομα, "son," and "her firstborn son," as all manuscripts have in Luke 2:7, would help clarify that sexual intercourse, brought up here, did not take place before Mary’s firstborn. Yet, adding “firstborn son” still does not make it clear that she had not already had a daughter. It is much easier to explain why the words “her firstborn son” might have been added, than to explain why they might have
Chapter 2

The Visit of the Magi

Mt 2:1 Τὸν δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεέμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρῴδου τοῦ βασιλέως, ἵδιον μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς ἱεροσόλυμα

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

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

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

Mt 2:3 ἀκοῦσας δὲ ὁ βασιλεὺς Ἡρῴδης ἑταράξθη καὶ πᾶσα ἱεροσόλυμα μετ᾿ αὐτοῦ,

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

Mt 2:4 καὶ συναγαγόντων πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ᾿ αὐτῶν ποῦ ὁ Χριστὸς γεννήθηκαί.

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

Mt 2:5 οἱ δὲ εἶπαν αὐτῷ, Ἔν Βηθλεέμ τῆς Ἰουδαίας ὁ τῶν ἀνθρώπων ἐπιστύλων·

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 ἡγεμόνισιν Ἰουδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ 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 λάθρα καλέσας τοὺς μάγους ἡκρίβωσεν παρ᾿ αὐτῶν τὸν χρόνον τοῦ φανομένου ἀστέρος,

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

Mt 2:8 καί πέμψας αὐτοὺς εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπάν δὲ εὑρίστε ἀπαγγελεῖτε μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ.

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

been deleted. The story, regardless, still makes clear that Jesus was her firstborn, and that Mary was a virgin prior to the time of Jesus being born.

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

14 22 Or in the rising. Also in verse 9. The same Greek word, is used for both "east" and "rising," since because of the direction of the rotation of the earth, heavenly bodies "rise" in the east. The word star does not necessarily mean a far off sun. It could have meant any heavenly body or sign. This star or sign was something only the trained astrologers saw, and not the king of Israel or the general public. In near-eastern astrology of that era, a conjunction was very significant, and the constellation Aries represented Herod's kingdom in palestine. Furthermore, signs involving the planet Jupiter (Zeus) represented royalty and kings. So if there was a sign or conjunction involving Jupiter, the Magi would take note. Jupiter was in retrograde motion in April of the year 6 B.C. Thus, that star would "stand still." We know from the gospel of Luke that the shepherds were "keeping watch over their flocks by night. They only did that during birthing time, to protect the ewes and newborn lambs. In other words, they did that during Spring time. Furthermore, Luke says in Luke 2:42 that Jesus turned 12 years old around Passover time. Astronomer Michael Molnar (https://onwisconsin.uwalumni.com/recognition/michael-molnar-phd21/) has found that there was a conjunction of Jupiter (while retrograde and "standing still") with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold..

15 26 Micah 5:2
Mt 2:9 oí de ákoušantas te tôu básiλéwos époreúthšsan, kai idoû o ãstήr òn eîdon òn tê ãnatolh proîgen aútôs òs òs élhôn eîstáth épânw òu òn tê paîdion. 

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

Mt 2:10 idôntes de tôn ãstârâ ñchárshn xarânh megalh sôbhra. 

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

Mt 2:11 kai élhôntes eis tên oïkían eîdon tô paîdion metâ Mârias tês ãmtrôs aútô, kai peôntes prôsekoûnshn aútô, kai ãnoiñantês tûs ãsiauroûs aútôn prôsíngegkan aútô dôrâ, chrûson kai lîbasan kai sôfran. 

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

Mt 2:12 kai chrômatiśουntês ká̂s ânâr ìì anâkamîpsa pròs ÌÌwôds, ìì âllhì ãdò ìanêkôrhoan eis tê nhôrôn aútôn. 

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

The Escape to Egypt

Mt 2:13 Ἀνάχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ’ ὁνὶ τῷ ἵωσηρ λέγων, Ἑγερθεὶς παράλαβε τὸ paîdion καὶ τὴν μητέρα αὐτοῦ καὶ φεύγει eis Æijûpton, καὶ ἴσθι ἐκεῖ ἐκεῖ ἐκ νῦν ἀπελέγασαι αὐτό. 

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

Mt 2:14 ὅ δὲ ἐγερθεὶς παρέλαβεν τὸ paîdion καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνέκωρσαν eis Æijûpton, 

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

Mt 2:15 καὶ ἤν ἐκεῖ ἐκεῖ τῆς τελευτῆς Ἡρώδης Ἰερουλαμίτων ἐπεξεργάσθη τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφῆτου λέγωντος, Ἑξ Αἰγύπτου ἐκάλεσα τὸν νῦν μου. 

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

Mt 2:16 Τότε Ἡρώδης ἵδων ὅτι ἔνεπαιξῆθη ὑπὸ τῶν μάγων ἑθομῷθη λίαν, καὶ ἀποστείλας ἀνέιλησεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὄριοις αὐτῆς ἀπὸ διετῶν καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκριβώσεν παρὰ τῶν μάγων. 

16When Herod realized that he had been fooled by the Magi, he was extremely enraged, and sent orders and did away with all the male children in Bethlehem and all its environs who were two years old or under, in accordance with the time he had ascertained from the Magi. 

Mt 2:17 τότε ἐπιηρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφῆτου λέγωντος, 

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

Mt 2:18 Φωνὴ ἐν Ῥαμὰ ἢκουόμη, κλαυμὸς καὶ ὁδύμως πολὺς. Ῥαχῆλ κλαιόμενα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν. 

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

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

Mt 2:19 Τελευτάσαντος δὲ τοῦ Ἡρῴδου ἱδοῦ ἄγγελος κυρίου φαίνεται κατ’ ὅναρ τῷ ἱωσήφ ἐν ἀγίωστῳ

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

Mt 2:20 λέγων, Ἐγέρθης παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ παρεῦδε τις γῆν Ἰσραήλ, τεθνακίσας γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

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

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

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

Mt 2:22 ἀκούσας δὲ ὅτι Ἀρχελαὸς βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ ἀπελθείν· χρηματίσθηκεν γὰρ ἀνεχώρησεν 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 ἔλθεν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὡς πληρωθῇ τὸ ῥῆθην διὰ τῶν προφητῶν ὃτι 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 Ἑν δὲ ταῖς ἡμέραις ἑκείναις παραγίνεται Ἰωάννης ὁ βαπτιστής κηρύσσων εἰς τῇ ἁγίατος τῆς Ἰουδαίας

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

Mt 3:2 καὶ λέγων, Μετανοεῖτε, ἦγοικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

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

Mt 3:3 οὗτος γὰρ ἔστιν ὁ βασιλεὺς τοῦ Ἱσαακ τοῦ προφήτου λέγοντος, Φωνή βοῶντος ἐν τῇ ἁγίᾳ, ἔτοιμασθε τὴν ὀδόν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

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

Mt 3:4 οὗτος δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ἱερκής δερματίνην περί τὴν σαφῶν αὐτοῦ, ἢ δὲ τροφὴ ἡν αὐτοῦ ἀκρίδες καί μελι ἀγρίων.

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

Mt 3:5 τότε ἔξεπορευότοι 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 ἔβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ’ αὐτοῦ ἐξομολογήμενοι ταῖς ἀμαρτίαις αὐτῶν.

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

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

20 3:3 Isaiah 40:3

21 3:4 From the demonstrative use of ἀυτός. "What kind of man was it that came to you and told you these things?"

"He was a man dressed in hairs, with a leather belt around his waist." II Kings 1:7-9 A garment of hair was a mark of a prophet, Zechariah 13:4. "What kind of man did you go out to see?" Matthew 11:7-14
Mt 3:7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ ἔπειν αὐτοῖς, Γεννήματα ἐχθρίων, τις ὑπεδείχεν ὡς ἐναντίον τῆς μετανοιάς·

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 ποιῆσαι σὺν καρπῷ ἄξιον τῆς μετανοιάς·

9Then produce fruit characteristic of repentance.

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

10And 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 ἡδὲ δὲ ἡ ἀξία πρὸς τὴν ῥίζα τῶν δέντρων κεῖται· πάν ὁ ὄνδεν ὁ δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκοπᾶται καὶ εἰς πῦρ βάλλεται.

11Then John baptized in water, but after me will come one who is more powerful than I, whose sandals I am not worthy to remove. He will baptize you in the Holy Spirit and in fire:22

Mt 3:12 οὗ τὸ πτῶν ἐν τῇ χερι τοῦ, καὶ διακαθαρισεῖ τὴν ἁλῶνα αὐτοῦ, καὶ συνάξει τὸν οἴκον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ άχυρον κατακαύσει πυρὶ ἀσβέστῳ.

13His winnowing fork is in his hand, and he will clear out his threshing floor, gathering the wheat into the barn, but the chaff he will burn up with fire unquenchable."

The Baptism of Jesus

Mt 3:13 Τότε παραγινεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλαής ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτίσθηναι ὡς αὐτοῦ.

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

Mt 3:14 ὁ δὲ Ἰωάννης διεκάλυψεν αὐτοῦ λέγων, Ἑγώ χρείαν ἔχω ὑπὸ σοῦ βαπτίσθηναι, καὶ σὺ ἔρχῃ πρὸς με;

16But John tried to deter him, saying, "I need to be baptized by you, and you are coming to me?"

Mt 3:15 ἄποκριθες δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν, 23 Ἀφες ἄρτι, οὕτως γὰρ πρέπον ἐστίν ἡμῖν πληρώσω πᾶσαν δικαιοσύνην, τότε ἀφιέσαι αὐτόν.

17In reply, Jesus said to him, "Permit it now; it is proper for us to complete all righteousness this way." Then John consented.

Mt 3:16 βαπτίσθεις δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἠδοκοῦ ἦν εἰς πρῶτον αὐτὸν τοὺς ὑπό μοῦ καταβατοῦν ὑπὸ σοῦ βαπτίσθηναι, καὶ δεῖ καὶ ἐν πνεύμα ἁγίῳ αὐτὸν ἔπτωσιν·

18As soon as he was baptized, Jesus came up out of the water, and behold, the heavens were opened, and he saw the Holy Spirit of God coming down like a dove, coming onto him.

Mt 3:17 καὶ οὐδὲν φωνή ἐκ τῶν ὑδατῶν λέγουσα, ὡς ὁ Ἰωάννης ἦν ὁ φωνής ὑπὸ σοῦ ὑπὸ σοῦ βαπτίσθηναι, καὶ ὁ οὐρανὸς ὁ τόπος ὁ ἀγαπητός, ἐν ὧν ἐδοκίμασα.

19And 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 Μt 3:11 δὲ ὁ Ἰησοῦς ἐπὶ τὸν Ἰορδάνην ἐκεῖνον τοῦ βαπτίσθηναι τοῦ βαπτίσθηναι ἐπὶ τοῦ Ἰορδάνην.

23 Μt 3:15 ἄποκριθες δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτὸν, Ἀφες ἄρτι, οὕτως γὰρ πρέπον ἐστίν ἡμῖν πληρώσω πᾶσαν δικαιοσύνην, τότε ἀφιέσαι αὐτόν.
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.

Mt 4:2 Then, after fasting forty days and forty nights, he was hungry.

Mt 4:3 And the tempter came and said to him, “If you are the Son of God, command this stone to become bread.”

Mt 4:4 Then Jesus answered, “It is written, ‘Man shall not live on bread alone, but on every word that proceeds from the mouth of God.’”

Psalm 91:11, 12

Mt 4:5 Again, the devil took him to a very high mountain and showed him all the kingdoms of the nations.

Mt 4:6 And he said to him, “All these I will give you, if you will fall down and worship me.”

Mt 4:7 Then Jesus answered, “It is also written, ‘You shall worship Yahweh your God, and him only shall you serve.’”

Mt 4:8 Jesus answered, “It is written, ‘Man shall not live on bread alone, but on every word that proceeds from the mouth of God.’”

Mt 4:9 Then the devil led him into a desert place and told him, “If you are the Son of God, command this stone to become a loaf of bread.”

Mt 4:10 Then Jesus answered, “It is written, ‘Man shall not live on bread alone, but on every word that proceeds from the mouth of God.’

Mt 4:11 Then the devil left him alone, and lo, angels came and were attending him.

4:4 Upon every ῥήμα - hrema that proceeds from the mouth of God. In Hebraistic Greek, ῥήμα was used not only for words or statements, but when combined with the Greek word πᾶν "pan" it means "every matter" or "every teaching" or "every thing." See for example how some translations rendered Deuteronomy 8:3 as "everything that comes from the mouth of God." See also Deuteronomy 6:16.

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

Mt 4:12 Ἅκουσας δὲ ὅτι ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

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

Mt 4:13 καὶ καταλιπὼν τὴν Ναζαρέτ ἔλθων κατώκησεν εἰς τὴν Καφαρναοῦμ τὴν παραθαλασσιάν ἐν ὠρίσει Ζαβουλῶν καὶ Νεφθαλίμ.

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

Mt 4:14 ἦν θαλάσσης τοῦ ἡμέραν τοῦ πρωῒντος λέγοντος,

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

Mt 4:15 Γῆ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὅδων θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἑδύνων,

35 Land 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.

36 the 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.

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

The Calling of Simon, Andrew, James, and John

Mt 4:18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἄνδρεαν τὸν ἀδελφόν αὐτοῦ, βάλλοντας ἀμφιβληστρὸν εἰς τὴν θάλασσαν· ἦσαν γὰρ ἄλλες.

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

Mt 4:19 καὶ λέγει αὐτοῖς, 'Δεῦτε ὑπόσῳ μου, καὶ ποιήσω υμᾶς ἀλήτεις ἀνθρώπων.'

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

Mt 4:20 οἱ δὲ εὐθὺς ἀφέντες τὰ δίκτυα ἤκολουθήσαν αὐτῷ.

40 And they followed him immediately, leaving the nets

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

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

Mt 4:22 οἱ δὲ εὐθὺς ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἤκολουθήσαν αὐτῷ.

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

Jesus Heals the Sick

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

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

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31 4:16 Isaiah 9:1, 2
Chapter 5

The Beatitudes

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mt 5:8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν δύνανται.

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

Mt 5:9 μακάριοι οἱ εἰρηνοποιοί, ὃτι [αὐτοὶ] ὦτι θεοῦ κληθήσονται.

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

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

33 59 The Greek word here is υἱοί, "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 makariosi oI deidwghmenoi ekenev dikaiosunh, dti autwv estin h basileia ton ouranwv.

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

Mt 5:11 makariosi este othan oneidwsoin umas kai diwdesoin kai eipwson pan ponhevn kata' umwn [fendwmevn] ekenev emov:

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

Mt 5:12 chairete kai agalliashte, dti o miwthos umwn polus en tois ouranovoi' owtws qar edewzan tois proforfias tois pro umwn.

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

Salt and Light

Mt 5:13 'Ymjes este to alas tis ghs' ean de to alas moranvth, en tin aliosthetai; eis oudeven iochuei eti ei mi bhlthnai exe kai35 katapateisthai upo tov anfrovovn.

"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 'Ymjes este to fisos tov kosmou. ou dunatai polis krithnai epanw drous keimenh' 

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

Mt 5:15 oude kaiooun luchyen kai tiqseian autwn upo tov modion all' epit tin luchynian, kai lampiei pasin tois en ti oikia.

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

Mt 5:16 ouwos lambaptw to fisos umwn eipropothen tov anfrovovn, opws idwssin umwn tala erga kai doxasowv ton patera umwn ton en tois ouranovoi. 

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

The Fulfillment of the Law

Mt 5:17 Mh nomyseste dti hlabon katalousai ton vnomen 'h tois proforfias' ouk hlabon katalousai alla plrwsai.

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

Mt 5:18 amhyn gar lewv umwn, eous en paralplh o ouranov kai h ghi, ista en h mia keraia ou mpoparlh apo ton vnomou eous en pantan gennetai.

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

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34 5:11 txt ftewdomevoi K B C E K M U W Δ Θ Π Σ τ133 Μ ιa7,auf,fp,lp,q,vg syr-sh,p,hal copsa,meg,bo arm eth geo Or33 Basil ApCon Greg-Nyss Did Epiph Chrys Cyr Hesych Theodoret; Crom33 Jer Ruf Aug6/11 [NA28] [C] j omite D hbd,dg,hb syr-s Or33 Tert Hil Luc Ambrosiaster Ambrose Chrom33 Aug6/11 Spec j lαc Φ45 A F G H L N P Q Y Φ eipwmon pan penevov τουs kath' umwn ftewdomevoi evkeven evmou Μ eipwmon pan penevov τουs kath' umwn ftewdomevoi evkeven evmou SBL eipwmon kath' umwn pan penevov ______ evkeven δικαιουσιν D

35 5:13 bhlthnai exe Φ4 K B C NA28 j bhlthnai exe kai D W TR RP. There ends up not being any difference in English. The infinitive passive form of the verb following, katapateisthai, enables me to translate this the way I did.

36 5:18a The Greek says ιωα (iota), which is the spelling out of the name of the ninth letter of the Greek alphabet. It is placed under another vowel and in even smaller size, and the difference it makes is the part of speech of the word, or the "case." But now, an objection may arise: "But the Law was given in Hebrew, not Greek." The spoken names of the Greek letters "iota" and the Hebrew letter "yodh" sounded more similar 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 ὃς ἔαν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἡλάστιος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ὃς δ’ ἂν ποιήσῃ καὶ διδάξῃ, οὕτως μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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

Mt 5:20 λέγω γὰρ οὐκ ὃτι ἔαν μὴ περισσεύσῃ ὑμὸν ἡ δικαιοσύνη πλείου τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εισέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

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

Adversaries

Mt 5:21 Ἦκοισατε ὃτι ἐρρέθη τοῖς ἀρχαίοις, ὦ φονεύσεις· ὃς δ’ ἂν φονεύῃ, ἐνοχὸς ἡσται τῇ κρίσει.

21“You have heard that it was said to the people of long ago, ‘Do not murder,’ and anyone who murders will be subject to judgment.”

Mt 5:22 εἰ γὰρ λέγω ὑμῖν ὃτι πᾶς ὁ ὄργυξμος τῷ ἀδελφῷ αὐτοῦ ἐνοχὸς ἡσται τῇ κρίσει· ὃς δ’ ἂν εἶπῃ τῷ ἀδελφῷ αὐτοῦ, ’Ρακά, ἐνοχὸς ἡσται τῷ συνεδρίῳ· ὃς δ’ ἂν εἶπῃ, Μωρέ, ἐνοχὸς ἡσται εἰς τὴν γένναν τοῦ πυρὸς.

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

37 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 phoneuō - phoneuw did not mean just murder, but homicide in general, including by carelessness or negligence, and manslaughter. See for example Deuteronomy 19:6; Joshua 21:13. And the word phoneuw did NOT include in its meaning the killing of non-human life. It was not used for the killing of animals. Perhaps this verse would be better rendered, "Do not kill a human."
39 521b This is because the judgment, a trial, was necessary for the purpose of deciding whether the homicide was justifiable or not. Not all homicide was punishable. The Law of Moses was full of discussion as to when 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 be tried. 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 be tried. 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 τῷ ἀδελφῷ αὐτοῦ "with his brother" Ποικ. Μάθ. Θύμ. 372 1292 1424mg 2174ad 2737 Εφ 14:26 //mg, εθ εθς Origen mssacc to Apollinaris, Tertullian Vmd; Chromatius Jerome Augustine Κ. Greek mss acc. to Augustine NA27 [B] // τῷ ἀδελφῷ αὐτοῦ εἰκή "with his brother without a cause" Κ. D. E. K. L. M. S. U. W. Δ. Θ. Π. Σ. 0233 0287 //32 28 33 157 180 205 346 565 579 597 700 788 892 1006 1010 1071 1079 1195 1216 1230 1241 1242 1243 1342 1424ad 1505 1546 1646 2148 //mg, εθ εθς Origen mssacc to Apollinaris Ps-Justin Chrysostom Cyril Theodoret; Cyprian Hilary Eusebius Basel Apostolic Constitutions mss acc. to Apollinaris Ps-Justin Chrysostom Cyril Theodoret; Cyprian Hilary Lucifer mssacc to Jerome Augustine // Speculum TR HF RF // lacana Ποικ. Μάθ. Θύμ. 24 C. F. G. H. N. P. Y. Φ 22 69. Note, Papyrus 64 is also called Papyrus 67, and it definitely does not include "without a cause." This papyrus is one of the oldest New Testament papyri we have, dated between the years 60 to 200. Jerome states that in the majority of ancient manuscripts. The fact that a majority of Greek mss in Jerome's time did not contain it, is far more significant than whether a majority of manuscripts today contain it. Opponents of the UBS Greek text object to this omission, because they say that it forbids all anger, even righteous anger. Not so; it only says that if you are angry, you are in danger of judgment. On the other hand, if the text reads "Do not be angry with your brother without a cause," that is so easy to get around. Practically everyone who is angry with his brother believes he has cause to be angry. The end result of adding "without a cause" is that there is no meaningful prohibition, no truly solemn warning here. Plus, it misses the whole point of the phrase "will be subject to judgment." The whole point of the judgment is to decide if there is a cause. It makes no sense to say that if you are angry with your brother without a cause, you will be tried, to see if there is a cause. Often the argument is made, that the UBS reading, the one without the phrase, "without a cause," makes Jesus look like a sinner, since he was angry sometimes. Then what do the people who argue this, do with the phrase later in this same verse, where the Majority Text says that someone who says "You fool," is in danger of the fire of Gehenna? For Jesus did say to someone "You fool" in the Majority Text, in Matthew 23:17. There is much more reason to be found for the word meaning "without a cause" to be added later, than for it to have been deleted later. I consider the text of the NA27 here to be certain.
41 522b An Aramaic term of contempt
Mt 5:23 Εάν οὖν προσφέρῃς τὸ δῶρόν σου ἐπί τὸ θυσιαστήριον κάκει μνησθῆς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

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

Mt 5:24 ἄρεσ ἐκεῖ τὸ δῶρόν σου ἐμπροσθῶσθαι τὸ θυσιαστήριον, καὶ ὑπάγει πρῶτον διαλαίηθη τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.

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

Mt 5:25 ἵσθι εὐνόων τῷ ἀντιδίκῳ σου ταχὺ ἐξ ἰστού εἰ μετʼ αὐτοῦ ἐν τῇ ὀδῷ, μὴ ποτὲ σε παραδῷ ὁ ἀντίδικος τῷ κρίτῃ, καὶ ὁ κρίτης τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇ

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

Mt 5:26 ἀμὴν λέγω σοί, οὔ μὴ ἐξέλθης ἐκείθεν ἐξ ἀν ἀποδῶς τὸν ἔσχατον κοδράτην.

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

Adultery

Mt 5:27 Ἡκούσατε ὅτι ἐρρέθη, Ὡς μοιχεύεσις.

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

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

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

Mt 5:29 εἰ δὲ οἱ ὀρθαλίμοι οὐ δεξιός σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τοῖς μελῶν σου καὶ μή ὄλον τὸ σῶμα σου βληθῇ εἰς γέενναν.

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

Mt 5:30 καὶ εἰ ἡ δεξιά σου χεῖρ σκανδαλίζει σε, ἐκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τοῖς μελῶν σου καὶ μή ὄλον τὸ σῶμα σου εἰς γέενναν ἀπέλθῃ.

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

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 Γέεννα From Gey-Hinnom, the name of a ravine south of Jerusalem, The Valley of the Son of Hinnom, which was the trash heap or landfill for the city. The garbage was perpetually on fire; the fire never went out. See II Chron 26:23; II Kings 23:10; Jeremiah 7:31-32; Joshua 15:8, 18:16. According to Jewish popular belief, the Last Judgment was to take place there. Thus in the New Testament Gehenna means a place of perpetual fire, further described as a lake of burning sulfur, whose fire can never be put out, and in which a person never loses his being, but forever loses his well-being— that is, is forever separated from God and thus anything good. At the present time, anyone who dies while out of God’s favor goes to Hades (see chapter 21:27-33), which is a temporary storage hell. But later, at the end of Christ’s kingdom on earth, Hades and everyone in it will be thrown permanently into Gehenna (Revelation 20:5,10-15). This is called the Second Death. There is no remedy for the Second Death. Jesus mentions Gehenna eleven times (nine times in my harmony / Diatessaron). James uses the word once, in 5:6.

44 5:27 Exodus 20:13

45 5:28 That is, a woman not one’s own wife.
Mt 5:31 Ἕρρέθη δὲ, Ὅς ἐν ἁπλότητι τήν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

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

Mt 5:32 ἐγὼ δὲ λέγω υμῖν ὅτι πάς ὁ ἁπλότων τήν γυναίκα αὐτοῦ παρεκτός λόγων πορνείας ποιεῖ αὐτήν μοιχευθῆναι, καὶ ὡς εἶναι ἀποσελήμενην γαμήσῃ μοιχᾶται.

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

Oaths

Mt 5:33 Πάλιν ἡκούσατε ὅτι Ἕρρέθη τοῖς ἄρχαίοις, Οὐκ ἐπιρρήκησις, ἀποδώσεις δὲ τῷ κυρίῳ τούς ὅρκους σου.

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

Mt 5:34 ἐγὼ δὲ λέγω υμῖν ὅτι μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστιν τοῦ θεοῦ·

34"But I tell you not to promise with an oath at all: neither by heaven, because it is God's throne; and by earth, because it is the city of the Great King.

Mt 5:35 μήτε ἐν τῇ γῇ, ὅτι ὑποστολόν ἐστιν τῶν ποιῶν αὐτοῦ· μήτε εἰς ἑαυστὸλομα, ὅτι πόλις ἐστιν τῷ μεγάλῳ βασιλέως·

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

Mt 5:36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσῃ, ὅτι οὐ δόνασαι μίαν τρίχα λευκήν ποίησαι ἡ μέλαιναν.

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

Mt 5:37 ἔστω δὲ ὁ λόγος υμῶν ναὶ ναὶ, οὐ μὴ τὸ δὲ περισσότερον τοῦτων ἐκ τοῦ πονηροῦ ἐστίν.

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

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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 - apostasion, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in 1 Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."
48 532 Greek, πορνεία - porneia. This word was used for generally any sexual intercourse that is not between a married person and his or her spouse of the opposite sex. There was a different, more specific word for marital unfaithfulness in particular; μοιχεία - moicheia, and Jesus did not use it here. We know by the disciples' reaction in 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 24:1-4, the situation Jesus' stepfather Joseph found himself in when he realized (or so it appeared to him) that Mary was not a virgin, but had "fornicated while still under her father's authority." Or, others suggest that Jesus didn't say this clause "if it is not on the basis of fornication" at all. This exception phrase is not found in Mark and Luke, or any of Paul's rules for the church (cf I Cor. 7:10,11); but only in Matthew, the last of the three gospels written (I now quote Bruce Metzger)
49 533a Or do not make an oath not intending to keep it.
50 533b Numbers 30:2; Leviticus 5:4-6
An Eye For an Eye

Mt 5:38 Ηκούσατε ὅτι ἔρρεθή, ὡφθαλμὸν ἀντὶ ὡφθαλμοῦ καὶ ὄδόντα ἀντὶ ὄδόντος.

38a 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 ἀντιστίχησιν τῷ πονηρῷ ἀλλ’ ὅστις σε ῥαπίζει εἰς τὴν δεξίαν σαράντα, στρέφον αὐτῷ καὶ τὴν ἄλλην.

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

Mt 5:40 καὶ τῷ θέλοντι σοι κριθῆναι καὶ τὸν χίτωνά σου λαβεῖν, ἀρέσ αὐτῷ καὶ τὸ ἰμάτιον.

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

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

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

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

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 Ηκούσατε ὅτι ἔρρεθή, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρὸν σου.

39You have heard that it was said, 'Love your neighbor and hate your enemy.'

Mt 5:44 ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς 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 ὡς γένησε νῦν τοῦ πατρὸς ὑμῶν τοῦ ἐν ὑμαῖν, ὅτι τὸν ἡλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἄγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

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 ἀγαπήσητε τοὺς ἀγαπώντας ὑμᾶς, τίνα μισόν ἔχετε; οὕτω καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

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

Mt 5:47 καὶ ἐὰν ἀσπάσητε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσόν ποιεῖτε; οὕτω καὶ οἱ ἑθνικοὶ τὸ αὐτὸ ποιοῦσιν;

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

Mt 5:48 Ἐσεσθε οὖν ὑμεῖς τέλειοι ώς ὁ πατὴρ ὑμῶν ὁ οὐφράνιος τέλειός ἔστιν.

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

51 538 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
52 543 Leviticus 19:18
53 547 ἀδελφὸς (adelphos), in the plural. This word can mean one of the same mother, or one of the same blood in a broader sense, like cousin or clansman, or broader yet, one of the same country or race; or one of the same rank or club, like associate. Or it could mean simply "your friends, your neighbors, your acquaintances." But the context here is the issue of enemies. To the natural man, other political nations and races are enemies. Moses also had to remind the Israelites to be kind to aliens; had to remind them what it was like to have themselves been aliens in Egypt.
Chapter 6
Giving to the Needy
Mt 6:1 Προσέχετε [δὲ] τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἐξηρωθέν τῶν ἀνθρώπων πρὸς τὸ θεάθηναι αὐτοῖς· εἰ δὲ μὴ γε, μισθῶν ὑμᾶς έχετε παρά τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

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

Mt 6:2 Ὑπὸ τῶν υἱῶν τῆς ἐλεμονῆς, μὴ σαλπίγγεις ἐξηρωθέν σου, ὥσπερ οἱ ὑποκρίται ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς βρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:3 δὲ ποιοῦντες ἐλεμονὴν μὴ γνώτω ἡ ἀριστερὰ σου τὶ ποιεῖ ἢ δεξιά σου,

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

Mt 6:4 ὅπως ἢ σου ἐλεμονὴν ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

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

Prayer
Mt 6:5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκρίται· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικές τῶν πλατείων ἑστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:6 σὺ δὲ ὅταν προσεύχῃς, εἴσελθε εἰς τὸ ταμεῖον σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

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

Mt 6:7 Προσευχόμενοι δὲ μὴ βατταλογήσητε ὡσπερ οἱ ἔθνικοι, δοκοῦν γὰρ ὅτι ἐν τῇ θρολογίᾳ αὐτῶν εἰσακουσθήσονται.

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

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54 61: τὶν δικαιοσύνην Β* D 0250 f 892 1582* 2814 vg h b c d e f g h j NA27 {#:} διο(ε)ν Ρ1 syr h c cop bo ἐλεμονὴν K L M U W Z Δ Θ Π f13 2 28 33 118 124 157 346 565 579 700 788 1071 1424 1582c Μ it h k syr h mae TR HF RP. “Tzedakah” are acts of philanthropy, charity, righteousness.

55 67: Greek, βατταλογεῖν - βατταλογεῖν. Following is what BDF §40 says about this word. All uses of it except one are in Christian literature or dependent on Christian literature. Because of the doubling of the t consonant, which is incorrect for Greek, we know this is a word imported or adapted in hybrid form from some other language(s), most likely Semitic. According to Fredrick Blass, it is a combination of a Semitic word, בָּטַח, Beth-Teth-Lamedh, for ‘empty, inane, idle,’ with λογεῖν appended. According to Delling, it is a remodeling of בָּטַתְפָּלוּ - ‘stammer,’ in connection with - λογεῖν. Also, it looks similar to the Latin batttulus - μουλλάκος, that is, speaking with difficulty or having an impediment in one’s speech. And see also Corp. Gloss. Lat. ii 32.17, garrulus - ἑιπτόλακος - 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 7ολος prayer.
Mt 6:8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ ὁ πατὴρ ὠμόν ὃν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἴτησαι αὐτῶν.

6Do not be like them therefore. You see, your Father knows what you need before you ever ask him.

Mt 6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγασθήτω τὸ ὄνομά σου,

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

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

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

Mt 6:11 Τὸν ἄρτον ὑμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον·

11Give us today our daily bread.

Mt 6:12 καὶ ἰκανία τὰ ὁφειλήματα ὑμῶν, ὡς καὶ ἰκανία ἰκανίαν τοῖς ὁφειλέταις ὑμῶν·

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

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

13And lead us not into temptation, but deliver us from evil. For yours is the kingdom, and the power, and the glory, for ever. Amen." 57

Mt 6:14 Ἐάν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὠμόν ὁ οὐράνιος·

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

Mt 6:15 Ἐάν δὲ μὴ ἀφήτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὠμόν ἀφήσει τὰ παραπτώματα ὑμῶν.

15But if you are not forgiving to people, 58 neither will your Father forgive you your trespasses.

Fasting

Mt 6:16 Ὅταν δὲ νηστεύῃτε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποὶ, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανοῦν τοῖς ἀνθρώποις νηστευόντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:17 σοὶ δὲ νηστεύων ἀλειφαία σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νύψαι,

17But when you fast, anoint your head and wash your face,
Mt 6:18 ὅπως μὴ φανεῖς τοῖς ἀνδρῶσις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ καὶ τῷ πατρί σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσῃ σοι.

18 So that you do not appear to people as fasting, but rather to your Father, who is in secret. And your Father, who sees in secret, will reward you.

Treasures in Heaven
Mt 6:19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σής καὶ βρώσῃς ἄφαντες, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν.

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

Mt 6:20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν σοφραίῳ, ὅπου ὢστε σής ὀστε βρώσεις ἄφαντες, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.

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

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

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

Mt 6:22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ φθαλμός, ἡν ὑν ὁ φθαλμός σου ἀπλοὺς, ὅλον τὸ σῶμα σου φωτείνω ἐσται·

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 φθαλμός σου πονηρός ἄλον τὸ σῶμα σου σκοτεινῶ ἐσται, εἰ ὁ πος τὸ ἐν σοι σκότος ἐστιν, 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 ὁ δὲιξε δύναται δυσ κυρίως δουλεύειν· ἡ γάρ τον ἐνα μαθεῖ καὶ τὸν ἐπερον ἀγαπηῖ, ἢ ἐνός ἀνθέξεται καὶ τοῦ ἐπερον καταφρονῆσαι οὐ δύναοθε θεω δουλεύειν καὶ μαμωνᾶ.

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

Do Not Waste
Mt 6:25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τῇ φάγητε [ἡ τί πίπτε], μὴ δὲ τῷ σῶματι ὑμῶν τῇ ἐνδύσῃσθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστίν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύσατός;

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

59 ὁ δὲιξε, "the devourer," which in the Greek Old Testament was used for the locust. However, the same word has also been used for the corrosion process of metals. There does seem to be some allusion here to Malachi 3:10, 11. If that were the case, an alternative translation would speak more of agricultural wealth, as follows: "Do not accumulate for yourselves stores on earth, where moth and locust eat away..." James 5:2-3 speaks of both; moths eating at clothing wealth, and corrosion eating at metal wealth.

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

61 ἄφαντε; from the Hebrew, יִפְעֵשׁ יִפְעֵשׁ - rāʾāh 'ayin; see endnote for a full discussion of this concept.

62 A common Aramaic word for wealth and property, which meant literally, a fortress to rely on. The sin of serving Mammon involves thinking that there is security in wealth and property, and with that mentality to store up wealth for the future, as the Rich Fool did in Luke chapter 12. Jesus taught us not to worry even about food or clothes. He also said to pray: "Give us this day our DAILY bread." That means that to work so that you have more than enough stores for just one day at a time, that is serving mammon. The apostle Paul said that with food and clothes we should be content. Worldly wealth is very insecure, especially the theoretical kinds such as stocks, bonds, Federal Reserve Notes, negotiable instruments. And stored up food reserves are perishable and subject to vermin. But if we store up treasure in heaven, where there are no thieves, rust, or moths, or taxes, that is real security, real estate. There is a secure inheritance that is non-negotiable. If you do not think this is what Mammon means, then look at the context before and after: it is all against storing up more food and clothes than you need for one day. Your retirement is in heaven. You cannot serve both God and Financial Security.
Mt 6:26 Emblésate eis tā peseina toū oúranou òti ou speírousin oúde therízousin oúde svánáousin eis apothíkhsas, kai ὁ πατήρ ύμων ὁ οὐράνιος τρέφει αὐτά· ύσε ύμεις μάλλον 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 tīc δὲ ἐξ ύμῶν μεριμνῶν δύναται προσθείναι ἐπὶ τὴν ἥλικιαν αὐτοῦ πῆχυν ἕνα;

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

Mt 6:28 καὶ περὶ ἐνδύματος τί μεριμνάτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ 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 ύμῖν ὅτι οὐδὲ σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιβάλετο ὡς ἐν τούτων.

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

Mt 6:30 ἐὰν δὲ τὸν χρόνον τοῦ ἁγροῦ σήμερον οὔτα καὶ αὐρίου ἐνι πλεῖσθαι καὶ ἐλαμάσαι ὁ θεὸς οὗτος ἀμφιένναι, οὐ πολλῷ μάλλον ύμᾶς, οὐδεξίποστοι;

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

Mt 6:31 μὴ οὖν μεριμνήσατε λέγοντες, Τι φάγωμεν; ἡ, Τι πίωμεν; ἢ, Τι περιβαλώμεθα;

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

Mt 6:32 πάντα γὰρ ταῦτα τὰ ἐθνη ἐπιζητοῦσιν· οἴδετε γὰρ ὁ πατήρ ύμων ὁ οὐράνιος ὦτι χρήζετε τοῦτων ἀπάντων.

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

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

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

Mt 6:34 μὴ οὖν μεριμνήσατε εἰς τὴν αὐρίον, ἢ γὰρ αὐρίον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἢ κακία αὐτῆς.

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

Chapter 7

Correcting Others

Mt 7:1 Μὴ κρίνετε, ἵνα μὴ κρίθητε·

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

Mt 7:2 ἐν ὧν γὰρ κρίματι κρίνετε κρίθησασθε, καὶ ἐν ὧν μέτρῳ μετερῆσεται υμῖν.

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

Mt 7:3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἁδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκῶν 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?

63 6:27 Literally, one cubit. There was an expression in classical Greek, πῆχυν ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."

64 6:34 There is no verb in the Greek text of this last sentence. Therefore, we cannot declare with certainty whether this sentence is a command (imperative mood), or a statement (indicative mood). But from my experience, it is usually the simple copula that is omitted, that is, the word "is,"
Mt 7:4 ὡς ἐρέις τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἕκ τοῦ ὄφθαλμόν σου, καὶ ἰδοὺ ἢ δοκῶς ἐν τῷ ὄφθαλμῷ σου;  
4Or how will you say to your brother, 'Let me pluck the speck out of your eye,' and behold, in your own eye is a log?  
Mt 7:5 ὑποκριτὰ, ἐκβαλε πρῶτον τὴν δοκόν ἐκ τοῦ ὄφθαλμον σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὄφθαλμου τοῦ ἀδελφοῦ σου.  
5You hypocrite, first take the log out of your eye, and then you will see clearly to pluck the speck out of your brother’s eye.  
Mt 7:6 Μὴ δώσε τὸ ἄγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοιρῶν, μὴποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξουσιν ὑμᾶς.  
6Do not give to curs what is sacred, and do not toss your pearls before swine, lest they trample them with their feet, and turn and tear you to pieces.  

Ask, Seek, Knock  
Mt 7:7 Λατείτε, καὶ δοθήσεται ὑμῖν· ζητείτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχθήσεται ὑμῖν.  
7Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and it will be opened to you.  
Mt 7:8 πάς γὰρ ὁ αἵτων λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιχθήσεται.  
8For everyone who keeps asking receives, and the one who keeps seeking finds, and to the one who keeps knocking, it will be opened.  
Mt 7:9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον – μὴ λίθον ἐπιδώσῃ αὐτῷ;  
9Or is there a man among you whose child will ask him for a loaf, who will give him a rock?  
Mt 7:10 ἢ καὶ ἰχθύν αἰτήσῃ – μὴ ψεύδιτι ἐπιδώσῃ αὐτῷ;  
10Or again, if he asks for a fish, will give him a snake?  
Mt 7:11 εἴ ὁ διὶ ὑμῶν πανηρῷ ὀντες οἴδατε δώματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἁγαθά τοῖς αἰτοῦσιν αὐτῶν.  
11If you therefore, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him?  
Mt 7:12 Πάντα ὁ δις ἐὰν θέλητε ἕνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὕτως γὰρ ἔστιν ὁ νόµος καὶ οἱ προφῆται.  
12In all things, then, whatever you would want people to do to you, this you also should do to them, for this is the Law and the Prophets.  

False Prophets  
Mt 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὄδος ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσίν οἱ εἰσερχόμενοι δι’ αὐτῆς·  
13Enter through the narrow gate. How wide the gate and broad the road that leads to destruction, and how many are those going through it!  
Mt 7:14 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὄδος ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὁλίγοι εἰσίν οἱ εὐρίσκοντες αὐτὴν.  
14How narrow the gate and troubled the road that leads to life, and how few are the ones finding it!  
Mt 7:15 Ἰδοὺ ἔχετε ἀπὸ τῶν ψευδοπορητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδυμασίᾳ προβάτων, ἐσώθησαν δὲ εἰσὶν λύκοι ἄρπαγες.  
15Be on your guard against false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.  
Mt 7:16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς· μὴ τυλίγουσιν ἀπὸ ἀκανθῶν σταφυλᾶς ἢ ἀπὸ τριβόλων σύκα;  
16By their fruits you will find them out. Do people pick grapes from thorn bushes, or sweet figs from thistles?
Mt 7:17 οὕτως πἀν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ·

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

Mt 7:18 οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

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

Mt 7:19 πἀν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

19Every tree that does not produce good fruit is cut down and thrown into the fire. 20Thus by their fruits you will find them out.

Mt 7:20 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτοὺς.

20Thus by their fruits you will find them out.

The Wise and Foolish Builders

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

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

Mt 7:22 πολλοὶ ἑρωδοῦν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἔζεχάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποίησαμεν;

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

Mt 7:23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι ὧδεκτο ἔχειν ὑμᾶς ἀποχωρεῖτε ἀπ’ ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

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

Mt 7:24 Πάς οὖν ὅσις ἁκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιώθησαι ἄνδρι φρονίμῳ, ὅστις ὕκωδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.

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

Mt 7:25 καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοί καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσαν, τεθεμελιωτα γὰρ ἐπὶ τὴν πέτραν.

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

Mt 7:26 καὶ πάς ὁ ἁκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἄνδρι μορφῷ, ὅστις ὕκωδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἀμμον.

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

Mt 7:27 καὶ κατέβη ἡ βροχὴ καὶ ἤλθον οἱ ποταμοί καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτέως αὐτῆς μεγάλη.

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

Mt 7:28 Καὶ ἐγένετο ὅτε ἔπεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ δράκοι ἐπὶ τῇ διδασκαλίᾳ 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 διδάσκοντος αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

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

A Man With Leprosy

Mt 8:1 Καταβάντος δε αὐτοῦ ἀπὸ τοῦ ὄρους ἦκολούθησαν αὐτῷ ὀχλοὶ πολλοὶ.

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

Mt 8:2 καὶ ἵδον λεπρός προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλῃς δύνασαί με καθαρίσαι.

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

Mt 8:3 καὶ ἐκτείνας τὴν χειρὰ ἥψατο αὐτοῦ λέγων, θέλω, καθαρισθῆτι καὶ εὐθέως ἐκκαθαρίσῃ αὐτοῦ ἡ λέπρα.

3 And stretching out his hand, he touched him, saying, "I am willing. Be cleansed." And immediately his leprosyy came.

Mt 8:4 καὶ λέγει αὐτῷ ὁ Ἰησούς, Ὅρα μηδενὶ εἴπης, ἀλλὰ ὅπαξ σεαυτὸν δεῖξον τῷ ἱереὶ, καὶ προσένεγκον τὸ δώρον τὸ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῦ.

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

The Faith of the Centurion

Mt 8:5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοῦμ προσήλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν.

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

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

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

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

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

Mt 8:8 καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔρη, Κύριε, οὐκ εἰμὶ ἰκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθης· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

8 But 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 ύπʼ ἐμαυτὸν στρατιῶτας, καὶ λέγω τούτως. Πορεύθητι, καὶ πορεύεται, καὶ ἄλλω, Ἔρχου, καὶ ἔρχεται, καὶ τῷ δοῦλῳ μου, Ποίησον τούτῳ, καὶ ποιεῖ.

9 For 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 άκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμήν λέγω υμῖν, παρ᾽ οὐδενὶ τοσοῦτον πίστιν ἐν τῷ Ἰσραήλ εὑρον.

10 And 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 ἤξουσιν καὶ ἀνακλιθῆσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

11 And 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 ἐκβλήθησονται εἰς τὸ σκότος τὸ ἐξώτερον ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

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

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

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 and Peter's wife's mother came in, lying sick with a fever.

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

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

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

Mt 8:16 and when evening came, they brought to him many who were demon-possessed, and he drove out the spirits with a word. And all those who had an illness he healed,

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 and one of the disciples, said to him, "Lord, allow me first to leave and bury

17And one Torah scholar approached him and said, "Teacher, I will follow you wherever you go."

Mt 8:20 and he said to them, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere he can lay his head."

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 'I tell you, you are to be bound as you were bound, and you are to be set free as you were set free."

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

Mt 8:22 and he said, "You follow me, and leave the dead to bury their own dead."

The Cost of Following Jesus

Mt 8:18 'I am to be bound as I was bound, and I am to be set free as I was set free."

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

Mt 8:19 and to one of his disciples, he said, "Teacher, I will follow you wherever you go."

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

Mt 8:19 and to one of his disciples, he said, "Teacher, I will follow you wherever you go."

Mt 8:20 and he 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."

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 'I tell you, you are to be bound as you were bound, and you are to be set free as you were set free."

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

Mt 8:22 and he said, "You follow me, and leave the dead to bury their own dead."

Jesus Calms the Storm

Mt 8:23 and one of the disciples said, "Teacher, I will follow you wherever you go."

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

Mt 8:24 and he said to them, "The wind blows and the sea is agitated."

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.
Mt 8:25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες, Κύριε, σώσον, ἀπολλύμεθα.

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

Mt 8:26 καὶ λέγει αὐτοῖς, Τί δειλοὶ ἔστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησαν τοὺς ἀνέμους καὶ τῇ βαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλῃ.

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

Mt 8:27 οἱ δὲ ἄνθρωποι ἐθάμμασαν λέγοντες, Ποταμὸς ἔστιν αὐτὸς ὅτι καὶ οἱ ἄνεμοι καὶ ἡ βάλασσα αὐτῷ ὑπακούουσιν;

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

The Legion of Demons Near Gadara

Mt 8:28 Καὶ ἠλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λιῶν, ὡστε μὴ ἴσχυεν τινά παρελθεῖν διὰ τῆς οδοῦ ἑκείνης.

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

Mt 8:29 καὶ ἰδοὺ ἔκραξαν λέγοντες, Τί ήμιν καὶ σοί, Ἡσυχοι υἱε τοῦ θεοῦ; ἠλθες ὡς πρὸ καιροῦ βασανίσας ἡμᾶς;

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

Mt 8:30 ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομενή.

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

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

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

Mt 8:32 καὶ εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες ἠπλῆσαν εἰς τοὺς χοίρους· καὶ ἵδον ὄρμησαν πᾶσα ἡ ἀγέλη κατὰ τὸν κρημνοῦ εἰς τὴν βάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὀξείς.

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

Mt 8:33 οἱ δὲ βοσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζόμενων.

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

Mt 8:34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξέλθην εἰς ὑπάντησιν τῷ Ἡσυχοῖ, καὶ ἰδόντες αὐτὸν παρεκάλομεν ὅπως μεταβῇ ἀπὸ τὸν ὁρίον αὐτῶν.

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

Chapter 9

Jesus Heals a Paralytic

Mt 9:1 Καὶ ἐμβὰς εἰς πλοῖον διεπέκρασαν καὶ ἠλθεν εἰς τὴν ιδίαν πόλιν.

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

Mt 9:2 καὶ ἰδοὺ προσεφερὼν αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβηλημένον. καὶ ἱδὼν ὁ Ἡσυχὸς τὴν πίστιν αὐτῶν εἶπεν τὸν παραλυτικόν, Θάρσει, τέκνον· ἀφίενταί σου αἱ ἀμαρτίαι.

2And behold they brought to him a paralytic placed on a mat. And when Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."
Mt 9:3 καὶ ἵδιον τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, ὅτις ἔλασσε καὶ ἔλασεν Ἰησοῦς τὸν ἄνθρωπον τῆς ἐκκλησίας σαρκίς καὶ σαρκίς οὐκ ἦσαν ἡμῖν ἀποκλίνεται ὁ άνθρωπος τῆς ἐκκλησίας τὴς θεοῦ.

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

Mt 9:4 καὶ εἴδώς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἰνατί ἐνθυμεῖσθε πονηρά ἐν ταῖς καρδίαις ὑμῶν;

4And knowing70 their thoughts, Jesus said, "Why do you think evil things in your hearts?

Mt 9:5 τί γάρ ἐστιν εὐκοπώτερον, εἰπέν, Ἀφίενται σοι αἱ ἀμαρτίαι, ἢ εἰπέν, Ἑγείρε καὶ περιπάτεται;

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

Mt 9:6 Εἰ δὲ εἴδότες ὅτι ἐξοσωτέρων ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπί τῆς γῆς ἀφίειν ἀμαρτίας — τότε λέγει τῷ παραλυτικῷ, Ἑγερθεὶς ἄρον συν 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 ἑγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

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

Mt 9:8 Ιδόντες δὲ οἱ δῆλοι ἐφοβήθησαν καὶ ἑξόσωσαν τὸν θεον 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 εἶδον ἄνθρωπον καθήμενον ἐπὶ τὸ τελωνίαν, Μαθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστάς ἠκολούθησαν 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 ἀνακείμενον ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελωνεῖ καὶ ἀμαρτωλοὶ ἔλθοντες συνανέκειν τῷ ὁ 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 ἰδόντες οἱ Φαρισαῖοι ἐλεγον τοῖς μαθηταῖς αὐτοῦ, Βαθὺ τί μετά τῶν τελωνων καὶ ἀμαρτουλῶν ἔσθη ὁ διδάσκαλος ὑμῶν;

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

70 914 txt καὶ εἶδὼς ΒΕΜΠ 157 205 565 577 700 1089 1424 1546 syrh arm geo Chriss WH NA25 SBL THGNT / εἶδος δὲ θ συρι γραμματέων γεω71 καὶ εἶδον Κ主人ΣΕΓΚΛΣΥΧΔφ 0233 f 23 33 180 579 892 1006 1010 1071 1216 1230 1242 1243 1253 1292 1342 1365 1505 1646 2148 Μελιτ ισαρκ, δ, d, f, f π, g, k, l, q vg copbo Chrom Aug TR RP NA28 [B] / εἶδον ΝΣ 240 244 ita h syrpalms Jer Spec UCC CH 36 ΑΗΥΠ Q 28 69. UBS commentary: 'A majority of the Committee preferred the reading ἰδών to εἰδώς 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) εἴδος, which corresponds to the statement in ver. 2, was more likely to be altered to ἰδών through recollection of εἰπών in the parallel accounts (Mk 2.8 and Lk 5.22) than vice versa...’ Dirk Jongkind: "Both εἴδων and εἰδὼς 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 εἰδοῦ, which seems a reasonable source of influence to effect the change from εἰδώς to εἰδως. Both parallel passages in Mk and Lk read εἰπών, a verb of mental awareness, as εἰδώς. I don’t think that similarity between εἰδώς and εἰπών is strong enough to cause a change from εἰδως to εἰδως, but it is near enough to see that Mt simply tells the story with ἰδών instead of εἰπών." Note that the same variant repeats in Matthew 12:25. Note also that, though the TR reads ἰδών, the KJV reads "knowing."

71 910 Greek telonai; 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 embezzlers, and traitors or collaborators with the occupying foreign power.
Mt 9:12 ὃ δὲ ἀκούσας εἶπεν, Οὐ χρείαν ἔχουσιν οἱ ἱσχύοντες ἰατροῦ ἄλλ’ 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 πορευθέντες δὲ μὰθετέ τί ἔστιν, ἔλεεος θέλω καὶ οὐ χυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἄλλα ἀμαρτωλοὺς εἰς μετάνοιαν.

13But go learn what this means: ‘I desire mercy and not sacrifice.’” For I have not come to call the righteous, but sinners, to repentance.”

Jesus Questioned About Fasting

Mt 9:14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ ἱωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν;

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

Mt 9:15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφώνος πενθεῖν ἣρ’ ὥσπερ μετ’ αὐτῶν ἔστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἢρ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.

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

Mt 9:16 οὖν δέ εἶπεν αὐτῷ καὶ αὐτῷ δὲ εἶπεν οἱ υἱοὶ τοῦ νυμφώνος πενθεῖν ἢρ’ ὥσπερ μετ’ αὐτῶν ἔστιν ὁ νυμφίος. ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἢρ’ αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύονται.

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 ἁπάκους παλαιούς· εἰ δὲ μήγε, ὑγινόμενοι εἰς ἁπάκους καινούς, καί ἀρμότεροι συνηρτοῦσιν.

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 Τάδα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχον εἰς ἑλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἀρτι ἐτελεύτησεν ἀλλὰ ἑλθὼν ἐπιθέει τὴν χειρά σου ἐπ’ αὐτῆς, καὶ ζησεῖ τα.

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 ἔγερθες ὁ Ἰησοῦς ἐκλυόμενος αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

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

Mt 9:20 Καὶ ἰδοὺ γυνὴ αἰμωρροούσα δώδεκα ἑτή προσελθοῦσα ὑπήκοον ἂν πᾶτο τοῦ κρασπέδου τοῦ ἰματίου αὐτοῦ·

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

Mt 9:21 ἔλεγεν γὰρ ἐν ἑαυτῇ ἢ ἐν τῷ σώματι αὐτῆς ἢ ἐν τῷ ιματίῳ αὐτοῦ σωθήσομαι.

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

Mt 9:22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν, ὧν θαρσεῖς, θυγατέρε· ἢ πίστις σου σέσωκέν σε. καὶ ἐσώθης ἡ γυνὴ ἀπὸ τῆς ὑφός ἐκείνης.

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 ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον
23 And Jesus came into the ruler’s house, and when he saw the flute players and the crowd in commotion,

Mt 9:24 ἔλεγεν, Ἀναχωρείτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει, καὶ κατεγέλων ἀυτοῦ.
24 He said, “Go your ways. For the maiden has not died but sleeps.” And they laughed at him with scorn.

Mt 9:25 δὲ ἔξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τὴς χείρος αὐτῆς, καὶ ἤγέρθη τὸ κοράσιον.
25 And when the crowd was put out, he went in and took hold of her hand, and the maiden was raised from the dead.

Mt 9:26 καὶ ἔξηλθεν ἡ φήμη αὐτῆς εἰς ὅλην τὴν γῆν ἐκείνην.
26 And this news went out into all that region.

Jesus Heals the Blind and Mute
Mt 9:27 Καὶ παράγοντες ἐκείθεν τῷ Ἰησοῦ ἡκολούθησαν ἀυτῶν δύο τυφλοὶ κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, ἵνα δοκίμη.
27 And as Jesus went on from there, two blind men followed him, crying out and saying, “Have mercy on us, O Son of David!”

Mt 9:28 ἔλθον δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῶν οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμιν τούτου ποιήσατε; λέγουσιν αὐτῷ, Ναὶ, κύριε.
28 And when he had come in, 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 ἦματο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.
29 Then he touched their eyes, saying, “According to your faith let it be done for you.”

Mt 9:30 καὶ ἤνευρξαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ὀρατε μηδεὶς γινωσκέτω.
30 And their eyes were opened. And Jesus warned them sternly, saying, “See that no one knows about this.”

Mt 9:31 οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
31 But they went out and spread the news about him throughout that whole region.

Mt 9:32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῶν ἄνθρωπον κωφὸν δαιμονιζόμενον·
32 And as they were going out, behold a mute who was demon-possessed was brought to him.

Mt 9:33 καὶ ἐκβλήθησεν τοῦ δαιμονίου ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, Οὐδέποτε ἐφάνε ὑμῖς ἐν τῷ Ἱσραήλ.
33 And when the demon was expelled, the mute spoke. The crowd was amazed, and said, “Nothing like this has ever been seen in Israel!”

Mt 9:34 οἱ δὲ Φαρισαῖοι ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
34 But the Pharisees said, “By the prince of the demons he expels the demons.”

The Workers Are Few
Mt 9:35 Καὶ περιήγησαν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ ἐναγγέλιον τῆς βασιλείας καὶ θεραπεύων πάσαν νόσον καὶ πάσαν μαλακίαν.
35 And Jesus went through all the towns and villages, teaching in their synagogues and proclaiming the good news of the kingdom, and healing every disease and every sickness.

Mt 9:36 Ἰδών δὲ τοὺς ὄχλους ἐσπλαγχνιόθη περὶ αὐτῶν ὧδε ἔσκυπλοι καὶ ἐρρημένοι ὥσεi πρόβατα μὴ ἔχοντα ποιμένα.
36 And when he saw the crowds, he was moved with compassion for them, because they were like sheep without a shepherd: harried and laid down in resignation.
Mt 9:37:7:37 ‘tote legei tois mathetais autou, 'O men therismos polus, ois de ergatai oligno'
37Then he says to his disciples, "The harvest is truly plentiful, but the workers are few.
Mt 9:38:38 dekleisthe ou tois kuriou tois therismou oposs ekbalh ergatais eis ton therismon autou.
38Ask the Lord of the harvest, therefore, that he send out workers into his harvest."

Chapter 10
Jesus Sends Out the Twelve
Mt 10:1:1 Kai proskalesamosen tois doudika mathetases autou edukhen autois exousian pneumaton
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 10:2:2 Ton dein doudika apostolov tois onomata estin tausta: prwotos Simou o legeomenos Pteros
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 10:3:3 Filippou kai Bartholomaios, Thwmos kai Mathaios o telwnes, 'Iakwbo o tois 'Algrafois
3Philip and Bartholomew; and Matthew the revenue agent; James son of
Thaddaios,
Phil 10:4:4 Kanaanaios kai Ious das o 'Iskariotes o kai paradoous auton.
4Simon from Cana and Judas of Kerioth, the one who also betrayed him.
Mt 10:5:5 Touts tois doudika apostelelen o 'Ious das parageileas autois legwn, Eicodv ehtwn
5These Twelve Jesus sent out to them, giving orders to them, saying: 'Do not go down a Gentile road,
muh apelethe, kai eis polein Samartimovn mh eisellthe:
and do not enter a town of Samaritans.
Mt 10:6:6 Poreusese dein mallo prw to prava to apostolota oikou 'Israei.
6But go rather to the lost sheep of the house of Israel.
Mt 10:7:7 Poreuvomei dein khrusoste legnontes sti 'Higgiken h basileia toon ouranon.
7And as you go, preach saying: 'The kingdom of heaven has drawn near.'
Mt 10:8:8 Asvdhontas therapeusete, nekrwos egereite, leprous katharizete, daimonon ekballeste:
8Heal the sick, raise the dead, cleanse the lepers, drive out the demons. Freely you have
received; freely give.

103 Or brother
104a 1xt kanaanais BC DLN L 33 892 litt copmz TP SBL NA28 I J kavantnis XEGKMW GADHP F 3 2 28 157 346
to Strabo 14, 5, 14 one of the two Stics named Athenodorus received this name to distinguish him fr. the other Ath.;
kap kowis tivos (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible
Kavantinis with this term." Under Kavai it says to the home of, "according to many, also of Simon, Mt 10:4 (s. Kavantnis). -- Heinz
Noetzel, Christus und Dionysus '60. -- EDNT.BBHW II 926. M-M." Note that the Textus Receptus and KJV read Zealot
in Luke 6:15 and Acts 1:13. And Jesus said he came only to the lost sheep of Israel, and in 10:5 right here one verse
later, he tells the twelve to only go to the lost sheep of Israel, so very unlikely Jesus would have a Gentile as one of
the 12, whose name is on one of the twelve foundations of the New Jerusalem. The Zealots were a political faction
of the Jews, so very unlikely Simon was a Gentile. Strong's Concordance says Kavantnis (G2581) is derived from '
Kanew, 'jealous.' Canaan in Greek consistently starts with the letter X. Canaan (Genesis 13:12) Xvava;
Cananitae: Xavaitios (Genesis 10:18) Xvavaitos (Genesis 15:21). And in the NT, for the Canaanite woman, Matt
15:22, Xavaitos. The KJV is incorrect rendering the word kavantas here as "Cananite." The bottom line is that
both of the Greek textual variants above mean "from Cana," although the first listed variant, kavantaos, is said by
some scholars to be from the Aramaic for "zealot."
Mt 10:9 Μὴ κτῆσθε χρυσὸν μηδὲ ἀργυρον μηδὲ χαλκόν εἰς τὰς ζώνας ὑμῶν,
9 Pack neither gold nor silver nor copper in your belts,
Mt 10:10 μὴ πίραν εἰς ὄδον μηδὲ δύο χιτώνας μηδὲ ὑπόδηματα μηδὲ ῥάβδουν· ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.
10 neither a bag for the trip, nor two tunics, nor sandals, nor staffs; for the worker is worthy of his food.
Mt 10:11 εἰς ἣν δὲ ἐν πόλιν ἢ κώμῃ εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἁξίος ἵσται· κάκει μείνατε ἕως ἃν ἐξελθῇτε.
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 εὰν μὲν ἤ ἡ οἰκία ἄξια, ἐλθάτω ἢ εἰρήνη ὑμῶν ἐπ’ αὐτήν· εὰν δὲ μὴ ἤ ἄξια, ἢ 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 δὲ ἢ μὴ δέχηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἐξ ὑμᾶς τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτίναξατε τὸν κοινοτόν [ἐκ] τῶν ποδῶν ὑμῶν.
14 And whoever does not welcome you or listen to your words, go outside that house or town and shake the dust off your feet.
Mt 10:15 ἐὰν δὲ τὸν ἡμέραν ζῇ Σοδόμον καὶ Γομόρρην ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνη.
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 ἠδοὺ ἢ ἡ ἀποστέλλων ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ δόρις καὶ ἀκέραιοι ὡς αἱ περιστεραί.
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 ἐς συνεδρία, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς·
17 And be on your guard against people. For they will hand you over to councils, and they will flog you in their synagogues.
Mt 10:18 καὶ ἐπὶ ήγεμόνας δὲ καὶ βασιλεῖς ἄχθησοθε ἐνεκεν ἐμοὶ 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 μεριμνήστε πῶς ἢ τὶ λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τῇ λαλήσετε·
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 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἅλλα τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
20 because you are not the ones speaking, but the Spirit of your Father is the one speaking, through you.
Mt 10:22 or perhaps, “rescued”

78 10:23 ὑπὸ τῶν δυόδων ὑμῶν ἔν τῇ σκότῳ, εἴπατε ἐν τῷ φωστὶ καὶ ὁ εἰς τὸ σῶμα ἀκούετε, γνωστέα ἔπι τῶν δωμάτων.

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

80 And do not fear because of those who kill the body but are not able to kill the soul. But do fear on the other hand the one who is able to destroy both soul and body in Gehenna.
Mt 10:29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξάκοιν οὐ πεσεῖται ἐπὶ τὴν γῆν ἀνέν
tου πατρὸς ὑμῶν.

29Are not two sparrows sold for a penny?81 Yet not one of them will fall to the ground apart
from your Father.
Mt 10:30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πάσαι ἑριθμημέναι εἰσίν.

30And as for you, even the hairs of your heads are all numbered.
Mt 10:31 μὴ οὖν φοβεῖσθε πολλῶν στρουθίων διαφέρετε ὑμεῖς.

31So fear not; you matter more than many sparrows.
Mt 10:32 Πᾶς οὖν ὅστις ὑμῶν ἐμπροσθεν ἐν οἷοί ἐμπροσθεν τῶν ἀνθρώπων, ὑμολογήσω κἀγὼ ἐν
αὐτῷ ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς;

32“Everyone therefore who shall acknowledge me before people, I also shall acknowledge them
before my Father in heaven.
Mt 10:33 ὅστις δὲ ἄρνησθαι με ἐμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἐμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς.

33And whoever disowns me before people, I also shall disown that person before my Father in
heaven.
Mt 10:34 Μὴ νομίσητε ὅτι ἠλθὼν βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἠλθὼν βαλεῖν εἰρήνην ἄλλα
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 διχάσαι ἀνθρώπου κατά τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατά τῆς μητρὸς
αὐτῆς καὶ νῦσσην 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 ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

36a man’s enemies will be members of his own household.82
Mt 10:37 ὁ δικλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ δικλῶν υἱόν ἢ
θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος;

37He who loves father or mother more than me is not worthy of me; and he who loves son or
daughter more than me is not worthy of me;
Mt 10:38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὁ πίσω μου, οὐκ ἔστιν μου ἄξιος.

38and the one who does not take up his cross and follow behind me is not worthy of me.
Mt 10:39 ὁ ἐφίλων τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτὴν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν
ἐμοῦ ἐγγίζεται 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 ύμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με.

40He who receives you receives me, and he who receives me receives the one who sent me.
Mt 10:41 ὁ δεχόμενος προφήτην εἰς ὅνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ
dεχόμενος δίκαιον εἰς ὅνομα δικαίου μισθὸν δικαίου λήμψεται.

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

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

82 10:36 Micah 7:6
Mt 10:42 καὶ δὲς ἄν ποίησῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

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

Chapter 11
Jesus and John the Baptist
Mt 11:1 Καὶ ἐγένετο ὅτε ἔτελεσεν ὁ Ἰησοῦς διατάσσων τοῖς δόξεις μαθηταῖς αὐτοῦ, μετέβη ἐκείθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεις αὐτῶν.
1And it came about that when Jesus had finished giving orders to his twelve disciples, he removed himself from there to teach and preach in their towns.

Mt 11:2 Ο δὲ Ἰωάννης ἀκούσας ἔν τῷ δεσμωτηρίῳ τά ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ
2And when John was hearing in prison about the works of Christ, he, sending word through his disciples,

Mt 11:3 εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος ἢ ἔτερον προσδοκόμων;
3s aid to him, "Are you the one who was to come, or should we expect another?"

Mt 11:4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννην ὁ ἀκούσατε καὶ βλέπετε:
4And in answer, Jesus said to them, "Go and report back to John what things you are hearing and seeing:

Mt 11:5 τυφλοὶ ἄναβλέπουν καὶ χωλοὶ περιπάτουσιν, λεπτοὶ καθαρίζονται καὶ κωφοὶ ἀκούσουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται.
5The blind see again and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised and the good news is preached to the poor.

Mt 11:6 καὶ μικρός ὁ ἐστιν ὅσο ἡ ἐκ νὰ σκανδάλισθη ἐν ἐμοί.
6And tell him, 'Blessed be whoever is not offended on account of me.' "

Mt 11:7 Τοῦτον δὲ πορευομένων ἦρξατο ὁ Ἰησοῦς λέγειν τοῖς ὀχλοῖς περὶ Ἰωάννου, Τί ἔξηλθατε εἰς τήν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;
7And as they were leaving, Jesus began to speak to the crowd about John: "What did you go out into the desert to see? A reed being swayed to and fro by the wind?

Mt 11:8 ἄλλα τί ἔξηλθατε ἰδεῖν; ἀνθρώπων ἐν μαλακοῖς ἡμιρεισμένοι, ἰδοὺ οἱ τά μαλακὰ φοροῦντες ἐν τοῖς σίκω τῶν βασιλέων εἰόν.
8On the contrary, what did you go out to see? Someone dressed in delicate finery? Behold, those wearing delicate finery are in kings' houses.

Mt 11:9 ἄλλα τί ἔξηλθατε ἰδεῖν; προφήτητα; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου.
9On the contrary, what did you go out to see? A prophet? Yes indeed I tell you, and more than a prophet.

83 Why did Jesus tell John this? Would John be offended by all the good works here recently listed? Not likely. It is more likely that what John would be offended by was Jesus' non-abstentious lifestyle, or even what in John the ascetic's view might be "shady" practices. John had already testified earlier, emphatically and with certainty, that Jesus was the Expected One. But now it appears, John was having his doubts about him. Jesus was a contrast to John in the following: He did not worry too much about ceremonial washing (Diætess 5:45, 14:10; 5:25; Matt. 15:1-20; Mark 7:1-23; John 3:25, 26, John 2:6). He de-emphasized the concept of clean v. unclean foods (Diætess 14:9; Matt. 15:11, 17; Mark 7:15-19). He did not frequently fast, or at least did not teach his disciples to frequently fast (Diætess 7:24; Matt. 9:14; Mark 2:18; Luke 5:33). He drank alcohol, enabling Pharisees to dare call him a "drunkard," (Diætess. 10:30; Matt. 11:18-19; Luke 7:33, 34). He associated with "shady" characters (Diætess 7:22, 10:30, 10:35-36, 21:1, 24:19; Matt. 9:11; Mark 2:16; Luke 5:30; Matt. 11:19; Luke 7:24, 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 (Diætess. 17:22-26; Matt. 17:24-27. On this tax, which was voluntary at best, and illegal at worst, see the endnote at the end of this document.) It remains today, that some who consider themselves righteous are offended by these truths about Jesus' lifestyle. But "Blessed be whoever is not offended on account of me." "For the kingdom of God is not a matter of eating and drinking, but of righteousness, peace, and joy in the Holy Spirit." Romans 14:17
Mt 11:10 οὗτος ἔστιν περί οὗ γέγραπται, ἵνα ἐγὼ ἀποστέλλω τὸν ἀγγελόν μου πρὸ προσώπου σου, ὡς κατασκευάσει τὴν ὅδὸν σου ἐμπροσθέν σου.

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

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

11Truly I tell you: Among those born of women there has not risen anyone greater than John the Baptist. But the one who is least in the kingdom of heaven is greater than he.

Mt 11:12 ἀπὸ δὲ τῶν ἡμερῶν ἰωάννου τοῦ βαπτιστοῦ ἐως ἀρτι ή βασιλείᾳ τῶν οὐρανῶν βιάζεται, καὶ βιαιτά ἀρνήσονται αὐτήν.

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

Mt 11:13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἔως ἰωάννου ἐπροφήτευον.

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

Mt 11:14 καὶ εἰ θέλετε δέξασθαι, αὐτὸς ἐστιν Ἡλίας ὁ μέλλων ἐρχεσθαι.

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

Mt 11:15 ὃ έχων ὡτά ἀκουέτω.

15Let the one who has ears, hear.

Mt 11:16 Τίνι δὲ ὁμοίωσα τὴν γενέαν ταύτης; ὦμοια ἐστίν παιδίου καθημένου ἐν ταῖς ἁγοραῖς ἡ προφητεύοντος τοῖς ἑτέροις

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

Mt 11:17 λέγουσιν, Ἡλίαμαμα υμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνόσαμεν καὶ οὐκ ἐκόψασθε.

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

Mt 11:18 ἠλθεν γὰρ ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν, Δαμιάνου έχει.

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

Mt 11:19 ἠλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, ἵδοι ἀνθρωπος φάγος καὶ συνοπτής, τελυκόν φίλος καὶ ἀμφιβάλος, καὶ ἐθανάτωθη ἢ σοφία ἀπὸ τῶν ἐρών αὐτῆς.

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

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

85: 11:22 The Greek verb translated "aggressively advancing" is βιαζόμετα, but also possibly the deponent βιαζόμενος. The Greek substantive translated "the aggressive" is βιαστής, a derivative of the Greek verb just mentioned. The passage is difficult to translate because in the New Testament this Greek substantive is found only here, and the verb is found only here and in a similar passage in Luke 16:16. The verb could mean "forcing itself" or "suffering force," depending upon whether it is deponent or truly middle or passive voice. The substantive, in other known instances, none in the Bible among them, bears in all three a negative connotation, of a person characterized by violence or impetuosity. But this does not absolutely and conclusively mean that a less pejorative use for the word did not exist, one that Matthew could have intended. The appropriate connotation must therefore be gleaned from the context, which concerns John the Baptist. Jesus had just finished describing John. He was no wimp swayed back and forth by wind. He wore rough and tough clothing, ate a rough and tough diet, lived in the rough and tough desert, and fearlessly rebuked Herod. My impression is that, just as it was such a strong, tough man pushing the kingdom forward, so also it was such people who were the first to eagerly snap it up for the treasure it was: aggressive or assertive people. Those who were forceful in the best sense of forceful. They "seized the day." Such people were also quick (labeled impetuous by some) to discern trends, and recognize an opportunity. Street wise people, not fastidious. John represented a somewhat veiled sign as being a type of Elijah. More cautious people would not jump in on such hints that maybe this was the Elijah who was to come. They, like the Pharisees, would want more black and white directions. But those who were impetuous in a good sense, took the plunge. Jesus later in Matt. 21:31-32 sheds more light on this subject: speaking to the chief priests and elders, he said, "The tax collectors and the prostitutes are going ahead of you into the kingdom. For John came to you to show you the way of righteousness, and you did not believe him. And the tax collectors and the prostitutes did believe him, but even after you saw that, you still did not repent and believe him." "Seize the day" is a word to the wise. The kingdom of God is not for the timid. "But as for the timid, and unbelieving, and abominable, and murderers, and immoral persons, and sorcerers and idolaters, and all liars, their inheritance will be in the lake of fire and burning sulfur, which is the second death." (Rev. 21:8) "And if he shrinks back, My soul will not be pleased with him.' For we are not of those who shrink back and are destroyed, but of those who believe and possess their souls." Hebrews 10:38-39, Habakkuk 2:4
Woe on Unrepentant Cities

Mt 11:20 Τότε ἦρξατο ὁνειδίζειν τάς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν.

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

Mt 11:21 Οδαί σοι, Χοραζίν· οὐδά σοι, Βηθσαϊδα· ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν ἀκάκῳ καὶ σποδῷ μετενόησαν.

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

Mt 11:22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδώνι ἀνεκτότερον ἦσται ἐν ἡμέρα κρίσεως ἡ ὑμῖν.

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

Mt 11:23 καὶ σοι, Καραφαοῦ, μή ἔως σοφὰν ὑψωθήσῃ; ἔως ἕδου καταβήσῃ, ὅτι εἰ ἐν Σοδόμῳι εγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἐμείνη τὸν σήμερον.

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

Mt 11:24 πλὴν λέγω ὑμῖν ὅτι γῆ Σοδόμων ἀνεκτότερον ἦσται ἐν ἡμέρα κρίσεως ἡ σοί.

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

Rest for the Weary

Mt 11:25 Ἐν έκείνῳ τῷ καριῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ σοφοῦ καὶ τῆς γῆς, ὅτι ἐκρυφάς ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

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

Mt 11:26 ναὶ, ὁ πατὴρ, ὅτι οὕτως εὐδοκία ἐγένετο ἐμπροσθέν σου.

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

Mt 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγνώσκει τὸν υἱὸν εἰ μὴ ὁ πατὴρ, οὔδὲ τὸν πατέρα τις ἐπιγνώσκει εἰ μὴ ὁ υἱὸς καὶ ὁ υἱός ἐκ βούλησθαι ὁ υἱός ἀποκαλύψαι.

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

Mt 11:28 Δεῦτε πρός με πάντες οἱ κοπιώντες καὶ περιστρομένοι, κάγῳ ἀναπαύον υμᾶς.

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

Mt 11:29 Ἰδρτε τὸν ζηγόν μου ἐφ᾽ υμᾶς καὶ μᾶθετε ἀπ᾽ ἐμοῦ, ὅτι πρᾶξις εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς υμῶν.

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

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86 11:19 txt ἀπὸ τῶν ἔργων αὐτῆς Χ B* W syr,h copιας,λο slav hierις (Apollinaris); mss acc. to Jerome NA27 [B] ἀπὸ πάντων τῶν ἔργων 124 346 788 pc ἀπὸ τῶν τέκνων αὐτῆς B C D E F G K L N Δ Π Σ Φ f1 f2 f3 22 28 33 157 174 180 205 565 579 597 700 892 1009 1006 1010 1071 1079 1195 1216 1230 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 1648 2014 2174 Lect ltaur,c,df,fol,gl,h,la vg syr,a,hs ey copιας,mae arm (eth) geo slav hss goth Origen Epiphanius Chrysostom; Hilary Ambrose Augustine TR HF RP ἀπὸ πάντων (τῶν) τέκνων αὐτῶν 165 1536 2290 ἀπὸ πάντων τῶν τέκνων αὐτῆς 13 346 543 826 828 983 (lit ab omnibus filis suis) ἀπὸ τῶν τέκνων αὐτῆς πάντων 2680 Συς 50 pc ἀπὸ ἔργων κατά σοφίαν ἐπετελουμένων δικαιοτάτας μάλλον ἢ ἀπὸ λόγων σοφίας 1507 (acc. to Willker) lacuna Φ95 A H P 69 copιας. The readings with τέκνων are probably a harmonization to the Luke 7:35 parallel. The ones that add πάντων are even more harmonized. (Note: the standard shorthand f3 does not work here, because that family is divided here. Part of it are 13, 124, 174, 346, 543, 788, 826, 828, 983.)
Mt 11:30  δό γὰρ ζυγὸς μου χρηστός καὶ τὸ φορτίον μου ἐλαφρὸν ἐστιν.
30“For my yoke is easy and my burden is light."

Chapter 12

Lord of the Sabbath

Mt 12:1 Ἐν ἑκείνῳ τῷ καιρῷ ἐπορεύθη ὁ ᾿Ιησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤραντο τόλλειν στάχυς καὶ ἐσθήσαν.
1At that time Jesus on a Sabbath was going through the grain fields. And his disciples were hungry, and began to pluck and eat some heads of grain.  
Mt 12:2 οἱ δὲ δι’ αὐτοῦ Ἰησοῦς ἦσαν καὶ ἐποίησαν καὶ οἱ μετ’ αὐτοῦ;  
2And when the Pharisees saw this, they said to him, "Look! Your disciples are doing what on a Sabbath is not permissible to do!"
Mt 12:3 ὁ δὲ εἶπεν αὐτοῖς, Ὡκύρος ἄνεγνυτε τί ἐποίησαν Δαυίδ ὅτε ἐπείνασαν καὶ οἱ μετ’ αὐτοῦ;  
3And he said to them, “Have you not read what David did, when he and those with him were hungry?
Mt 12:4 πῶς εἰσῆλθεν εἰς τὸν θεοῦ τοῦ καὶ τοῖς ἄδρτοις τῆς προσδέσεως ἔφαγον, δ οὐκ ἔφαγεν ἡ αὐτῷ φαγεῖν οὐδὲ τοῖς μετ’ αὐτοῦ, εἴ μη τοῖς ἱερεῖς μόνοις;  
4How he entered the house of God, and the loaves of offering he ate, which for him was not permissible to eat, neither for those with him, but only for the priests?
Mt 12:5 ὁ δὲ εἶπεν τοῖς οἱ ἥσσον ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν ἤσσον ἔστιν πρῶτον, ἐποίησαν ὁ δὲ σάββατον βεβηλοῦσιν καὶ ἀνατίοι εἰσίν;  
5Or haven’t you read in the Torah that on the Sabbath the priests can, in the temple, desecrate the Sabbath, and yet are innocent?
Mt 12:6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μετὰ τοῦ ἐστίν ὁ δῆ.  
6And I tell you, something greater than the temple is here.
Mt 12:7 εἰ δὲ ἐγνώκειτε τί ἐστίν, ᾿Ελεος θέλω καὶ οὐ θυσίαν, οὐκ ἐν κατεδικάσατε τοὺς ἀναίτιους.  
7But if you had known what this means: ‘I desire mercy, not sacrifice,’ you would not have condemned the innocent.
Mt 12:8 κύριος γὰρ ἐστιν τοῦ σάββατον ὁ υἱὸς τοῦ ἀνθρώπου.  
8“For the Son of Man is lord of the Sabbath.”
Mt 12:9 καὶ μεταβαίνει ἐκείθεν ἦλθεν εἰς τὴν συναγωγήν αὐτῶν·  
9And going on from that place, he went into their synagogue,
Mt 12:10 καὶ ἰδοὺ ἄνθρωπος χείρα ἐχόν ἔρπαν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες, ᾿Εἰ ἔξεστιν τοῖς σάββασιν θεραπέσαι; ᾿Εν κατηγορήσωσιν αὐτόν.  
10and behold, a man with a shrunken hand. And they questioned him, in order that they might accuse him, saying, "Is it permissible to heal on the Sabbath?"

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87 12:1 This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor’s vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor’s grain field, you may pluck the heads with your hands, but you must not put a sickle to your neighbor’s standing grain."
88 12:2 The Greek word translated "permissible" is the impersonal participle ἔξεστιν, which is derived from the same root as ἐξουσία, the word for authority. If an activity was ἔξεστιν, that means it was "loosed," or ruled by the rabbis to be something "allowed" by the Torah. If something was not ἔξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
89 12:6 God said, "Remember the Sabbath day, to keep it holy." The goal of the commandment was holiness. In the temple, it was always holy. It was holy in the temple every day, not just on the seventh day. When you are in the holy of holies in the temple, there are no holy days. The temple, its configuration and materials and form, were a pattern of the body of Christ. When we are in Christ, we are in the Holy of Holies. There, there are no days holier than others, for everything is holy. In this passage, Jesus said, "Something greater than the temple is here." That something is the body of Christ.
90 12:7 Hosea 6:6
Mt 12:11 ὸ δὲ εἶπεν αὐτοῖς, Τίς ἦται εῶς ὄνων ἤνθρωπος ὡς ἔξει πρόβατόν ἐν, καὶ ἐὰν ἐμπέσῃ τούτῳ τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐξερεῖ;  
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 πόσω ὃν διαφέρει ἤνθρωπος πρὸβατόν. ὡστε 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 ἤνθρωπῳ, Ἐκτεινόν σου τὴν χεῖρα. καὶ ἔξετεινεν, καὶ ἀπεκατεστάθη ὑγίης 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 ἐξελθόντες 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 ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἰκαλοῦθησαν αὐτῷ πολλοί, καὶ ἔθεράπευσον 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 ἐπετύμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν·  
16and ordered them not to make him manifest,  
Mt 12:17 ἢν πληρώθη τὸ ῥῆθνα διὰ Ἰσαία τοῦ προφήτου λέγοντος,  
17so that the thing spoken through the prophet Isaiah might be fulfilled, which says:  
Mt 12:18 ἰδοὺ ὁ παῖς μου ἐν ἡρετίσα, ὁ ἀγαπητός μου εἰς ὄν εὐδόκησαν ἢ ψυχή μου· θῆσον τὸ πνεῦμα μου ἐπ’ αὐτόν, καὶ κρίσαι τοῖς ἔθεσιν ἀπαγγελεῖ.  
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 συνετριμμένον οὐ κατεξέται καὶ λίνον τυφόμενον οὐ σβέσει, ἐως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.  
19He will not quarrel or cry out; nor will anyone hear his voice in the streets.  
Mt 12:20 κάλαμον συνετριμμένον οὐ κατεξέται καὶ λίνον τυφόμενον οὐ σβέσει, ἐως ἂν 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 τῷ ὄνόματι αὐτοῦ ἔθνη ἔλπιον.  
21And in his name the Gentiles will put their hope.”  

Jesus and Baalzibbul  
Mt 12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλός καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὡστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.  
22Then a demonized man who was blind and mute was brought to him, and he healed him so that the mute man spoke and saw.  
Mt 12:23 καὶ ἐξετάσαντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μῆτι ὁ ὁ τοῦ ἐστιν ὁ υἱὸς Δαυίδ;  
23And all the multitudes were astonished and said, "Could this be the Son of David?"  
Mt 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Ὅδεις οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ Βελέξβολῳ ἔρχοντι τῶν δαιμόνων.  
24But when the Pharisees heard this, they said, “Only by Ba’al-zibbul,93 the ruler of the demons, is this fellow driving out the demons.”  

91 12:21 Isaiah 42:1-4  
92 12:23 The Traditions of the Elders and Pharisaic teaching declared that 3 steps were required in order to cast out a demon: 1, talk with demon, 2, find out its name, 3, cast it out by name. So then, they could not cast out a demon if the person or demon did not speak. Thus it was considered a sure sign of being the Messiah, if someone cast a demon out of a mute person.
Mt 12:25 eιδως δε τας ενθυμησεις αυτων ειπεν αυτοις, Πασα βασιλεια μερισθεια καθ’ εαυτης ερημουται, και πασα πολις ή οικια μερισθεια καθ’ εαυτης ου σταθησεται.

26But 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 και ει ο Σατανας τον Σαταναν εκβαλλει, εφ’ εαυτον εμερισθη πως ουν σταθησεται η βασιλεια αυτου;

27And if Satan is driving out Satan, he is divided against himself, so how will his kingdom stand?

Mt 12:27 και ει εγω εν Βεελζεβουλ εκβαλλω τα δαιμονια, οι υιοι υμων εν τινι εκβαλλουσιν; δια τοτε αυτοι κριται έσονται υμων.

28And 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 ει δε εν πνευματι θεου εγω εκβαλλω τα δαιμονια, άρα έφθασεν εφ’ υμας η βασιλεια του θεου.

29But if I am driving out the demons by the Spirit of God, then the kingdom of God has come upon you.

Mt 12:29 η πως δυναται τις εισελθειν εις την οικιαν του ισχυρου και τα σκευη αυτου αρπασαι, έαν μη πρωτον δηση τον ισχυρον; και τοτε την οικιαν αυτου διαρπασει.

30Or 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 ο μη όν μετ’ εμου κατ’ εμου έστην, και ο μη συναγους μετ’ εμου σκορπιζει.

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 12:31 Δια τοτο λεγω υμιν, Πασα άμαρτια και βλασφημια αφεθησεται τοις ανθρωποις, η δε του πνευματος βλασφημια ουκ αφεθησεται.

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 12:32 και δε εαν ειπη λογον κατα του υιοι του ανθρωπου, αφεθησεται αυτως δε δεν ειπη κατα του πνευματος του αγιου, ουκ αφεθησεται αυτως ουτε εν το τω αιωνι ουτε εν τω μελλοντι.

33"He who is not gathered with me is scattered" says Beelzebul, by whom are your disciples driving them out? Therefore, they will be your judges.

Mt 12:33 Χ θημαται το δενδρον καλον και τον καρπον αυτου καλον, η θημαται το δενδρον σαιρον και τον καρπον αυτου σαιρον έκ γαρ τον καρπον το δενδρον γινουσκεται.

34Either call the tree good and its fruit good, or call the tree bad and its fruit bad; for the tree is known by its fruit.

93 Mt 12:24 Λο γε Βεελζεβουλ Φι Ξ Θ ω Φ 0281 f1 f3 f13 33 39 56 69 175 192 196 222 304 57 946 cop245 syr245 TR. The spelling Beelzeboul would represent the Hebrew בֵּית לְזֶבֵעַ - Baal zaljub as found in II Kings 1:2, and means "Lord (Lord) of flies." The spelling Beelzebul - בֵּית לֶזֶבּ - Baal zaljub would mean "lord of filth." "Baal." means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Baalzebul, as in the Hebrew text of II Kings 1:2, is a derivative alteration of Baalzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Baal. Later the name Baalzebul became associated with the Aramaic Beelzebub, "enemy." Thus the conflations of Baalzebul and Beelzebub, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.

94 Mt 12:30 Φι Ξ Θ ω Φ 0281 f1 f3 f13 33 39 56 69 192 196 222 304 57 946 syr245 TR. The spelling Beelzebul would represent the Hebrew בֵּית לְזֶבֵעַ - Baal zaljub as found in II Kings 1:2, and means "Lord (Lord) of flies." The spelling Beelzebul - בֵּית לֶזֶבּ - Baal zaljub would mean "lord of filth." "Baal." means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Baalzebul, as in the Hebrew text of II Kings 1:2, is a derivative alteration of Baalzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Baal. Later the name Baalzebul became associated with the Aramaic Beelzebub, "enemy." Thus the conflations of Baalzebul and Beelzebub, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.

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

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

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

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

The Sign of Jonah

Mt 12:38 Tóte ἀπεκρίθησαν αὐτῷ τίνες τῶν γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἵδειν.

Mt 12:39 Ὁ δὲ ἀποκρίθησεν εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλίς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῷ εἴ μή το σημεῖον Ἰωνᾶ τοῦ προφήτου.

Mt 12:40 Ὅσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήπου τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἦστα τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

Mt 12:41 Μετὰ τῆς γενεᾶς ταύτης κατακρινοῦσαν αὐτήν· ὅτι μετένοισαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὤδη.

Mt 12:42 Ὅσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήπου τρεῖς ἡμέρας καὶ τρεῖς νύκτας, ὅτι γένονται ἐν τῆς γενεᾶς ταύτης κατακρινοῦσαι αὐτήν· ὅτι ἡ γῆ σὺν ὅλην ἐκ τῶν περάτων τῆς γῆς ἀκούσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὤδη.

Mt 12:43 Ὅσπερ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήπου τρεῖς ἡμέρας καὶ τρεῖς νύκτας, ἵνα ἀποκρίνεται δι’ ἀνύδρων τῶν ζητοῦν ἀνάπαυσιν, καὶ οὐχ ἐφύρισεν.

Mt 12:44 Ὅσπερ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήπου τρεῖς ἡμέρας καὶ τρεῖς νύκτας, ἵνα ἀποκρίνεται δι’ ἀνύδρων τῶν ζητοῦν ἀνάπαυσιν, καὶ οὐχ ἐφύρισεν.

Mt 12:45 Ὅσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήπου ποταμῶν τρεῖς ἡμέρας καὶ τρεῖς νύκτας, ἵνα ἀποκρίνεται δι’ ἀνύδρων τῶν ποταμῶν, οὕτως ἦστα τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

Mt 12:46 Ὅσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήπου τρεῖς ἡμέρας καὶ τρεῖς νύκτας, ἵνα ἀποκρίνεται δι’ ἀνύδρων τῶν ποταμῶν, οὕτως ἦστα τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.
Jesus’ Mother and Brothers
Mt 12:46 Ἐτι αὐτοῦ ἰλασοῦντος τοῖς ὀχλοῖς ἴδον ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστήκεισαν ἐξω ὑπότοντες αὐτῷ λαλῆσαι.
46While he was still speaking to the crowd, behold, his mother and brothers had been standing outside, wanting to talk to him.
Mt 12:47 ἐπέν ἐς τις αὐτῷ, ἴδον ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἐξω εἰστήκασιν ἐξωτούντες σου λαλῆσαι.
47And someone said to him, “Behold, your mother and your brothers have been standing outside, wanting to talk to you.”
Mt 12:48 ο ὁ ἀποκριθεὶς ἐπέν τῷ λέγοντι αὐτῷ, Τίς ἐστιν 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 χείρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ ἐπέν, ἴδον 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 ἦστι γὰρ ἐν ποίησι τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς αὐτοῦ μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
50For whoever does the will of my Father in heaven, that person is my brother and sister and mother.”

Chapter 13

The Parable of the Sower
Mt 13:1 Ἑν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς ὀικίας ἐκάθητο παρὰ τὴν θάλασσαν’ 1That same day Jesus went out of the house and sat down by the lake.
Mt 13:2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὡστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσαν, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰσῆλθεν. 2And such large crowds gathered around him, he got into a boat to sit in it, and all the people stood on the shore.
Mt 13:3 καὶ ἔλαλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων, ἴδοι ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. 3And he spoke many things to them in parables, and said: "Behold, the sower went out to sow.
Mt 13:4 καὶ ἐν τῷ σπείρειν αὐτὸν ὁ μὲν ἔπεσεν παρὰ τὴν θάλασσαν, καὶ ἔθεσαν τὰ πετεινὰ κατέφαγεν αὐτά. 4And as he sowed, some seed fell beside the way, and the birds came and ate them up.
Mt 13:5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρῶδη ὅπου οὐκ ἔχειν γῆν πολλήν, καὶ οὐθέως ἐξενέτειλεν 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 ἀνατελάντος ἐκαταμαθεῖσθαι καὶ διὰ τὸ μὴ ἔχειν ῥίξαν εξηράνθη. 6And when the sun came up, it was scorched, and because it had no root, it dried up.
Mt 13:7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἀκάνθας καὶ ἐπνίξαν αὐτά. 7And others fell on the thorns, and the thorns grew up and choked them.
Mt 13:8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν, ὁ μὲν ἐκατόν, ὁ δὲ ἔξήκοντα, ὁ δὲ 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 ὤτα ἅκουντέω. 9Let the one who has ears, hear.”

96 134 Or possibly, “beside the row.” The way or road for seed is the row.
The Parable of the Sower Explained
Mt 13:10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τὸ ἐν παραβολαῖς λαλεῖς αὐτοῖς;

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

Mt 13:11 ο ὁ δὲ ἀποκρίθης εἶπεν [αὐτοῖς] ὅτι Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

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

Mt 13:12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται ὅστις δὲ οὐκ ἔχει, καὶ ὁ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ.

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

Mt 13:13 διὰ τούτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούοντες οὐδὲ συνίουσιν:

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

Mt 13:14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐα  ἡ λέγουσα, Ἀκούσωτε καὶ οὐ μὴ συνήτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴστε.

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

Mt 13:15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὑσίν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμψαν· μήποτε ἤδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὑσίν ἀκούσωσιν καὶ τῇ καρδίᾳ συνίσται καὶ ἐπιστρέψωσιν, καὶ ἴσσομαι αὐτοῖς.

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

Mt 13:16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὧτι βλέπουσιν, καὶ τὰ ὑσίν ὑμῶν ὧτι ἀκούοντι.

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

Mt 13:17 ἀμὴν γὰρ λέγω ὑμῖν ὧτι πολλοὶ προφητεύει καὶ δίκαιοι ἐπεθύμησαν ἵδειν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκούσαί ἃ ἀκούσετε καὶ οὐκ ἤκουσαν.

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

Mt 13:18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.

18‘Hear then the parable of the sower:
Mt 13:19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνίντος, ἔρχεται ὁ πονηρός καὶ ἀρπάζει τὸ ἑσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὕτως ἔστιν ὁ παρὰ τὴν ὄδον σπαρείς.

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

Mt 13:20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὕτως ἔστιν ὁ τὸν λόγον ἀκούοντι καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτὸν·

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

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

21But having no root in himself, he is alive only a short time. For when tribulation comes, or persecution because of the word, he quickly falls away.

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

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

Mt 13:23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὕτως ἐστὶν ὁ τὸν λόγον ἀκούων καὶ συνιεῖς, ὡς ἡ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἐκατόν, ὃ δὲ ἔξηκοντα, ὃ δὲ τριάκοντα.

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

The Parable of the Look-alike Weeds

Mt 13:24 Ἀλλὰ ἐπαρβολὴν παρέθηκεν αὐτοῖς λέγων, Ἡμιωώθη ἡ βασιλεία τῶν σοφῶν ἀνθρώπων σπέιραι καλὸν σπέρμα ἐν τῷ ἄγρῳ αὐτοῦ.

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

Mt 13:25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἠλθέν αὐτοῦ ὁ ἔχθρος καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σπου καὶ ἀπήλθεν.

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

Mt 13:26 ὅτε δὲ ἐβάλαστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἑράνη καὶ τὰ ζιζάνια.

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

Mt 13:27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου ἐπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἐσπειραὶ ἐν τῷ σῶ ἄγρῳ; πόθεν οὖν ἔχει ζιζάνια;

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

Mt 13:28 ὅτε δὲ ἐξῆ ἀυτοῖς, ἔχθρος ἀνθρώπως τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

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

Mt 13:29 ὅτε δὲ φησίν, Οὐ, μῆποτε συλλέξοντες τὰ ζιζάνια ἐκρίζωσητε ἀμα αὐτοῖς τὸν σῖτον.

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

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

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

\(^100\) 13:26 Greek: fruit
Mt 13:30 ἂρετε συναυξάνεσθαι ἀμφότερα ἐως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἔρω τοῖς θερίσταις. Συλλέξατε πρῶτον τὰ ζίζανια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαύσαι αὐτὰ, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

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

The Parables of the Mustard Seed and the Yeast
Mt 13:31 Ἄλλην παραβολὴν παρέθεκεν αὐτοῖς λέγων, Ὄμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκως σινάπεως, ὅπερ ἐν τῷ ἄγρῳ αὐτοῦ·

Another 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 μικρότερον μὲν ἐστιν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστίν καὶ γίνεται δένδρον, ὡστε ἐλθεῖν τὰ πετεινά τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

which 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 Ἄλλην παραβολὴν ἐδόθη αὐτοῖς· Ὄμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἡμέρας· ἤν λαβὼν γαίην ἐνέκρυψεν εἰς ἄλευρον, ὥστε τρία ἡμέρας ἐκεῖ ἐξελήφθη ἐκ τούτου.

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

Mt 13:34 Ταῦτα πάντα ἔλαβεν ο Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρίς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·

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

Mt 13:35 ὅπως πληρωθῇ τὸ ῥήθην διὰ τοῦ προφήτου λέγοντος, Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, ἐρεύξομαι κεκρυμμένα ἀπὸ καταβολῆς [κόσμου].

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

The Parable of the Look-alike Weeds Explained
Mt 13:36 Τότε ἀφεῖς τοὺς ὄχλους ἠλθέν εἰς τὴν οἰκίαν, καὶ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασάρφησον ἡμῖν τὴν παραβολὴν τῶν ζίζανίων τοῦ ἄγρου.

Then, 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 ἀποκρίθησεν εἶπεν, ὃ σπείραν τὸ καλὸν σπέρμα ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου·

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

Mt 13:38 ὁ δὲ ἄγρος ἐστίν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοι εἰσίν οἱ υἱοί τῆς βασιλείας· τὰ δὲ ζίζανα εἰσίν οἱ υἱοὶ τοῦ πονηροῦ,

Then, 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."

and 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· ὃ δὲ θερισμός συντελεία αἰώνος ἐστιν, οἱ δὲ θερίσσαι ἄγγελοι εἰσίν.

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

Mt 13:40 ὃς πρῶτον εὐλαβεῖται τὰ ζίζανια καὶ πυρὶ καὶ ἐστιν αὐτὼς ἐστιν ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

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

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

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

Mt 13:42 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν δοόντων.

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 ἠλιὸς ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὡτα ἀκουέτω.

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

The Parables of the Hidden Treasure and the Pearl

Mt 13:44 ὁμοία ἔστιν ἡ βασιλεία τῶν ὦρανων θησαυρὸς κεκρυμμένων ἐν τῷ ἁγῷ, ὃν εὑρὼν ἄνθρωπος ἐκρύψεν; καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὑπὸ ὑπὸ καὶ ἀγοράζει τὸν ἁγὸν ἐκεῖνον.

44"The kingdom of heaven is like hidden treasure 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 ὦρανων ἄνθρωπος ἐμπόρῳ ἐζητοῦντι 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 ἀπέλαβεν πάντα ὑπὸ ὑπὸ καὶ ἠγόρασεν αὐτὸν. 46And when he found a single valuable pearl, he went away and sold every thing that he had and bought it.

The Parable of the Net

Mt 13:47 Πάλιν ὁμοία ἔστιν ἡ βασιλεία τῶν ὦρανων σαγήνη βληθείση εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγοῦσα·

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

Mt 13:48 ὁ ὅς ἐπληρώθη ἀναβιβάζοντες ἐπὶ τὸν αἰγαλόν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἅγγη, τὰ δὲ σαπρὰ ἐξω ἐβαλον.

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· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων.

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

Mt 13:50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρὸς· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν δοόντων.

50and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth.”

Mt 13:51 Λέγει αὐτοῖς ὁ Ἰησοῦς, Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναὶ, κύριε.

51"Jesus said to them, "Have you understood all these things?" They are saying to him, "Yes, Lord."

Mt 13:52 ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν ὦρανων ὁμοίος ἔστιν ἄνθρωπῳ οἰκοδοποίητος δοῦτος ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ κατὰ καὶ παλαιά.

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

Mt 13:53 Kai ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετηρεῖν ἐκεῖθεν.  

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

Mt 13:54 καὶ ἑλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐξῆλθον ἀυτοῖς ἐν τῇ συναγωγῇ αὐτῶν, ὡστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν, Πόθεν τούτῳ ἡ σοφία αὐτῆς καὶ αἱ δυνάμεις;

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

Mt 13:55 οὐχ οὗτος ἐστιν ὁ τοῦ τέκτονος υἱὸς; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοί αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

55Isn't this the son of the carpenter? Isn't his mother named Mary, and his brothers Jacob and Joseph διδόσκει αὐτοῖς τὴν διασκέδαστη τοιαύτης ἐν αὐτοῦ.

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

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

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

Mt 13:58 καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλάς διὰ τὴν ἀπίστη πατρίδι καὶ ἰούδας;

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

Chapter 14

John the Baptist Beheaded

Mt 14:1 ἦν ἐκεῖνος τῷ καιρῷ ἡκουσεν Ἡρώδης ὁ τετραάρχης τῆς ἀκοῆς Ἰησοῦ,  

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

Mt 14:2 καὶ εἶπεν τοῖς παιοῦντι αὐτοῦ, οὗτος ἦν Ἰωάννης ὁ βαπτιστὴς· αὐτός ἦγερθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τούτοι αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

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

Mt 14:3 ὁ γὰρ Ἡρώδης κρατήρας τοῦ Ἰωάννην ἔδεσεν [αὐτόν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδίαδα τῇ γυναῖκα τοῦ ἄδελφον αὐτοῦ;

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

Mt 14:4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ, ὅτι ἐφεστήν σοι ἔχειν αὐτὴν.  

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

Mt 14:5 καὶ θέλων αὐτὸν ἀποκτενεῖται ἐφοβηθη τοῦ ὄχλου, ὅτι ὡς προφῆτην αὐτὸν εἶχον.

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

Mt 14:6 γένοιτο δὲ γενομένου τοῦ Ἡρώδου ἄρχησατο ἡ θυγάτηρ τῆς Ἡρωδίαδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρώδῃ.  

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

103 13:55 mt Ἰωσήφ K 2 C N Θ 3 700 892 lat syns c,h,k,v 462 copser bau Kopt NA28 7 Ἰωσήφ P 1034id 5 K L W Δ 0106 f3 565 1241 R1 κοπσa,bosss TR RP Ἰωσήφ 700 769 synh cph 462 Ἰωσήφας K 2 D Γ 579 1424 vgms syr 104 1466 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 Antiquitæs book 18,
Mt 14:7 ὃθεν μεθ’ ὥρκου ὠμολόγησεν αὐτῇ δοῦναι ὅ ἐάν αἰτήσηται.
7 for which reason he promised with an oath to give her whatever she might ask for.
Mt 14:8 Ὑ ὅδε προβιβασθείσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησίν, ὥδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.
8 So after being instructed by her mother, she says, “Give me here on a platter the head of John the Baptist.”
Mt 14:9 καὶ λυπηθεὶς ὅ βασιλεὺς διὰ τούτο ὥρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,
9 Though greatly distressed, the king because of his words of oath and those reenacting with him, commanded that it be given,
Mt 14:10 καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ·
10 and sent orders and beheaded John in the prison.
Mt 14:11 καὶ ἤνεχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἔδόθη τῷ κορασίῳ, καὶ ἤγεγεκέν τῇ μητρίᾳ αὐτῆς.
11 And his head was brought on a platter and given to the girl, and she carried it to her mother.
Mt 14:12 καὶ προσελθόντες οἱ μαθηται αὐτοῦ ἤραν τὸ πτῶμα καὶ ἔθαψαν αὐτό, καὶ ἐλεβόντες ἀπῆγγελται τῷ Ἰησοῦ.
12 And his disciples came and took the corpse and buried him. Then they went and told Jesus.

Jesus Feeds the Five Thousand
Mt 14:13 Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ’ ἀδίαν· καὶ ἀκούσαντες οἱ δίκαιοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.
13 And hearing this, Jesus went away from there, in a boat, to a remote place by himself. And the crowds heard, and followed him on foot from the towns.
Mt 14:14 καὶ ἐξέλθων εἶδεν πολὺν ὄχλον, καὶ ἑσπεριγνίσθη ἐπ’ αὐτοῖς καὶ ἐθεράπευσαν τοὺς ἁρώσοντες αὐτῶν.
14 And when he got out, he saw the large crowd, and was moved with compassion for them, and healed their sick.
Mt 14:15 ὅψις δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηται λέγοντες, Ἐρημός ἔστιν ὁ τόπος καὶ ἡ ὕρα ἡδονὴ παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράζωσιν ἐαυτοῖς ὑπόματα.
15 And hearing this, Jesus went away from there, in a boat, to a remote place by himself. And the crowds heard, and followed him on foot from the towns.
Mt 14:16 εἶπεν αὐτοῖς, ὅ χρείαν ἔχουσιν ἀπελθεῖν· ὅτε αὐτοίς ὁμίας φαγεῖν.
16 But Jesus said to them, “They do not need to go away. You give them something to eat.”
Mt 14:17 οἱ δὲ λέγουσιν αὐτῷ, ὡμέν, ὥδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.
17 But they are saying to him, “We have nothing here except five loaves and two fish.”
Mt 14:18 οἱ δὲ εἶπεν, Φερετέ μοι ὥδε αὐτοὺς.
18 And he said, “Bring them here to me.”
Mt 14:19 καὶ κελεύσας τοὺς ὄχλους ἀνακληθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν ὑπάρχον εὐλόγησεν καὶ κλάσεως ἐδώκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
19 And having directed the crowds to recline on the grass, he takes the five loaves and the two fish, and looking up to heaven, he blessed God. And after he broke the loaves, he gave them to the disciples, and the crowds to the disciples.

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

20And all ate and were satisfied. And they picked up the extra of the fragments, twelve large baskets106 full.

Mt 14:21 οί δὲ ἐσθίοντες ἦσαν ἄνδρες ὑσεὶ πεντακισχίλιοι χιλιάρχης γυναικῶν καὶ παιδίων.

21Now the ones eating were about five thousand men, without107 women and children.

Jesus Walks on the Water
Mt 14:22 Καὶ εὐθείᾳ ἤναγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἐως ὦ ἀπολύσῃ τοὺς ὄχλους.

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 ὄχλους ἀνέβη εἰς τὸ ὅρος κατ’ ἱδίαν προσεύξασθαι. ὄψις δὲ γενομένης μόνος ἦν ἔκει.

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 πλοῖον ἤδη 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 ἠθαν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θαλάσσαν.

25And in the fourth watch108 of the night he went out toward them, walking on the lake.

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

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

Mt 14:27 εὐθὺς δὲ ἐλάλησεν ὁ Ἰησοῦς δι’ αὐτοῦ λέγων, Θαρσέτε, ἐγώ εἰμί μὴ φοβεῖσθε.

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

Mt 14:28 ἀποκριθεὶς δὲ αὐτῶ ὁ Πέτρος εἶπεν, Κύριε, εἰ oὐ εἰ, κέλευσόν με ἔλθειν πρὸς σέ ἐπὶ τὰ ὃδατά.

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 ὁ Ἰησοῦς, Ἐλθέ, καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιπατήσας ἐπὶ τὰ ὃδατα καὶ ἠθαν 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 ἐποβῆσθε, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, οὐδέν 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 ἦν Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τι ἐδίστασας;

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

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

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

108 14:25 Between 3 a.m. and 6 a.m.
Mt 14:32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.

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

Mt 14:33 οἱ δὲ ἐν τῷ πλοῖῳ προσεκύνησαν αὐτῶι λέγοντες, Ἀληθῶς θεοῦ òις εἰ.

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

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

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

Mt 14:35 καὶ ἐπιγνόντες αὐτῶν οἱ ἄνδρες τοῦ τόπου ἀπέστειλαν εἰς ὅλην τὴν περιχώρων ἐκείνην, καὶ προσήνεγκαν αὐτῶ πάντας τοὺς κακῶς ἔχοντας.

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

Mt 14:36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψυχηται τοῦ κρασπέδου τοῦ ἰματίου αὐτοῦ· καὶ ὅσι ἤμαντο διεσώθησαν.

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

Chapter 15

Clean and Unclean

Mt 15:1 Τότε προσέρχονται τῷ ἰησοῦ ἀπὸ ἱεροσολύμων Φαρισαίοι καὶ γραμματεῖς λέγοντες,

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

Mt 15:2 Διὰ τί οἱ μαθηταὶ σου παραβαίνοντες τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν.

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

Mt 15:3 ὅ ἐποκριθείς εἶπεν αὐτῶι, Διὰ τί καὶ ὑμεῖς παραβάνετε τὴν ἐντολὰν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

3And 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 ὅ γὰρ θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτῳ.

4For 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 ἐν εἴπῃ τῷ πατρὶ ἡ τῇ μητρί, Δώρων δέ ἐάν ἐξ ἐμοῦ ὄρθησί,

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

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

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

Mt 15:7 ὑποκριτείς, καλῶς ἐπροφητεύεις περὶ ὑμῶν Ἡσαΐας λέγων,

7“You hypocrites! Isaiah has prophesied rightly about you, in saying,


109 152 Ezra had set up a group of men called the Sopherim, whose task it was to teach the Torah to the people. This was well and good. But the Sopherim decided that to make absolutely sure that no one broke one of the 613 Mosaic laws, they would make a “fence” around those 613 laws by making some more finely tuned laws, which, if people obeyed these latter, they would be assured of not even getting close to breaking one of the 613 Torah laws. The Sopherim (scribes) acknowledged that only the Torah was authoritative, and that their “fence” laws could be debated. A few generations later, other teachers of the law arose, called the Tanaim. These made another fence around the fence laws of the Sopherim. Now, however, the Tanaim’s laws were considered debatable, but the laws of the Sopherim were considered as final authority. Into this situation Jesus Christ was born, where the laws of the Sopherim were considered greater in authority than the actual Torah. In fact, where the “fence” laws conflicted with the Torah, the “fence” laws were considered to have priority. These laws were called the Mishna, or the Oral Law, or here called the Tradition of the Elders. You were considered to have sinned if you broke one of them, just as if you had broken one of the laws of Moses
Mt 15:8 Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματί αὐτῶν, καὶ τοῖς χείλεσιν με τιμᾷ: ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

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

Mt 15:9 μάτιν δὲ σέβονται με, διδάσκοντες διδασκαλίας ἑντάλματα ἀνθρώπων.

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

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

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

Mt 15:11 οὐ τὸ εἰσερχομένον εἰς τὸ στόμα κοινὸς τὸν ἀνθρώπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινὸς τὸν ἀνθρώπον.

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

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

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

Mt 15:13 ὃ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσαν ὁ πατήρ μου ὁ οὐράνιος ἐκρίζωθεται.

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

Mt 15:14 ἄφετε αὐτοὺς· τυφλοὶ εἰσίν ὁδηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

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

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

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

Mt 15:16 δὲ ἐπέειν, Ἀκμήν καὶ ὑμεῖς ἀσύνητοι ἐστε;

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

Mt 15:17 οὐ νοεῖτε ὅτι πᾶν τὸ ἐκπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφρέδιόνα ἐκβάλλεται;

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

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

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

Mt 15:19 ἐκ γὰρ τῆς καρδίας ἔξερχονται διαλογισμοί πνημόνων, φόνοι, μοιχείαι, πορνείαι, κλοπαί, ψευδωμαρτησίας, βλασφημίαι.

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

Mt 15:20 τατά ἐστιν τὰ κοινοῦντα τὸν ἀνθρώπον, τὸ δὲ ἀνίπτοις χεροῖν φαγεῖν οὐ κοινὸ τὸν ἀνθρώπον.

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

\(^{110}\) Mt 15:8 Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ Κ E K G M N S U W Y Γ Φ Π 0106 2 118 157 346 565 1071 1241 H syr\(^{16}\) TR RP / Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ Ε / Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ F / Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ then ομιτ καὶ τοῖς χείλεσιν με τιμᾷ / ὁ λαὸς οὗτος Ἐγγίζει μοι ὁ λαὸς οὗτος Ν B D L Θ Ο 073 31 124 579 788 892 1424 lat syr\(^{16}\) cop casb h.3 2 CI Or Did NA28 / lacuna Ψ 95 A H P Q 28 69. The longer reading seems to be a harmonization to the LXX text of Isaiah 29:13 in Codex Vaticanus, according to Weiss. Swanson differs from NA28 apparatus as to the reading of F and says it reads with E, whereas the NA28 says it reads with Ν. B. This is because neither is correct, in that the Family is not united. The agreed-upon members of the family are 13, 69, 124, 346, 543, 788, 826, 828, 983, and 1689.

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

Mt 15:21 Καὶ ἐξελθὼν ἔκθεθεν ὅ Ἰσραήλ ἀνέχωρησεν εἰς τά μέρη Τύρου καὶ Σιδώνως.
21 And leaving there, Jesus departed to the areas of Tyre and Sidon.

Mt 15:22 καὶ ἱδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὀρίων ἑκείνων ἐξελθοῦσα ἔκραζεν λέγουσα, Ἐλέησόν με, κύριε, νῦν δαυίδ ήθυγάτηρ μου κακῶς δαιμονίζεται.
22 And behold a Canaanite woman from those borders, after coming forward cried out, saying, “Have mercy on me, Lord, Son of David! My daughter is suffering terribly from a demon.”

Mt 15:23 ὤ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτων αὐτὸν λέγοντες Ἀπόλυσον αὐτήν, ὅτι κραζεὶ ὅπισθεν ἠμῶν.
23 But he answered not a word to her. So his disciples are coming to him and urging him, saying, “Send her away, because she keeps crying out behind us.”

Mt 15:24 ὦ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἰκου Ἰσραήλ.
24 And in response to her he said, “I was sent only to the lost sheep of the house of Israel.”

Mt 15:25 ὥ δὲ ἐλθοῦσα προσεκύνηε αὐτῶ λέγουσα, Κύριε, βοήθει μοι.
25 But she comes and bows down to him saying, “Lord, help me.”

Mt 15:26 ὦ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.
26 And he in answer said, “It is not right to take the children’s bread and toss it to the dogs.”

Mt 15:27 ὥ δὲ εἶπεν, Ναί, κύριε, καὶ γάρ τὰ κυνάρια ἔσθειε ἀπὸ τῶν ψιχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.
27 And she said, “True, Lord; yet the dogs certainly eat of the crumbs falling from their master’s table.”

Mt 15:28 τότε ἀποκριθεὶς ὅ Ἰσραήλ εἶπεν αὐτῇ, Ο γύναι, μεγάλη σου ἢ πίστις γενήθητω σοι ὡς θέλεις, καὶ ἰάθη ἥθυγάτηρ αὐτῆς ἀπὸ τῆς ὀρας ἑκείνης.
28 Then in answer Jesus said to her, “Oh, woman, great is your faith! Let it be for you as you desire.” And her daughter was healed from that very hour.

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

Mt 15:29 Καὶ μεταβὰς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλατίας, καὶ ἀναβὰς εἰς τὸ δῶρον ἐκάθισεν ἐκεῖ.

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

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

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

Mt 15:31 ὡστε τὸν ὄχλον βαυμάσας βλέποντας κωφοὺς λαλοῦντας, κυλλοὺς ύγιές, καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

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

Mt 15:32 Ο ’ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἡ δὲ ἡμέρα τρεῖς προσέμενοι μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπόλύσαι αὐτοὺς γῆς εἰς οὐθέν, μὴ ποτὲ ἐκλυθῶσιν ἐν τῇ ὁδῷ.

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

Mt 15:33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἢμιν ἐν ἑρμηνίῳ ἄρτοι τοσούτοι ὡστε χορτάσαι ὄχλον τοσότον;

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

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

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

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

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

Mt 15:36 ἔλαβεν τοὺς ἑπτά ἄρτους καὶ τοὺς ἰχθύδιας καὶ ἑυχαριστήσας ἐκλατεύει καὶ ἐδίδω αὐτοῖς μαθηταῖς, οἱ δὲ μαθηταί τοῖς ὄχλοις.

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

Mt 15:37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσότερον τῶν κλασμάτων ἦραν, ἐπὶ οὐρία πλήρεις.

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

Mt 15:38 οἱ δὲ ἐσθίσαντες ἦσαν τετρακασικάλοι ἄνδρες χωρίς γυναικῶν καὶ παιδιῶν.

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

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

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

113 15:30 "Stricken hand," that is, those impaired of upper limb. The Greek word is κυλλὸς - kullōs, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, kullōs here is found with another word meaning "lame" having already been used, so you would think that kullōs is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kullōs in the New Testament are in the context of a maimed hand, Mt 18:8, Mk 9:43.
Chapter 16

The Yeast of the Pharisees, Sadducees, and Herod

Mt 16:1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαίοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδείξαι αὐτῶς.

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

Mt 16:2 ὃ δὲ ἀποκρίθησιν εἶπεν αὐτοῖς, 'Γοφιας γενομένης λέγετε, Εὐδᾶ, πυρρᾶζε γὰρ ὁ οὐρανός-

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

Mt 16:3 καὶ πρῶζ, Σήμερον χειμῶν, πυρρᾶζε γάρ στυγνάζων ὁ οὐρανός, ["Ὑποχριταί,"] τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γυνώσκετε διακρίνειν, τὰ δὲ σημεία τῶν καρυῶν οὐ δύνασθε.

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

Mt 16:4 Γενεὰ πονηρὰ καὶ μοιχάλις σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωανᾶ. καὶ καταλίπωσιν αὐτοὺς ἀπῆλθεν.

4 A wicked and adulterous generation demands a sign, but no sign will be given it except the sign of Jonah.

And he left them and went away.

Mt 16:5 Καὶ ἔλθοντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἁρτοὺς λαβεῖν.

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

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

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

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

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

Mt 16:8 γνόνος δὲ ὁ Ἰησοῦς εἶπεν, Τί διελογίζεσθε ἐν ἑαυτοῖς, ὀλίγοτοι, ὅτι ἁρτοὺς οὐκ ἔχετε;

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

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

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

Mt 16:10 οὕτω τοὺς ἑπτὰ ἁρτοὺς τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἔλαβετε;

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

114 162-3 txt include without Ὑποχριταί, C D (W) Δ 33 [NA27] [C] ¶ include all bracketed E F G H K L (M) (N) O U Θ Π Σ Φ (δὲ τὰ) f¹ 2c 118 180 205 346 565 597 700 892 1006 1099 1010 (1071 εἰσερχόμενοι) 1079 1195 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1582 1646 2148 2174 Lect i 2c 2 20 d.c.d.c.v.L.f.dd.L.fr.f.q.lq vg synch copis bof eth geo slav Euseb Chrysost; Jeremnus Hilary Jer Aug TR HF RP ¶ insert w. variation after v. nine 579 ¶ omit all bracketed K B X Y Γ 047lac. to Gregory f¹ 2c 2 2c 157 788 1216 synch copis bof arm; Or Hierms missacc. to Jer 1 lacuna f¹ 45 A F P 28 69. An impressive group of manuscripts and versions lacks these words. And Jerome says most of the manuscripts known to him did not contain it. Many scholars consider it a later harmonization to Luke 12:54-56, with some adjustment for weather. Bauer points out that the word used in this pericope for "is red," πυρρᾶζε - purrezō, is found only in literature by Byzantine writers. (The Septuagint has ἄρτους - artoûs) There is some chance that Scrivener and Lagrange are right in their argument that the pericope was omitted by copyists in Egypt and other places where red sky in the morning does not announce rain.

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

111How 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 ἀπό τῆς ζύμης [τῶν ἄρτων] ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

112Then they understood, that he had not meant they should be on their guard against yeast,116 but against the teaching of the Pharisees and Sadducees.

Peter’s Confession of Messiah

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

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

Mt 16:14 οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἡλίαν, ἔτεροι δὲ Ἰερεμίαν ἢ ἑνὰ τῶν προφητῶν.

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

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

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

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

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

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

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

Mt 16:18 κάγω δὲ σοι λέγω ὅτι σὺ εἰ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ἢδου οὐ κατεχόμενοι αὐτῆς.

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

Mt 16:19 δούσω σοι τὰς κλείσεις τῆς βασιλείας τῶν ὦρανων, καὶ ὃ εὖν δήσῃ ἐπὶ τῆς γῆς ἐσται δεδεμένον ἐν τοῖς ὦρανοῖς, καὶ ὃ ἐὰν λύσῃ ἐπὶ τῆς γῆς ἐσται λειμένον ἐν τοῖς ὦρανοῖς.

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

Mt 16:20 τότε διεστέλλατο τοῖς μαθηταῖς ἴνα μηδενὶ εἰποσιν ὅτι αὐτός ἔστιν ὁ Χριστός.

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

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

117 16:17 See footnote on John 1:42

118 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 16:19 Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 18:18. It should be noted that here in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only, whereas in chapter 18 v. 18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles.
Jesus Predicts His Death

Mt 16:21 ‘Από τότε ἤρετο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἄρχιερών καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

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

Mt 16:22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρετο ἐπιτιμᾶν αὐτῷ λέγων, ἦλεος σοι, κύριε· οὐ μή ἐσται σοι τὸ τοῦτο.

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

Mt 16:23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὠπαγε ὑπίσω μου, Σάταν· σκάνδαλον εἶ ἐμοῦ, ὅτι ὦ φρονεῖς τά τοῦ θεοῦ ἄλλα τά τῶν ἀνθρώπων.

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

Mt 16:24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἐξὶ τις θέλει ὑπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀρτώ τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖν μοι.

24Then, Jesus said to his disciples, "If someone wants to follow me, he must deny himself, and take up his cross and follow me.

Mt 16:25 δὲ γὰρ εὰν θέλῃ τὴν ψυχήν αὐτοῦ σώσαι ἀπολέσει αὐτὴν· δὲς δὲν ἀπολέσῃ τὴν ψυχήν αὐτοῦ ἔνεκεν ἐμοῦ ἐυρήσει αὐτήν.

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

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

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

Mt 16:27 καὶ μετέλαβε γὰρ ὁ υἱὸς τοῦ ἄνθρωπου ἐρχομαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

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

Mt 16:28 ἀμὴν λέγω ὅτι εἰσὶν τινες τῶν ὁδε ἐστώτων οἵτινες οὐ μὴ γεύσονται βασιλείαν ἔως ἐν ἰδίων τῶν ὁδών τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

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

Chapter 17

The Transfiguration

Mt 17:1 Καὶ μεθ’ ἡμέρας ἔξι παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς τοὺς υψηλοὺς κατ’ ἱδιάν.

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

Mt 17:2 καὶ μετεμορφώθη ἐμπροσθεν αὐτῶν, καὶ ἐλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἡλίος, τά δὲ ἰμάτια αὐτοῦ ἐγένετο λευκά ὡς τὸ φῶς.

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

Mt 17:3 καὶ ἰδοὺ ὄψθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ’ αὐτοῦ.

3And behold, Moses and Elijah appeared to them, conversing with Him.
Mt 17:4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἔστιν ἡμᾶς ὥσπερ εἶναι· εἰ θέλεις, ποιήσω ὥστε τρεῖς σχινάς, οὐὶ μιαν καὶ Μωσῆς μιαν καὶ Ἡλία μιάν.

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 ἦταν δὲ δωδεκατρεῖς ἐν τῇ χουλίᾳ ὁ Χριστός διὰ τὸ προσκάμμαν εὐφρενώς, καὶ ἔδρα καὶ ἔδρα ἐν τῇ νεφέλῃ ἔργουσα, Οὕτως ἔστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾗ εὐδοκησά· ἀκούστε 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 μαθηται ἔπεσαν πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.

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

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

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

Mt 17:8 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 καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐντεῦθεν αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ ἐπιτε τὸ ὅραμα ἑως ὅσο ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγέρθη.

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

Mt 17:10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηται λέγοντες, Τι οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλέην πρῶτον;

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

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

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

Mt 17:12 λέγω δὲ ὡμῖν ὅτι Ἡλίας ἤδη ἤλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὡς ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

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

Mt 17:13 τότε συνήκαν οἱ μαθηται ὅτι πρὶν Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

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

The Healing of a Boy Who Had an Evil Spirit

Mt 17:14 καὶ ἔλθον τῶν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονατισμοῦ αὐτὸν

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

Mt 17:15 καὶ λέγων, Κύριε, ἔλεγον μονὸν τοῦ τινός ὑπάκουσα καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

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

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

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

Mt 17:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, ὣς γενεά ἀπίστω καὶ διεστραμμένη, ἐως πότε μεθ' ὑμῶν ἔσομαι; ἐως πότε ἀνέξομαι ὑμῶν; φέρετε μοι αὐτὸν ὥδε.

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

Mt 17:18 καὶ ἐπέτιθησαν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὠρας ἕκεινης.

18And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.
Mt 17:19 Tóte proselebontes oi mathhtai twi 'Iouso kat' idian eipon, Dia ti emei s hóssunvemene ekvalin autì;

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 ó de lége autòs, Dia ti hliourgostati twn úmwn; ãmhn, gar légw úmwn, ëam exèthe pístin òws kókkn snavpeous, zereite tò òrei tou'tou, Metàbar ëndèn ékei, kai metàvèthei kai oúden àðunartìsi ùmwn.

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 [[Toûto de tê gênos ouk èkporèuetai ei ùh en prooseuxh kai vnteia.]]

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

Mt 17:22 Sústrophómmow de autwôn en tê Galalalía eipen autwôn ò 'Iousoús, Méllei o ùios tòu ánthrôpou paraðidòsaai eis cheíras ánthrôpwôn,

22 And when they were gathering back together in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of human beings, Mt 17:23 kai èpoktevnon autwôn, kai tê tríptê hêmera ýgerthèi kai èlýspèthnai òphdrâ.

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 de autwôn eis Kárraràoñò prosèlthnon oi tá diábrachma lamvánontes tò Pétrow kai éipan, ὦ διδάσκαλος úmwn ou tellei tá diábrachma;

24 And when they arrived in Capernaum, the collectors of the two drachmas121 approached Peter, and they said, "Does your rabbi not pay the two drachmas?"

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120 17:21 txt omitt N* B ß 0281 33 579 788 892* 1604 2680 Ë 53 i h-í; syr-s-pal cop-sa-bop,mac2 eth ms geo NA28 [A] || Toûto de tê gênos ouk èkporèuetai ei ùh en prooseuxh kai vnteia. || Toûto de tê gênos ouk èkporèuetai ei ùh en prooseuxh kai vnteia C D E F G H K L M O S U W X Y Z Ë Æ ß f1 f2 28 157 180 565 597 700 892c 1006 1009 1010 1071 1079 1216 1230 1241 1242 1432 1365 1424 1646 2174 2148 vg Ë 12aur, b, c, d, f1, g, l, q, ñ, p 1 (syr-p) cop-sa-bop,mac2 arm eth slav Origen Asterius Basil Chrys Hilary Amrose Jerome Aug TR Ròp || Toûto de tê gênos ouk èkporèuetai ei ùh en prooseuxh kai vnteia 118 205 209 1505 Ë 074 f1 || Lac. Ë 16 N P F 69. There is no instance in the New Testament where either Jesus or his disciples had to fast in order to cast out a demon. In fact, Jesus said all you needed is as little faith as a mustard seed. Which is it? Faith as small as a mustard seed is all you need, or also add your works, like fasting? The fact that 3 different Greek verbs are used in the manuscripts that do contain the verse, is an indication that the verse is not original. I think this is an "ascetic" corruption to the gospel of Matthew.

121 17:24 A drachma was worth about a day’s wage. The two drachma collection, 6 grams of silver, was the so-called temple tax in Exodus 30:11-16. But this payment was not intended to be a tax at all. Quoting Exodus 30:12, "When you take a census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to Yahweh, so that no plague may come upon him for being numbered." The money was primarily an offering as atonement for the evil act of a man being numbered. Then it was merely incidental that as long as the temple personnel had this money anyway, "You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before Yahweh it will be a reminder of the ransom given for his life." Ex. 30:16. It was an offering or ransom money to atone for the repugnant stench to God caused by the act of numbering the people. There are other scriptures indicating God’s displeasure with the idea of his people being numbered. See for example, 1 Chronicles chapter 21, and 27:23, 24. It is clear that the payment was a ransom for a man’s life. How many times must a man be ransomed? Ransom, even to terrorists, is not paid more than once. The ransom was to be paid only when a man "crosses over to join those who are numbered," Exodus 30:13, 14. God had never commanded that the ransom be paid annually, as the tradition came to be. For it was only to be collected "when you number the people," v. 12. This was in anticipation of the only census ever ordered by God, the one that took place in Numbers chapter 1. God was against the numbering of the people as a practice. This was allowed just one time only, with a way to escape his wrath built in. The only additional census permissible was of aliens, as in II Chron. 2:17. Jesus apparently was not in the habit of paying the two drachmas. In this instance he only paid for himself and for Peter, and did nothing about the other eleven apostles, since they were not brought up. Jesus did not "obey every law of man." He did not just automatically do what every bureaucrat told him to do. Jesus was not a chump, and neither should his disciples be. We are supposed to be wise as serpents. For a reading of all the scriptures showing how the tradition of the annual tax came about, see the endnote entitled, "How did a once-only atonement offering became an annual tax?"
Mt 17:25 λέγει, Ναί, καὶ ἠλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἱησοῦς λέγων, Τί σοι δοκεῖ, ἦμων; οἱ βασιλείς τῆς γῆς ἀπὸ τῶν πολέμων λαμβάνουσιν τέλη ἢ 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 ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἱησοῦς, Ἀρα γε ἐλευθεροί εἰσίν οἱ υἱοί.

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

Mt 17:27 ἦν δὲ μὴ σκανδαλίσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθύν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα ἐκείνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

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

Chapter 18

Who Is the Greatest?

Mt 18:1 Ἐν ἑκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἱησοῦ 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 προσκλεισάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν

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

Mt 18:3 καὶ εἶπεν, Ἀμὴν λέγω υἱῶν, εὰν μὴ στραφῆτε καὶ γένησθε ως τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

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

Mt 18:4 δοτὶς οὖν ταπεινώσει ἐαυτὸν ως τὸ παιδίον τοῦτο, οὕτως ἐστίν ὁ μεῖζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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

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

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

122 Mt 17:25 The meaning of υἱοί, "sons," here, could be an extended meaning; that is, "from their own relatives in race and culture, extended to their countrymen, from their citizens." This is a possible interpretation because it is made an antonym of ἀλλότριοι, 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 ὁ ἄνθρωπος ἐν τοῖς μικρῶν τούτων τῶν πιστεύοντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνίκος περί τοῦ τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

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

Mt 18:7 οὐά τῷ κόσμῳ ἀπὸ τῶν σκανδάλων ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐὰ τῷ ἀνθρώπῳ δι’ οὐ τὸ σκανδάλον ἔρχεται.

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 Εἰ δὲ ἦ χείρ σου ἢ ὁ πόνος σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστίν εἰσελθεῖν εἰς τὴν ζωὴν κυπρίων ἢ χωλόν, ἢ δύο χείρας ἢ δύο πόδας ἔχοντα βληθήναι εἰς τὸ πῦρ τοῦ αἰῶνος.

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

Mt 18:9 καὶ εἰ ὁ ὀφθαλμός σου σκανδάλιζε σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ καλὸν σοὶ ἐστίν μονοφθαλμόν εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθήναι εἰς τὴν γέννεν 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 Ὁράτε μὴ καταφρονήσητε ἕνος τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

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

Mt 18:11 ["Ἡλθὲν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου σώσαι τὸ ἄπολωλός."]

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

Mt 18:12 Τί ὑμῖν δοκεῖ· ἕκαν γενήσατε τινί ἀνθρώπῳ ἐκατόν πρόβατα καὶ πλανηθῆ ἐν ἑξ αὐτῶν, οὐχὶ ἄφησες τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ δρῆ καὶ πορευθέντες ἤζητε τὸ πλανοῦμενον;

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

Mt 18:13 καὶ ἕκαν γενήσατε ἑυρεῖν αὐτό, ἀμήν λέγω ὑμῖν ὅτι χαίρει ἐπ’ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανήμενοις.

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

Mt 18:14 οὕτως οὐκ ἔστιν θέλημα ἐμπροσθέν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἢν ἀπόλληται ἐν τῶν μικρῶν τούτων.

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

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127 Mt 18:11

128 See note on Mt 18:11.
A Brother Who Sins
Mt 18:15 'Εάν δὲ ἀμαρτήσῃ [εἰς σὲ] ὁ ἀδελφός σου, ὑπάγε ἐλεγξὼν αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἔαν σου ἀκούσῃ, ἔκερδησας τὸν ἀδελφόν σου.'

15Now if your brother sins [against you], ²⁰ go show him his fault, just between you and him. If he listens to you, you have won back your brother.

Mt 18:16 Ἐάν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἕτε ἕνα ἰ δύο, ἵνα ἐπὶ στομάτος δύο μαρτύρων ἡ τριῶν σταθῇ πάν ῥήμα.

16But if he does not listen, take with you one or two others, so that 'upon the mouths of two or three witnesses every matter be established.'

Mt 18:17 Ἐάν δὲ παρακούσῃ αὐτῶν, ἐπέ τῇ ἐκκλησίᾳ: Ἐάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὅψε τὸ ἐθνικὸς καὶ τὸ τελόνης.

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

Mt 18:18 Ἄμην λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἐσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἐσται λειλυμένα ἐν οὐρανῷ.

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

Mt 18:19 Πάλιν λέγω ὑμῖν ὅτι ἐὰν δύο συμφώνησον ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος ὁ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

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

Mt 18:20 ὃς γὰρ εἴσαν δύο ἡ τρεῖς συνημένοι εἰς τὸ ἔμοι ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

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

The Parable of the Unmerciful Servant
Mt 18:21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποικίλα ἀμαρτήσεις εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφῆσάς αὐτῷ ἕως ἑτέρας;

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

Mt 18:22 λέγει αὐτῷ ὁ Ἰησοῦς, ὃς λέγω σοι ἐμὲ ἑτέρας ἑως ἑτέρας ἄλλα ἑως ἐβδομηκοντάκις ἑτέρ.

22Jesus says to him, "I tell you, not up to seven times, but up to seventy [times] seven times."
Mt 18:23 Διὰ τούτου ὑμοίωθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπω βασιλεῖς ὡς ἥθελεν συνάρα ἐπί τῶν δούλων αὐτῶν.

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

Mt 18:24 ἐβαζάμενον δὲ αὐτῶ συνάρει προσηνέκι οὐτῶ ἐπὶ ὀφειλέτης μιρίων ταλαντῶν.

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

Mt 18:25 μὴ ἔχοντος δὲ αὐτῶ ἀποδοθήναι ἔκλεισσαν αὐτῶν ὁ κύριος πραθήκαι καὶ τὴν γυναίκα καὶ τὰ τέκνα καὶ πάντα δότα ἔχει, καὶ ἀποδοθήκαι.

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

Mt 18:26 πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῶ λέγοι, Μακροθυμήσου ἐπὶ ἐμοί, καὶ πάντα ἀποδώσω σοι.

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

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

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

Mt 18:28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἑνα τῶν συνδούλων αὐτῶ ὁ ὀφειλέτης αὐτῶ ἐκατόν δηνάριον, καὶ κρατήσας αὐτῶν ἔπνιγεν λέγοι, Ἀπόδοσις εἰ τι ὀφείλεις.

28But then after he went out, that servant found one of his fellow servants who owed him a hundred denarii, and he seized him, and was choking him, saying, 'Pay me back everything you owe.'

Mt 18:29 πεσὼν οὖν ὁ σύνδολος αὐτῶ παρεκάλει αὐτῶ λέγοι, Μακροθυμήσου ἐπὶ ἐμοί, καὶ ἀποδώσω σοι.

29The fellow servant therefore fell down, and was begging him, saying, 'Be patient with me, and I will pay you back.'

Mt 18:30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπέλθων ἔβαλεν αὐτῶν εἰς φυλακὴν ἐκείνη ἐπὶ ἀποδὼ τὸ ὀφειλόμενον.

30But he was not willing, and went and threw him into the debtors' prison, until such time he could pay back the debt.

Mt 18:31 ἵδοντες οὖν οἱ σύνδολοι αὐτῶ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσφήσαν τῷ κυρίῳ ἑαυτῶ πάντα τὰ γενόμενα.

31When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened.

Mt 18:32 τότε προσκαλεσάμενος αὐτῶν ὁ κύριος αὐτῶ λέγει αὐτῶ, Δοῦλε πονηρὲ, πάσαν τὴν ὀφειλήν ἐκείνην ἀφῆκα σοι, ἐπεὶ παρεκάλεσας με.

32Then summoning him, his master is saying to him, You wicked servant! All that debt of yours I forgave you, because you begged me.

Mt 18:33 οὐκ ἐδει καὶ σὲ ἔλεσας τὸν σύνδολον σου, ὡς κἀγὼ σὲ ἠλέησα;

33Aren’t you then also obligated to forgive your fellow servant, as I have forgiven you?

Mt 18:34 καὶ ὀργισθεὶς ὁ κύριος αὐτῶ παρέδωκεν αὐτῶν τοῖς βασανισταῖς ἐως οὐ ἀποδῶ πάν τὸ ὀφειλόμενον.

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

Mt 18:35 Οὕτως καὶ ὁ πατὴρ μου ὁ οὐράνιος ποίησε μὴ ἐνάν τη ἀφῆτε ἐκαστὸς τῷ ἀδελφῷ αὐτῶ ἀπὸ τῶν καρδιῶν ὑμῶν.

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

1822 cf. Genesis 4:24: "If Cain is avenged seven times, then Lamech seventy-seven times." It is equally beyond human nature to forgive the same person 77 times in one day, as it is to forgive the same person 490 times in one day. But Gentiles do not need to know this reference in order to understand that Matthew means to indicate a number that is large beyond human nature. In a story taken from older accounts, Plutarch, Mor. 245d uses the number 7,777 for the same purpose (cf. Polyaenus 8, 33).
Chapter 19

Jesus Tested on Divorce

Mt 19:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρε τῇ τῆς ΓαλILEAIC καὶ ήλθεν εἰς τὰ ὅρια τῆς Ιουδαίας πέραν τοῦ Ἰορδάνου.

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

Mt 19:2 καὶ ἦκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσαν αὐτῶν ἑκεί.

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

Mt 19:3 Καὶ προσῆλθον αὐτῷ Φαρισαίοι πειράζοντες αὐτόν καὶ λέγοντες, Ἐὰν ἔξεστιν ἄνθρωπω ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν αἰώναν;

And some Pharisees came to him, testing him, and saying, “Is it permitted for someone to release his wife for any cause at all?”

Mt 19:4 ὃ δὲ ἀποκριθεὶς εἶπεν, ὥσπερ ἀνέγνωτε ὅτι ὁ κτίσας ἀπὸ ἀρχῆς ἄρας καὶ θῆλυ ἐποίησεν αὐτοὺς;

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

Mt 19:5 καὶ εἶπεν, Ἐνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθῆσθαι τῇ γυναικί αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

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

Mt 19:6 ὥστε ὁ ἄρχων αὐτῶν καὶ ἀλλὰ ἄρχε μία. ὁ δὲ ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

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

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

“They are saying to him, "Why then did Moses command to give a release of interest form in order to release?"

Mt 19:8 λέγει αὐτοῖς ὁ Μωσῆς πρὸς τὴν σκληροκαρδίαν ὡς ἐπέτρεψεν ὡς ἀπολύσας τὰς γυναικὰς ὡς, ἀπὸ ἀρχῆς δὲ οὐ γέγονεν ὡς.

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

Mt 19:9 λέγω δὲ ὡς οὐ δὲν ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μή ἐπὶ πορνείας καὶ γαμήσῃ ἄλλην μοιχᾶται.

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

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193 "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.
194 This word ἀποστάσιν - apostásion, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in 1 Corinthians 7:4, "The wife has not authority over her own body, but likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."
195 This word ἀπολύοντας καὶ ἀπολύουσιν ἄλλην μοιχᾶται is not found in the Septuagint but is found in the Greek Septuagint, where it translates the Hebrew word for "to separate."
Mt 19:10 λέγουσιν αὐτῷ οἱ μαθηταί, Εἰ οὕτως ἔστιν ἡ αἰτία τοῦ ἄνθρωπον μετὰ τῆς γυναικός, οὐ
συμφέρει γαμήσαι.

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

Mt 19:11 ὁ δὲ εἶπεν αὐτοῖς, Ὡ σῶντες χαροῦσιν τὸν λόγον, ἀλλὰ οἶχι δέδοται.

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

Mt 19:12 εἰςιν γὰρ εὐνοούσις οἴντες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσιν εὐνοοούσις οἴντες
εὐνοιχίσθησαν ὑπὸ τῶν ἄνθρωπον, καὶ εἰσιν εὐνοοούσις οἴντες εὐνοιχίσθησαν εἰαυτοὺς διὰ τὴν 
βασιλείαν τῶν ὑφράντων. ὁ δυνάμενος χωρεῖ ὑπὲρ ταῖς χωρεῖ.

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 προσηνεχθησαν αὐτῶ παιδία, ίνα τὰς χεῖρας ἐπιθῆ αὐτοῖς καὶ προσεξήζησαν ὁ δὲ
μαθηταὶ ἐπέτμιμαν 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 ἦσθε εἰπεν, Ἀφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ 
τοιούτων ἐστὶν ἡ βασιλεία τῶν ὑφράντων.

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 ἔπειθες τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν

15And when he had laid hands on them, he moved on from there.

The Rich Young Ruler

Mt 19:16 Καὶ ἰδοὺ εἰς προσέλθων αὐτῶ εἶπεν, Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιῆσῃ ἵνα σχῶ ἐν
αἰώνιον;

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

Mt 19:17 ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθὸν; Ὅδεις ἀγαθὸς, εἰ μὴ εἰς, ὅθεος. εἰ δὲ θελεῖς εἰς 
τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολὰς.

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 Ἑλέγει αὐτῷ, Ποιας ὀ ὑ Ἰησοῦς ἐπεν, Τὸ ὁ φονεύεσθαι, ὦ μοιχεύεσθαι, ὦ κλέψεις, ὦ ψευδομαρτυρήσεις.

18 He says to him, "Which ones?" And Jesus said to him, "Do not murder, do not commit adultery, do not steal, do not give false testimony, Mt 19:19 ἕκατον τὴν πατέρα καὶ τὴν μητέρα, καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

19 Honor your father and your mother,"138 and, love your neighbor as yourself."139

Mt 19:20 Ἑλέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφολάξας τί ἔτι ὑςτερῶν;

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

Mt 19:21 ἔβη αὐτῷ ὁ Ἰησοῦς. Ἐὰν θέλεις τέλειον εἶναι, ὑπαγε πώλησόν σου τα ὑπάρχοντα καὶ δῶς τοῖς πτωχοῖς, καὶ ἔξεις θησαυροῦ ἐν ὑπάρχοντι, καὶ διόρο άκολουθεί μοι.

21 Jesus said to him, "If you want to perform well, 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 ἀκούοντας δὲ ὁ νεανίσκος τὸν λόγον ἀπήλθεν λυπούμενος, Ἡν γὰρ ἔχων κτήματα πολλά.

22 But when the young man heard this, his disciples were greatly astonished, saying, "Who then can be saved?"

23 And Jesus said to them, "Truly I say to you, the rich will get into the kingdom of heaven with great difficulty.

Mt 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπότερον ἔστων κάμηλον διὰ τριψήματος ράβδος διελθεῖν ἐπὶ πλοῦσιον εὐπλεῖν ἐπὶ 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 ἀκούοντας δὲ οἱ μαθηταὶ ἐξεπλήσσοντο φόβος λέγοντες, Τίς ἄρα δύναται οὕτως εἶναι;

25 And when they heard this, the disciples were greatly astonished, saying, "Who then can be saved?"

137 Mt 19:17 ταῦτα Τί με λέεις ἀγαθόν; ὁ ὡδεῖς ἄγαθός, εἰ μὴ εἰς, ὁ θεός. ΚΕΓΗΚΜΣΦΓ 8 2 3 28 33 118 124 157 180 205 346 565 788 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1252 1342 1344 1365 1424* 1505 1506 1582c 1646 2148 2174. Lect 41c, c.p., cop.meg.bibl.; cthms, slav (Jus) Basil Chrysostom TR HF RP. Tf Ti me leies agathon; Oodeies agathos, ei me, ei, de.theos. 579 TF Ti me agathon Oodeies agathos ei me ei de theos A Ti me leies agathon; eis estin o agathon MaZ Ti me leies agathon; eis estin o agathon, o patiri mou ou en tonous oouranos. Marcus. 1c. ireneus Justin JNae.seneqan, to Hippolytus (Ps-Clementines). Tf Ti me erwthas peri tou agathou; eis estin o agathon, K B L 1424 1582* rc itd (lat.sys, c. me) cop.meg.bibl. Origen WH NA 227 [A] Tf Ti me erwthas peri tou agathou eis estin o agathon. B* Ti me erwthas peri tou agathou; oodeies agathos, ei me, eis, de theos. ite, Eusebius Augustine Ti me erwthas peri tou agathou; deis estin o agathon, 892* Tf Ti me erwthas peri tou agathou; oodeies estin o agathon, eis estin o agathon. D 22 700 1192* 1424* 1582* rc B Ti me erwthas peri tou agathou; eis estin o agathon, o theos. ñ m e w h c. b. l. B. R. L. v do (sys, c. me, palm) cop.meg. br geo. NA Novatian Jerome Tf Ti me erwthas peri tou agathou; eis estin o agathon, o pati. itc I lacuna 94 = A N P Pi. The Majority Text reads, "Why are you calling me good? No one is good but one: God." The UBS and Nestle / Aland text read Ti me erwthas peri tou agathou; eis estin o agathon.: "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 agathē -"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 "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.

138 Mt 19:19a Exodus 20:12-16; Deuteronomy 5:16-20

139 Mt 19:19b Leviticus 19:18

140 Mt 19:24 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really indeed said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
Mt 19:26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώπως τούτῳ ἀδύνατόν ἐστιν, παρὰ δὲ θεῶ πάντα δυνατά.

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 ἀποκρίθησεν ὁ Πέτρος εἶπεν αὐτῷ, ἵδον ἡμεῖς ἀφῆκαμεν 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 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἰδοὺ λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσατε μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ βρόντῃ δόξης αὐτοῦ, καθίσετε καὶ ὑμεῖς ἐπὶ δώδεκα βρόντους κρίνοντες τάς δώδεκα φυλὰς τοῦ Ἰσραήλ.

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 ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφάς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἄγρος ἢ ἕνεκεν τοῦ ἄνοματος μου ἐκατονταπλασίονα λήμφεται καὶ ζωὴν αἰώνιον κληρονομήσει.

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 Πολλοὶ δὲ ἔσονται πρῶτοι ἐσχάτου 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 Ὁμοία γὰρ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδομήτη ὅστις ἐξῆλθεν ἁμα πρωὶ μισθώσασθαι ἐργάταις εἰς τὸν ἀμπελῶνα 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 συμφώνησας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτούς εἰς τὸν ἀμπελῶνα αὐτοῦ.

2 And he came to an agreement with the workers, of a denarius a day, and sent them into his vineyard.

Mt 20:3 καὶ ἐξελθὼν περὶ τρίτην ὡραν εἶδεν ἄλλους ἔστώτας ἐν τῇ ἀγορᾷ ἄργοις;

3 And when he went away, about the third hour, he saw others, standing in the market place idle.

Mt 20:4 καὶ ἐκείνοις εἶπεν, Ὄπαγέτε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἔναν ἢ δίκαιον δύσω ὑμῖν.

4 To them also he said, “You also go out into my vineyard, and whatever is right, I will give you.”

Mt 20:5 οἱ δὲ ἀπήλθον, πάλιν δὲ ἐξελθὼν περὶ ἑκτην καὶ ἐνάτην ὡραν ἐποίησαν ὑσαύτως.

5 So they left. And again, he went away about the sixth hour and also the ninth hour, and did the same thing.

Mt 20:6 περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἔστώτας καὶ λέγει αὐτοῖς, Τί ὦδε ἐστίκατε ὅλην τὴν ἡμέραν ἀργοί;

6 And about the eleventh hour he went away and found others standing, and he says to them, “Why are you standing here the whole day idle?”

141 203 That is, about 9 a.m. Then again at 3 p.m. and 5 p.m. The Jewish clock began at sunrise and sunset; thus the third hour was about 3 hours after sunrise, hence 9 a.m. The 11th hour was only one hour before dark.
Mt 20:7 λέγουσιν αὕτω, ὦτι οὐδεὶς ἢμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελώνα, καὶ δὲ ἐὰν ἦδεκαν λήψεσθε.

7They say to him, “Because no one has hired us.” He says to them, “You also go out into my vineyard. And whatever is right, that you will receive.”

Mt 20:8 ὁ δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελώνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπόδοσις αὐτοῖς τὸν μισθὸν ἀρξάμενον ἀπὸ τῶν ἐσχάτων ἐως 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 ὧραν ἔλαβον ἀνά δηνάριον.

9And those who had arrived at about the eleventh hour, each received a denarius.

Mt 20:10 καὶ ἔλθοντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήψονται· καὶ ἐλαβον [τὸ] ἀνά δηνάριον καὶ αὐτοί.

10And the ones who had arrived first expected to receive more, yet they received a denarius each themselves.

Mt 20:11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου

11So they got together and were complaining to the landowner,

Mt 20:12 λέγοντες, ὦτι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ Ἰσους ἢμιν αὐτοὺς ἐποίησας τοῖς βαστάσαι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

12saying, “These last ones worked one hour, and you have treated them the same as us who have borne the burden of the whole day, and the scorching heat.”

Mt 20:13 δὲ ἀποκριθεὶς ἔναί αὐτῶν εἶπεν, ἔταφρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίῳ συνεφώνησάς μοι;

13And he in answer to one of them said, ‘Friend, I am not doing you wrong. Did you not agree to a denarius with me?’

Mt 20:14 ἄρον τὸ σὸν καὶ ὑπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δούναι ὡς καὶ σοί.

14Take what is yours and go your way. So this is what I want to give to the last ones, as I also gave to you.

Mt 20:15 [ἡ] οὐκ ἔξεστιν μοι δὲ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἁγαθός εἰμι;

15Is it not permissible for me to do what I want with things that are mine? Or is your eye evil 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”

Jesus Again Predicts His Death

Mt 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰεροσόλυμα παρέλαβεν τοὺς δώδεκα [μαθητάς] κατ’ ἴδιαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς,

17And as he was going up to Jerusalem, Jesus took the Twelve aside in private, and said to them on the way,

Mt 20:18 ἦδον ἀναβαίνομεν εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεύσιν καὶ γραμματεύσιν, καὶ κατακρινοῦσιν αὐτὸν βανάτῳ,

18Behold we are going up to Jerusalem, and the Son of Man is going to be betrayed to the chief priests and the Torah scholars, and they will condemn him to death.

142 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.

143 Mt 20:16 Most witnesses add πολλοὶ γὰρ εἰσών κλητοί, ὅλιγοι 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 (K B L Z 085 929 1243 1342 1424 copis 216 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.
Mt 20:19 καὶ παραδόσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαίζαι καὶ μαστιγώσαι καὶ σταυρώσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

And he will be handed over to the Gentiles, to be ridiculed and crucified, and during the third day he will rise again.‖

A Mother’s Request
Mt 20:20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν ζεβεδαίων μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ ἀιτοῦσα 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 ὃ δὲ εἶπεν αὐτῷ, Τί θέλεις; λέγει αὐτῷ, Εἴπερ ἔνα καθίσωσιν αὕτη ὑἱοὶ ἵνα δύο οἱ γιὰτί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωδῶν σου ἐὰν 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, Ὑπὸ οἴδατε τί αἰτεῖσθε· δύνασθε πεῖν τὸ ποτῆριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα.

But in answer Jesus said, "You do not know what you are asking. Are you able to drink the cup which I am about to drink?" They say to him, "We are able."

Mt 20:23 λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐκ εὐωδῶν σου ἐστίν ἐμὸν τοῦτο δοῦναι, ἀλλὰ οἷς ἠτοίμαστα ὑπὸ τοῦ πατρός μου.

He says to them, "My cup you will indeed drink, but to sit on my right or on my left is not mine to grant, but is only for those for whom it has been prepared by my Father."

Mt 20:24 Καὶ ἀκούσαντες οἱ δεκα ἡγανάκτησαν περὶ τῶν δύο διδαλφῶν.

And when the other ten heard, they were upset about the two brothers.

Mt 20:25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, ὸδήγατε ὅτι οἱ ἀρχόντες 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 οὕτως ἐσται ἐν ὑμῖν· ἀλλὰ δέ σας ἠλιθή ἐν ὑμῖν μέγας γενέσθαι ἐσται 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 οὐχ ἔσται ἐν ὑμῖν εἶναι πρῶτος ἐσται ὑμῶν δοῦλος·

and whoever wants to be first among you must be your slave.

Mt 20:28 ὡσπέρ οὐς τοῦ ἀνθρώπου οὐκ ἠλθεν διακονήσει ἀλλὰ διακονήσει καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

Two Blind BeggarsReceive Their Sight
Mt 20:29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχώ ἤκολούθησαν αὐτῶ ὅχλος πολύς.

And as they were leaving Jericho, very large crowds were following them.

Mt 20:30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, [Κύριε,] ἐλέησον ἡμᾶς, ὑιὲ Δαυίδ.

And behold, two blind men sitting alongside the road, when they hear that Jesus is passing by, they cry out, saying, "Have mercy on us, Lord, Son of David!"

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144 20:22 In this phrase, "you are asking" is plural. Whereas, when the mother was worshiping and asking, it was singular. Whether or not it was the mother’s idea, or the sons', or both, Jesus addresses them in the plural. In the next sentence when he asks, 'Are you able...", plural, he is surely addressing the sons, not the mother.
Mt 20:31 ὁ δὲ χήλος ἐπετίμησεν αὐτοῖς ἵνα σωπήσωσιν· οἱ δὲ μείζων ἐκράζαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, ἵνα Δαύιδ.

But the crowd scolded them, that they should be quiet. But they cried out the more, saying, “Have mercy on us, Lord, Son of David!”

Matthew, Chapter 21

The Triumphal Entry

Mt 21:1 Καὶ ὅτε ἠγίσσαν εἰς Ἰεροσολύμα καὶ ἠλθόν εἰς Βηθαφαγή εἰς τὸ Ὀρος τῶν Ἑλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

1And when they drew near to Jerusalem and arrived at Bethphage on the Mount of Olives, at that time Jesus sent two disciples,

Mt 21:2 λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ύμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ’ αὐτῆς· λύσαντες ἀγάγετε μοι.

2telling them, “Go into the village ahead of you, and immediately you will find a donkey tied up, and her colt with her. Untie them and bring them to me.

Mt 21:3 καὶ εἰς τὴν κώμην εἰς τὸ οὖν, κατήργητο ὃς πρὸς οὓς ἐλέησον, ἐπηράνθη τὴν κώμην ταῦτα.

3And if anyone says anything to you, say, ‘The Lord needs them, and will send them right back.’”

Mt 21:4 Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ὑδέθην διὰ τοῦ προφήτου λέγοντος,

4Now this happened so that what was spoken through the prophet would be fulfilled, which says,

Mt 21:5 Εἴπατε τῇ θυατρί της Σιών, ἵνα δοθῇ σοι ἡ ἡγεμονία σου, ἵνα δοθῇ σοι ἡ οἰκονομία σου. Εἴπατε τῇ θυατρί της Σιών, ἵνα δοθῇ σοι ἡ οἰκονομία σου, ἵνα δοθῇ σοι ἡ οἰκονομία σου.

5“Say to the Daughter of Zion: ‘Behold, your king is coming to you meek, and riding on a donkey, and on a colt, the foal of a donkey.’”

Mt 21:6 πορευόμενοι δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνετάξαν αὐτοῖς ὁ Ἰησοῦς

6And those disciples went, and did just as they were instructed by Jesus.

Mt 21:7 ἠγάγον τὴν δομον καὶ τὸν πῶλον, καὶ ἐπέθηκαν επ’ αὐτῶν τὰ ἵματα, καὶ ἐπέκαθισαν ἐπάνω αὐτῶν.

They brought the donkey and the colt, and placed their cloaks on them, and he sat on them.

Mt 21:8 ὁ δὲ πλείστος ὄχλος ἔστρωσαν εὐαυτόν τὰ ἵματα ἐν τῇ θύρᾳ, ἀλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δέντρων καὶ ἐστρώνυμον ἐν τῇ θύρᾳ.

8And the large crowd of people spread their garments out on the road; and some were cutting branches off the trees and spreading those on the road.

But the crowd scolded them, that they should be quiet. But they cried out the more, saying, “Have mercy on us, Lord, Son of David!”

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.

145 21:5a It appears to me that Matthew (or a later editor of Matthew) mistook this exegetical "and" in the Greek of the Septuagint Zechariah 9:9 as meaning both a donkey and its colt. An exegetical "and" would make the verse read, "and mounted on a donkey, specifically a colt, the foal of a donkey." Perhaps as a result of misunderstanding this, Matthew’s account of Jesus’ donkey ride has Jesus sitting on both the donkey and its foal, whereas the other gospel writers say only the foal.  See Mark 11:1-7; Luke 19:30-35; John 12:14, 15.  And the Zechariah passage itself says he rides only one animal.

146 21:5b Zechariah 9:9
Mt 21:9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτόν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, ὡςανα τῷ υἱῷ Δαυίδ Ἐνυλογήμενος ὁ ἔρχομενος ἐν ὅνωμι κυρίου ὡςανα ἐν τοῖς ψυφίστοις.
9And the crowd proceeding ahead of him, and those following after, were shouting out as follows: “Hosha na147 to the Son of David!” “Blessed is he who comes in the name of the Lord!”148 "Hosha na in the highest!”

Mt 21:10 καὶ εἰσελθόντος αὐτοῦ εἰς ἱεροσόλυμα ἐσείσθη πάσα ἡ πόλις λέγουσα, Τίς ἐστιν οὗτος;
10And when he came into Jerusalem, the whole city was stirred, saying, "Who is this?"

Mt 21:11 οἱ δὲ ὄχλοι ἔλεγον, Οὕτως ἐστίν ὁ προφήτης Ἰσσοῦς ὁ ἀπὸ Ναζαρέτ149 τῆς Γαλιλαίας.
11And the crowds would say, “This is the prophet Jesus, from Nazareth, Galilee.”

Jesus Clears the Temple
Mt 21:12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἔξεβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστεράς,
12And Jesus went into the temple, and he threw out all the ones who were selling or buying in the temple. And the tables of the moneychangers150 he overturned, and the seats of the ones selling doves.

Mt 21:13 καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται, ύμεῖς δὲ αὐτόν ποιεῖτε σπήλαιον λήστων.
13And he says to them, 'It is written: 'My house shall be called a house of prayer',151 but you are making it 'a den of thieves.'152"

Mt 21:14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἔθεράπευσαν αὐτοὺς.
14And the blind and the lame came to him in the temple, and he healed them.

Mt 21:15 ἢ δόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἐποίησαν καὶ τοὺς παῖδας τοὺς κραζόντας ἐν τῷ ἱερῷ καὶ λέγοντας, ὡςανα τῷ υἱῷ Δαυίδ, ἡγανάκτησαν
15But when the chief priests and the Torah scholars saw the wonders that he performed, and the children crying out in the temple and saying, "Hosha na to the Son of David," they were indignant,

Mt 21:16 καὶ εἶπαν αὐτῷ, Ἀκούεις τί οὕτως λέγουσιν; ὃ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί ὁ δὲ σάστετο ἄνεγνυτε ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἴνων;
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'153?'

Mt 21:17 Καὶ καταλιπὼν αὐτοὺς ἔξηλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ πόλισθε ἐκεῖ.
17And he left them, and went outside the city, to Bethany, and found lodging there.

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147 21:9a ὡςανα = Aramaic נְזָאֲרֵי - הָהָשָׁא ‏nā’, similar to the Hebrew נְזָאֲרֵי - הָהָשָׁא ‏nā’, an expression reminiscent of the נְזָאֲרֵי in Psalm 118:25 meaning "Help" or "Save, I pray," an appeal that became a liturgical formula, and as part of the Hallel (Ps. 113-118), it was familiar to everyone in Israel. The Septuagint Psalm 117:25 has ὁ Κύριος, ωσόν δη ὁ Κύριος, σοῦν δε, ὁ Λαυρ, σαυνονοι! or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.
148 21:9b Psalm 118:26
149 21:11 txt Ναζαρέτ N B NA28 || Ναζαρέτ
150 21:12 The Greek word here, κολλυβιστής - kollubistes, is traditionally translated "moneychangers," but bankers is what they are. They are called moneychangers here because the main purpose of their "tables" when in the temple area was to break up larger currency into smaller change, and also perhaps to exchange foreign currency, if there was such a thing in the Roman empire. But the fact is, what the "tables" were little in-temple, mini-branches of banks. We know they were tables of bankers offering other banking services such as savings accounts paying interest, because of Luke 19:23, where the "tables" were places to put money on deposit to earn interest.
151 21:13a Isaiah 56:7
152 21:13b Jeremiah 7:11
153 21:16 Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.
The Withered Fig Tree

Mt 21:18 Πρωί δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.

18 And 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 ὁδοῦ ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκετί ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἔξηράνθη παραχρῆμα ἢ σοκῆ.

19 And when he saw a lone fig tree by the road, he went up to it. And he found nothing on it but only leaves. And he says to it, "May there never be fruit from you again." And immediately the fig tree withered.

Mt 21:20 καὶ ἰδόντες οἱ μαθηταὶ έθαμάσασιν λέγοντες, Πώς παραχρῆμα ἔξηράνθη ἢ σοκῆ;

20 And when the disciples saw this they marvelled, saying, "How did the fig tree immediately wither?"

Mt 21:21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἄμην λέγω ὑμῖν, ἐὰν ἔχετε πίστιν καὶ μὴ διακρίθητε, οὐ μόνον τὸ τῆς συκῆς ποιήσατε, ἀλλὰ κἂν τῷ ὄρει τούτῳ ἐιπήτε, Ἀρθήτε καὶ βλήσοτε εἰς τὴν βάλασσαν, γενήσεται:

21 And in answer Jesus said to them, "Truly I say to you, if you have faith, and do not second guess, not only will you do something like the fig tree, but also should you say to this mountain, 'Be lifted up and thrown into the sea,' it would happen.

Mt 21:22 καὶ πάντα δὰ ἀν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήψεσθε.

22 In fact anything whatsoever you ask for in prayer believing, you will receive."

The Authority of Jesus Questioned

Mt 21:23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβυτέροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τὶς οἱ έδωκεν τὴν ἐξουσίαν ταύτην;

23 And after he had come into the temple, as he was teaching, the high priests and the elders of the people approached, saying, "By what authority are you doing these things? And who gave you the authority for these things?"

Mt 21:24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἑνα, ὃν ἐὰν εἶπητε μοι κἀγὼ ὑμῖν ἐρώ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶν;

24 And in answer Jesus said to them, "I will also ask you one question, which if you answer me, I will then tell you by what authority I do these things.

Mt 21:25 τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἦν οὐρανοῦ ἢ ἐξ ἀνθρώπου; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν εἴπομεν, Ἐξ οὐρανοῦ ἐρεῖ ἡμῖν, Διὰ τί οὐκ ἐπιστεύσατε αὐτῷ;

25 The baptism of John, where was it from, from heaven, or from human beings?" So they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Then why didn't you believe in him?"

Mt 21:26 ἐὰν δὲ εἴπομεν, Ἐξ ἀνθρώπου, φοβοῦμεθα τὸν ὁχλον, πάντες γὰρ ὡς προφητὴν ἔχουσιν τὸν Ἰωάννην.

26 And if we say, 'From human beings,' we fear the people, for they all hold John as a prophet."

Mt 21:27 καὶ ἀποκριθεῖσας τῷ Ἰησοῦ εἶπαν, Οὐκ οἴδαμεν. Ἐφ’ αὐτοῖς καὶ αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

27 And they in answer said to Jesus, "We do not know." So he also told them, "Neither am I telling you by what authority I am doing these things."

The Parable of the Two Sons

Mt 21:28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο, καὶ προσελθὼν τῷ πρῶτῳ εἶπεν, Τέκνον, ὑπαγε σήμερον ἐργάζοντες ἐν τῷ ἀμπελῶνι.

28 So what do you think? A man had two sons. And he went to the first son and said, 'Son, go work in the vineyard today.'

Mt 21:29 δὲ ἀποκριθεῖς εἶπεν, Οὐ θέλω, ὄστερον δὲ μεταμεθηθεὶς ἀπῆλθεν.

29 And he in answer said, 'I will not,' but with a subsequent change of heart, he went.
Mt 21:30 proselthôn dé tê étêrên eípen òsaútôs, ó dé ápokribheîs eípen, 'Egw, kúrie' kai ouk áphlêven.

30 And he went to the other son and said the same thing. And he in answer said, 'I will, sir;' and did not go.

Mt 21:31 tîs ék tôn dû ëpòïsen to thêlìma toû patrôs; léoussain, 'O prôtos. légei autôs ó ëîsous, 'Amên légnew ùmîn òti òi têlònai kai aì pórnaí prôagoussin ùmâs eìs tìn basileias tòn òeòu.

31 Who of the two performed the will of the father?" They are saying, "The first one." Jesus says to them, "Truly I say to you: the revenue agents and prostitutes are going into the kingdom of God before you.\footnote{2131}"

Mt 21:32 ëlláven gar ëîsânnnas prôs ùmâs en òdô dikaiosûnìs, kai ouk épistêuasate autôs; òi dé têlònai kai aì pórnaí épistêuasan autôs; ùmêis ðe idôntes ouûde metemelëthiûste ðûteron tòu pisteuôsai autôs.

32 For John came to you with the way of righteousness, and you did not believe in him. The revenue agents and prostitutes, however, did believe in him. And you when you saw that, neither did you subsequently have a change of heart and believe in him."

\footnote{2131} 2131 This phrase prôagyosin òmâs – proágousin humâs, "are going ahead of you," is a "comparative expressing exclusion," according to BDF 8245a(3). It is a Semitic way of expressing exclusion or replacement, by creating a physical distance or separation between the two things compared. The object being replaced is put off at a distance, or behind at a distance. Bauer, in 2(b), says it means, "the tax-collectors will get into the kingdom of God before you."
Mt 21:41 lágyousín autō, kákoús kakaíōs ápolései autōús, kai tón ámplelōná ἐκδώσetai állois
γεωργοῖς, ótines ápodóswousin autóú toús karπouús en toús kairoús autůn.

41They are saying to him, "He will kill those creeps catastrophically,155 and give the vineyard to
other farmers, who will pay him back the fruits in their seasons.'
Mt 21:42 légei autōús ó Ἱσούς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ
οἰκοδομώντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἐστὶν
θαυματη ἐν ὑφαλαμοῖς ἡμῶν;

42Jesus says to them, "Have you never read in the scriptures, " 'A stone which the builders
rejected, this one has become the chief cornerstone. From the Lord this came about, and it is
marvelous in our eyes'156?"
Mt 21:43 διὰ τούτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἕθει
ποιοῦντι τοὺς καρποὺς αὐτῆς.

43Therefore I say to you, that the kingdom of God will be taken away from you, and given to a
nation producing its fruit.
Mt 21:44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τούτον συνθλασθήσεται· ἀφ' ὅν δ' ἐν πέσῃ λικμήσει αὐτόν.
44And the person who trips over that stone will be broken into pieces, and upon whomever the
stone falls, it will turn him into powder." 157
Mt 21:45 Καὶ ἀκούσαντες οἱ ἄρχοι καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἐγνωσαν ὅτι περὶ
ἀυτῶν λέγει·
45And when the chief priests and the Pharisees heard this parable of his, they knew that it was
about them that he was speaking.
Mt 21:46 καὶ ἐποίησαν αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὀχλοὺς, ἐπεὶ εἰς προφήτην αὐτὸν
ἐίχον.
46And though seeking to arrest him, they feared the crowds, since they held him to be a
prophet.

Chapter 22
The Parable of the Wedding Banquet
Mt 22:1 Καὶ ἀποκρύψεις ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων,
1And once again Jesus in response to them spoke by means of a parable, saying,
Mt 22:2 ὡμοίωθη ἡ βασιλεία τῶν οὐρανῶν ἄνθρωπως βασιλείᾳ, ὡστε ἐποίησαν γάμους τῷ ὕπῳ
autóu.
2"The kingdom of heaven may be likened to a king, who put on a wedding feast for his son.
Mt 22:3 καὶ ἀπέστειλεν τοὺς δοῦλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ
ἐθέλειν ἔλθειν.
3And he sent his servants to summon those who were invited to the wedding, and they did not
want to come.

155 21:41 There may be an alliteration here, κακοὺς κακῶς – kakoín kakós (bad guys badly), where the word for bad
guys starts with the same sound as the word for badly. He will kill those bad guys badly. Thus, many translations
render it "bring those wretches to a wretched end." The reason they chose those words is that they start with the
same sound, not necessarily because those words are the best translation for the Greek words. The reason I chose
three words starting with the K sound is that that sound is generally considered an unpleasant sound. (Although
Kappa was a softer K than was Xi, Kappa being the unaspirated and Xi being the aspirated K sound.) Thus we get
the word "capacophonous." And the Spanish word "caca."
156 21:42 Psalm 118:22,23
157 21:44 text include v. 44 N B C L W Z Φ 0102 itaur.m<,f>|0f|0q vg syr<.p|.h capλia meg:bo arm eth geo slav Chrystostom Cyril;
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 αὐτής (last word
of ver. 43) to αὐτοῦ (the last word of ver. 44). Also, the committee says, the more appropriate place for copyists to
have inserted it, if it was an interpolation, would have been after verse 42.
Mt 22:4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Ἐπίστε τοὺς κεκλημένους, ἵνα δόῃ τὸ ἄριστόν

mu ἡτοίμασα, οἱ ταύροι μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

4Once more, he sent other servants, telling them, ‘Say to those invited, “Look, my noon meal has

been prepared, my bulls and fattened animals are slaughtered, and everything is ready. Come

now to my wedding feast.”’

Mt 22:5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, δὲς μὲν εἰς τὸν ἰδίον ἄγρον, δὲς δὲ ἐπὶ τὴν ἑμπορίαν αὐτοῦ·

5But they disregarded this and went off, one to his own field, another on his trade route, and

Mt 22:6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρίσαν καὶ ἀπέκτειναν.

6and others of them captured servants, and insulted and killed them.

Mt 22:7 ὁ δὲ βασιλεὺς ὑγίνδηθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπηρεν.

7And the king became angry, and sending his soldiers, he slew those murderers, and burned

their city.

Mt 22:8 τότε λέγει τοῖς δούλοις αὐτοῦ, Ὅ μὲν γάμος ἔτοιμος ἔστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἀξίου·

8Then, he says to his servants, ‘Seeing as how my wedding feast is ready, and the ones invited

were not worthy, go out therefore onto the crossings of the roads, and whoever you find, invite them to the

wedding feast.’

Mt 22:10 καὶ ἐξελθόντες οἱ δούλοι ἐκεῖνοι εἰς τὰς ὀδοὺς συνήγαγον πάντας οὓς εὗρον, πονηροὺς τε καὶ ἀγαθοὺς καὶ ἐπάλησθε ὁ γάμος ἀνακειμένων.

10So 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 ἐνθρωπόν οὐκ ἐνδεδεμένων ἐνδύμα γάμου·

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, Ἔταύρε, πῶς εἰσῆλθες ὥδε μὴ ἔχων ἐνδύμα γάμου; δὲ ἔφημώθη.

12And he says to him, ‘Friend, how is it you have come in here without having wedding

clothes?’ And he was speechless.

Mt 22:13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δήσαντες αὐτὸν πόδας καὶ χεῖρας ἐκβάλετε

αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθὼς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

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 ἔσοντας κλήτοι ὀλίγοι δὲ ἐκλεκτοὶ.

14For many are invited, but few are chosen.”

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Paying the Tribute Tax to Caesar

Mt 22:15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβοῦλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν

λόγῳ.

15Then the Pharisees left, and plotted how they might entrap him in a saying.

Mt 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντες,

Διδάσκαλε, οἴδαμεν ὅτι ἀληθῆς εἶ καὶ τὴν ὀδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι

περὶ οὐδένος, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

16And they send disciples of theirs to him, along with Herodians, saying as follows, “Teacher,

we know that you are honest, and that you teach the way of God with integrity, and it makes

no difference to you about anyone, for you pay no attention to the personage of people.

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158 22:15 The Greek phrase συμβοῦλιον ἔλαβον ὅπως is a Latinism from consilium capere, and it says literally, "took counsel how to."
Mt 22:17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ ἐξετιν δοῦναι κήνσον Καίσαρι ἢ οὐ;  
17Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?
Mt 22:18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;  
18But aware of their evil, Jesus said, “Why are you testing me, you hypocrites?”
Mt 22:19 ἐπιδειξάτε μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνηγαν αὐτῷ δινάριον.  
19Show me the coinage used for the tribute.” And they brought him a denarius.
Mt 22:20 καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκών αὐτῆς καὶ ἢ ἐπιγραφῇ;  
20And 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.  
21They say to him, “Caesar’s.” Then he says to them, “So Caesar’s things you give back to Caesar, and God’s things to God.”
Mt 22:22 καὶ ἀκούσαντες ἔθαυμασαν, καὶ ἀφέντες αὐτόν ἀπῆλθον.  
22And when they heard this, they were amazed, and they left him, and went away.

Marriage at the Resurrection
Mt 22:23 Ἔν ἐκείνη τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαίοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν.  
23During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him.
Mt 22:24 λέγοντες, Διδάσκαλε, Ἔκει παραγόμενος, Εάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἄδελφος αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἄδελφῳ αὐτοῦ.  
24As follows: “Teacher, Moses said, ‘If a man dies without having a child, his brother shall marry the man’s wife, and raise up descendants for his brother.’
Mt 22:25 ήσαν δὲ παρ’ ήμιν ἐπὶ ἀδελφόν καὶ ὁ πρώτος γῆς ἔτελευτήσει, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναῖκα αὐτοῦ τῷ ἄδελφῳ αὐτοῦ.  
25They 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 22:26 ἦσαν δὲ παρ’ ήμιν ἐπὶ ἀδελφόν καὶ ὁ πρώτος γῆς ἔτελευτήσει, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναῖκα αὐτοῦ τῷ ἄδελφῳ αὐτοῦ.  
26Well, there were seven brothers near us, and the first one after marrying, died, and since he had no descendant, his brother took his wife.
Mt 22:27 ὁ δὲ ἠλλ’ ἀντέκλεις εὐθεῖα ἐπέθεκεν ἡ γυνή.  
27And the last of all, the woman died.
Mt 22:28 ἔν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτά ἔσται γυνὴ; πάντες γὰρ ἔχον αὐτήν.  
28In the resurrection, then, of which of the seven will she be wife? For all of them had her.”
Mt 22:29 ἀποκρίθησις δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ.  
29And in answer Jesus said to them, “You are mistaken, from not knowing either the scriptures or the power of God.
Mt 22:30 ἔν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ’ ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν.  
30And 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 ῥῆθην ἡμῖν ὑπὸ τοῦ θεοῦ λέγοντος,  
31Now about the resurrection of the dead, have you never read the declaration to you from God, where he says,
Mt 22:32 'Εγώ εἰμι ὁ θεός Ἀβραάμ καὶ ὁ θεός Ἰσαὰκ καὶ ὁ θεός Ἰακώβ; οὐκ ἔστιν [ὁ] θεός νεκρῶν ἄλλα ζώντων.
32I am the God of Abraham, and the God of Isaac, and the God of Jacob’? He is not the God of the dead, but of the living."
Mt 22:33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἕπι τῇ διδαχῇ αὐτοῦ.
33And when the crowds heard this, they were astonished at his teaching.

The Weightiest Commandment
Mt 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.
34And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same place,
Mt 22:35 καὶ ἐπηρώτησεν εἰς ἐξ αὐτῶν νομικὸς πειράζων αὐτὸν,
35and one of them, a lawyer, questioned him, testing him:
Mt 22:36 Διδάσκαλε, ποία ἐντολή μεγάλη ἐν τῷ νόμῳ;
36"Teacher, which is the greatest commandment in the law?"
Mt 22:37 δὲ ἔρη αὐτῷ, Ἀγαπήσεις τὸν κύριον τὸν θεόν σου ἐν ὀλῃ τῇ καρδίᾳ σου καὶ ἐν ὀλῃ τῇ ψυχῇ σου καὶ ἐν ὀλῃ τῇ διανοίᾳ σου
37And he told him, "You shall love Yahweh your God with all your heart and with all your soul and with all your strength."163
Mt 22:38 αὐτῇ ἐστίν ἡ μεγάλη καὶ πρώτη ἐντολή.
38This is the greatest and primary commandment.
Mt 22:39 δεύτερα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ως σεαυτόν.
39And the second one is like it: ‘You shall love your neighbor as yourself.’164
Mt 22:40 ἐν ταύταις ταῖς δύο ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφήται.
40On these two commandments hang all the law and the prophets."

Whose Son is the Messiah?
Mt 22:41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς
41And as long as the Pharisees were collected together, Jesus questioned them,
Mt 22:42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαυίδ.
42saying: "What do you all think about the Christ— whose son is he?" They are saying, "David’s."
Mt 22:43 λέγει αὐτοῖς, Πῶς οὖν Δαυίδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,
43He says, "How is it then that David, by the Spirit, calls him Lord, saying,
Mt 22:44 Ἐπεν κύριος τῷ κυρίῳ μου, Καθὼς ἐκ δεξιῶν μου ἔως ἄν δω τοὺς ἐχθροὺς σου ὑποκάτω τῶν ποδῶν σου;
44Yahweh said to my Lord,165 "Sit at my right hand until such time I put your enemies under your feet."166

163 22:36 Exodus 3:6
164 22:37 Deuteronomy 6:4, 5
165 22:44 Ἐπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew הוהי אֲדֹנִי - na‘am Yahōvah la‘zônī of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But
166 22:44a Ἐπεν κύριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew הוהי אֲדֹנִי - na‘am Yahōvah la‘zônī of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But
Mt 22:45 ei οὖν Δαυίδ καλεῖ αὐτόν κύριον, πῶς υἱὸς αὐτοῦ ἔστιν;
45 So, since David calls him Lord, how is he his son?
Mt 22:46 καὶ οὐδεὶς ἔδυνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἔτολμησέν τις ἀπ’ ἑκείνης τῆς ἡμέρας ἐπερωτήσαι αὐτόν οὐκέτι.
46 And no one was able to answer this argument, nor did anyone from that day on dare ask him anything else.

Chapter 23

Jesus Denounces the Rabbis

Mt 23:1 Τότε ὁ Ἰησοῦς ἔλαβεν τοὺς ὀχλοὺς καὶ τοὺς μαθητὰς αὐτοῦ
1 Then Jesus spoke to the crowd and to his disciples,
Mt 23:2 λέγων, ἔπι τῆς Μωϋσεως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαίοι.
2 saying, "The Torah scholars and Pharisees took the seat of Moses;
Mt 23:3 πάντα οὖν δόσα ἐὰν εἴποις ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γάρ καὶ οὐ ποιοῦσιν.
3 therefore whatever they say to you, you should do and keep, but not according to their works should you do. For they say and don’t do.
Mt 23:4 δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέσαις ἐπὶ τοὺς ώμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.
4 But they bind heavy loads and place them on the backs of the people, but they themselves would not budge them with a finger of theirs.168
Mt 23:5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτηρία αὐτῶν καὶ μεγαλύνουσιν τὰ κράσεδα,
5 But every act of theirs do with the goal to be seen by people; for they enlarge their phylacteries, and lengthen their tassels;
Mt 23:6 φιλοσῦν δὲ τὴν πρωτοκλισίαν 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 ἀστοιχίους ἐν ταῖς ἁγοραῖς καὶ καλείσθαι ὑπὸ τῶν ἀνθρώπων, Ἄρα ὁ λαβη.
7 and the greetings in the marketplaces and to be called Rabbi by the people.
Mt 23:8 ὑμεῖς δὲ μὴ κληθῆτε, Ἄρα, εἰς γὰρ ἔστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἄδελφοι ἔστε.
8 But you, you should not be called Rabbi, because there is only one teacher for you, and you are all brothers.
Mt 23:9 καὶ πατέρα μὴ καλέσητε ὑμῖν ἐπί τῆς γῆς, εἰς γὰρ ἔστιν ὑμῶν ὁ πατήρ ὁ οὐράνιος,
9 And call no one your father, because there is only one father for you, the heavenly one.
Mt 23:10 μὴ δὲ κληθῆτε καθηγηταὶ, ὅτι καθηγητὴς ὑμῶν ἔστιν εἰς ὁ Χριστός.
10 Neither should you be called Teacher, because your teacher is the Messiah.

one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: בָּאֵל אִשֶּׁה זְנוֹן יִשְׂרָאֵל.

166 22:44b Psalm 110:1
167 23:2 The Greek says ἐκάθισαν ἐπὶ καθέδρας τῆς Μωϋσεως, which when translated literally is "they sat upon the seat of Moses." This is probably a "gnomic" aorist, somewhat like the perfect aspect. Jesus appears to be saying that they legitimately took the place of Moses, and still at the time, were sitting there. Note also that the arrangement of furniture in synagogues in that time included a literal raised seat in the front, symbolically reserved for Moses.
168 23:4a There are a variety of readings here in the Greek. Many manuscripts add the words "and oppressive to bear," but that is probably an interpolation from Luke 11:46.
169 23:4b The word "finger" is in the plural, but it is a collective, talking about the group’s acts as individuals. For example, when someone says to a group of people, "Turn your hearts to God," that does not mean that each person has more than one heart, but means rather, each of you all, turn your own heart, singular, to God.
Mt 23:11 ὁ δὲ μείζων ὑμῶν ἑσται ὑμῶν διάκονος.

13But the greatest among you shall be your servant.

Mt 23:12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

14And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

Mt 23:13 Οὖν δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὃτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὔδε τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

15Woe to you, Torah scholars and Pharisees, you hypocrites! For you close the kingdom of heaven in people's faces; you yourselves do not enter, and neither do you allow those who are entering to enter.¹⁷⁰

Mt 23:15 Οὖν ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὃτι περιάγατε τὴν θάλασσαν καὶ τὴν ἥξην ποίησατε ἕνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν ὕπον γενένης διπλότερον ὑμῶν.

16Woe 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 Οὖν ὑμῖν, ὄδηγοι τυφλοὶ οἱ λέγοντες, "Ὅς ἂν ὁμόση ἐν τῷ ναῷ, οὐδὲν ἐστιν· ὃς δὲ ἄν ὁμόση ἐν τῷ χρυσῷ τοῦ ναοῦ ὑφείλει.

17Woe to you, you blind guides, that say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.'

Mt 23:17 μωροὶ καὶ τυφλοὶ, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσὸν;

18Or that say, 'Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.'

Mt 23:19 τυφλοὶ, τί γὰρ μείζων, τὸ δώρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δώρον;

19O you blind fools! For which is greater— the gold, or the temple that makes the gold something holy?

Mt 23:18 καὶ, "Ὅς ἂν ὁμόση ἐν τῷ θυσιαστήριῳ, οὐδὲν ἐστιν· ὃς δὲ ἄν ὁμόση ἐν τῷ δώρῳ τῷ ἑπάνω αὐτοῦ ὑφείλει.

20Or you blind men! For which is greater— the gift, or the altar that makes the gift something holy?

Mt 23:20 ὁ οὖν ὁμόσας ἐν τῷ θυσιαστήριῳ ὁμοίει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἑπάνω αὐτοῦ·

21It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it.

Mt 23:21 καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμοίει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτῶν·

and when you swear by the temple, you are swearing by it AND by the One residing in it.¹⁷¹

¹⁷¹ Mt 23:14 Some manuscripts have before verse 13, this text: Οὖν δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὃτι κατέστητε τὰς οἰκίας τῶν χρων καὶ προφάσει μακρὰ προευχόμενοι. Διὰ τούτο λήψεσθε περισσότερον κρίμα. (Woe to you, Torah scholars and Pharisees, you hypocrites! For you eat up the houses of widows, and for a front, make lengthy prayers. Because of this, you will receive a greater condemnation.) Others have the above text, then what we now know of as verse 13. The shorter Greek textual reading is given an A rating of certainty by the United Bible Societies' editorial committee. And this is what they say in the textual commentary: "That ver. 14 is an interpolation derived from the parallel in Mk 12:40 or Lk 20:47 is clear (a) from its absence in the earliest and best authorities of the Alexandrian, the Western, and the Caesarean types of text, and (b) from the fact that the witnesses which include the passage have it in different places, either after ver. 13 (so the Textus Receptus) or before ver. 13."

¹⁷² Mt 23:21 txt κατοικοῦντι (linear participle) "by the One residing in it," Β Θ Φ ψ 1424 cop⁴⁰⁰ TR NA28 ᾿Α κατοικοῦνται (punctiliar participle) "by him who had dwelt in it," C D E K L W Z ᾿Γ Δ 0102 565 579 700 892 1241 Θ 444 RP. The New King James Version (linear participle) "by him who had dwelt in it," and then indicates in a footnote that they did not follow the majority text here. In the NKJV Greek - English Interlinear New Testament, Copyright 1994 by Thomas Nelson, Inc., the Word Studies textual notes say here: "The aorist participle of the Majority Text may suggest He no longer made the temple His special home." There is one reference book that says the verb in the TR reading is plural. There are in fact a couple examples of the same form being plural, in the Doric dialect, a contracted form of the present indicative. But since the article here is singular, the whole phrase is singular.
Mt 23:22 καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὑμνύει 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, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμον καὶ τὸ ἀνηθέν καὶ τὸ κύμινον, καὶ ἀφίητε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ έλεος καὶ τὴν πίστιν: ταῦτα [δὲ] ἐδει ποιῆσαι κάκεινα μὴ ἀφίνει.

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 δόγματι τυφλοί, οἳ διδύλιώτες τὸν κύνωπα 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, ὅτι καθαρίζετε τὸ ἐξωθέν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἐσώθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

25 Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup and dish, but the inside is full of grabbiness†72 and intemperance.†73

Mt 23:26 Φαρισαίες τυφλε, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτού 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, ὅτι παρομοίατε τάφους κεκονιμένους, οἴτινες ἐξώθησαν μὲν φαίνονται ὑπάρχοντες ἐσώθεν δὲ γέμουσιν ὀστῶν νεκρῶν καὶ πάσης ἀκάθαρσες.

27 Woe to you, Torah scholars and Pharisees, you hypocrites! For you are like whitewashed tombs, that sparkle beautifully on the outside, but inside are full of bones of the dead and all sorts of unclean things.

Mt 23:28 οὐτως καὶ ὑμεῖς ἐξώθησαν μὲν φαίνεσθη τῶν ἀνθρώπων δίκαιοι, ἐσώθεν δὲ ἐστε μεστοί ὑποκρίσεως καὶ ἀνόμιας.

28 So you also, outside you appear to people as righteous, but inside you are loaded up with hypocrisy and lawlessness.

Mt 23:29 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι σιωδομείτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ νημιμία τῶν δικαίων.

29 Woe to you, Torah scholars and Pharisees, you hypocrites! For you build the tombs of the prophets, and decorate the graves of the righteous.

Mt 23:30 καὶ λέγετε, Ἐν ἡμέθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμέθα αὐτῶν κοινωνοῦ ἐν τῷ αἵματι τῶν προφητῶν.

30 and you say, 'If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.'

Mt 23:31 ὥστε μαρτυρεῖτε ἐαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

31 By so saying, you are bearing witness against yourselves, that you are sons of the murderers of the prophets.

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†72 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.

†73 23:25b Inf ἀκρασίας N B D L Θ Φ Π τι f1-13 33 205 565 892 1010 1241 1243 1424 F1,F2,F3,F4,F5,F6,F7,F8 arm geo slav Origen45 Basil TR NA28 44 ἄδικοι C E F G Υ Ξ Ψ χ κ 28 157 579 597 700 1006 1071 1292 1342 1505 syrP Chrystostom RP 45 άκρασις ἄδικοι W syr P 44 ἄκρασις; ὁ Σ syrF1,F2,F3,F4,F5,F6,F7,F8 vel syrF1,F2,F3,F4,F5,F6,F7,F8 Clement Jerome 44 180 Quodvultdeus. The Greek word here, ἄκρασις - akrasia, means to have no or to exercise no power over one's self, in restraining the pursuit of pleasure, the pursuit of one's appetites. (The Majority text, which the KJV did not follow in this instance, reads ἄδικα here—"unrighteousness"—instead of ἄκρασις.) 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 ἄκρασις. 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 ἄκρασις, with excerpts of the classic philosophers, showing how they used the word.
Mt 23:32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.
32You fill indeed the measure of your forefathers.174
Mt 23:33 ὅφεις γεννήματα ἐχίδνων, πώς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;
33O you snakes, you spawn of vipers, how will you wiggle out of the sentence of Gehenna?
Mt 23:34 διὰ τούτου ἵδιον ἐποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματέας· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστίγωσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν
34Therefore behold, I am sending to you prophets, and wise men, and Torah scholars; some of them you will kill and crucify, and some of them you will flog in your synagogues and pursue from town to town.
Mt 23:35 ὥσποτε ἔλθῃ ἐφ’ ὑμᾶς πᾶν ἀίμα δίκαιον ἐκχυσθήκειν ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβέλ τοῦ δικαίου ἐως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὅταν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.
35so that on you will come all of the blood of the righteous ever spilled upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slaughtered between the sanctuary and the altar.
Mt 23:36 ἃμην λέγω ὑμῖν, ἥξει τοῦτο πάντα ἐπὶ τὴν γεεννήν ταύτην.
36Truly I tell you, this will all fall upon this generation.
Mt 23:37 ἠερουσαλήμ ἠερουσαλήμ, ἢ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποιάς ἡθέληα ἐπισυναγείν τὰ τέκνα σου, ὅτι τρόπον δρινος ἐπισυνάγει τὰ νοοσία αὐτῆς ὑπὸ τὰς πέτρας ταύτας, καὶ σὺ ἡθελήσατε.
37O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather together your children, as a hen gathers together her young under her wings, and you were not willing.
Mt 23:38 ἰδοὺ ἀφιέται ὑμῖν ὁ οἶκός ὑμῶν ἐρήμος.
38Now behold, your house will be left to you desolate.175
Mt 23:39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἠδητε ἀπ’ ἄρτι ἑως ὅ τι ἐπέπεσε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὑνόμαι κυρίου.
39For I tell you, from now on, me you will not see, until such time you say, 'Blessed is he who comes in the name of the Lord.”176

Chapter 24
Signs of the Times
Mt 24:1 Καὶ ἔξελθον ὁ ἦσσος ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσήλθον ὦ μαθηταὶ αὐτοῦ ἐπιδείξατε 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 ὁ δὲ ἀποκρίθης εἶπεν αὐτοῖς, ὦ βλέπετε ταῦτα πάντα; ἃμην λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὡδε λίθος ἐπὶ λίθον ὡς ὦ καταλυθήσεται.
2But in answer he said to them, "Do you see all these things?177 Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."

174 23:32 This is traditionally translated as an imperative: "Fill up then, the measure of your forefathers." But the imperative inflection of verbs was usually identical to the indicative. Therefore, it is possible that this could be an indicative, and be rendered, "You fill indeed the measure of your forefathers." This rendering would be in accord with Luke's parallel in Luke 11:48, which states that their forefathers did the killing, and they did the building. That is a filling or completion of the measure of their forefathers. This could be something like our expression, "You fill your father's shoes." My main reason for rendering this as an indicative is the διὰ δοῦτο - dia touto (for this reason) that Jesus begins verse 34 with. "You will pursue and kill my prophets just like your forefathers did." He is saying that they do indeed fill the shoes of their forefathers (and foremothers—Zegeb).
175 23:38 It was once thought that texts of Matthew included the word ἔρημος – ἐρέμος to harmonize with Luke 13:35, but now a new analysis of Papyrus 77 (late II century) for Matthew 23:38 has been made, which shows the absence of the word "desolate."
176 23:39 Psalm 118:26
Mt 24:3 Kathēmēnō de autōi épi toû 'Oroûs tōn 'Elaioûn prosoûlthōn autôtō oi mabhēti kai tî idiai légyontes. Eipē ἡμῖν pōte tauta ēstai, kai tî to sμμεθον tîs sîh parousiás kai svnteleías tōu aiównos.

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 kai apokritheis o 'Ierous ëipten autôtîs, blèpēte μή tîs ùmâs plânnísē'

4And in answer Jesus said to them, "See that no one misleads you.

Mt 24:5 pollôi gár elëúndontai épi tûn ónômâtî mou légyontes, 'Eγw éimi ὁ Χριστóς, kai pollôiûs plânnísōsûn.

5For many will come in my name, saying, 'I am the Christ,' and they will deceive many.

Mt 24:6 melîlêsste de akóuen polêmuos kai akóas polêmuon' órâte, μη threoûste' deî gár gênébâi, ἀλλ' òupô ësîn tî têlos.

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 ãgërûsthetai gár ëthnos épi ëthnos kai bâsileia épi bâsileîan, kai ësouâi ëmîoi kai seîmîoi kата tûposûs'.

7For nation will rise up against nation, and king against king, and there will be famines and earthquakes in various places.

Mt 24:8 pànta de tauta ārchi ðwînûn.

8But all these are just the beginning of birth pains.

Mt 24:9 tûte paraðâwouûsin ùmâs eis Òlîpsi̇n kai apoktenouûsin ùmâs, kai ësouâi miouûmenoi ùpô pàntwos tûn Òlînon diâ tî ònomâ mou.

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 kai tûte skandálîsiôsthôsan pollôi kai allîlîous paraðâwouûsin kai miôshôsûsin allîlîous'.

10And then many will be scandalized, and others will betray and hate each other;

Mt 24:11 kai pollôiûs phêuvophrôsthetai ãgërûsthonta kai plânnísûsin pollôiûs'.

11and many false prophets shall arise, and lead many astray.

Mt 24:12 kai diâ tî plêthunûnhai tîn ònomiân phugûsthetai ò ágâpê tûn pollôn.

12And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 ò de ûpomêînas eis têlos òutôs swthôsêta.

13But the person who remains to the end, that one will be saved.

Mt 24:14 kai krhoûsthetai toûto tê eivaygêlîn tîs bâsileias ên Òlê tî oïkoumêni eîs mukrîrion páson toûs Òlên, kai tûte ëjêi tî têlos.

14And this gospel of the kingdom will be preached in the whole inhabited earth, for a witness to all nations, and then the end will come.

Mt 24:15 'Otan oûn ëjêi tê βîlûmûma tîs ërhmîwoswos tê oîrîn diâ Dâniêl tî pôrôfîtôn ëstôs ên tôpô Ògîw, o ἀναγινώσκων pòséthw,

15When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)

Mt 24:16 tûte oî ën tê 'Ioudaia ñeuûntwos ën tî òrî, 179

16then those in Judea should flee to the mountains,

178 24:2 This at first looks like it is saying, "Do not look at all these things." But BDF §427(2) says, "Both òw and μή are still used in questions as in classical." BDF §440 further explains, "Òw is employed to suggest an affirmative answer, μή (μήτι) a negative reply; in the latter, μή with the indicative is an external indication that it is a question, since independent μή can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word òw 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.

179 24:13 or perhaps, "rescued."

Mt 24:17 ὁ ἐπὶ τοῦ δῶματος μὴ καταβάτω ἀραὶ τὰ ἐκ τῆς οἰκίας αὐτοῦ,
17 the one on the rooftop should not come down to take things from his house,
Mt 24:18 καὶ ὁ ἐν τῷ ἄγρῳ μὴ ἐπιστρεφάτω ὅπισώ ἀραὶ τὸ ἴματιον αὐτοῦ.
18 and the person in the field should not turn back to take his coat.
Mt 24:19 οὐκὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζοῦσαι ἐν ἐκείναις ταῖς ἡμέραις.
19 And alas for those who are pregnant, and the ones giving milk during those days!
Mt 24:20 προσεύχεσθε δὲ ἵνα μὴ γένηται ἢ φυγῇ ὑμῶν χειμῶνος μηδὲ σαββάτως;
20 And pray that your flight not happen during winter or on a sabbath.
Mt 24:21 ἐσται γὰρ τότε θλίψις μεγάλη ὅπως ὑγός τοῦ νῦν ὁδὸς ὑμῶν μὴ γένηται.
21 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.\textsuperscript{180}
Mt 24:22 καὶ εἰ μὴ ἐκολοθωθηκαν οἱ ἡμέραι ἐκεῖναι, οὐκ ἐν ἐσώθῃ πάσα σάρξ; διὰ δὲ τοὺς ἐκλεκτοὺς κολοθωθηκαν αἱ ἡμέραι ἐκεῖναι.
22 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.\textsuperscript{181}
Mt 24:23 τότε ἔσται ὑμῖν εἰπή, Ἠδον ὁ Χριστός, ἢ, Ἡμᾶς, μὴ πιστεύσητε·
23 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 ἔσται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δύσοιον σημεία μεγάλα καὶ τέρατα ὡστε πλανήσαι, εἰ δυνάτων, καὶ τοὺς ἐκλεκτοὺς·
24 For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect.
Mt 24:25 Ἰδοὺ προείρηκα ὑμῖν.
25 See, I have told you ahead of time.
Mt 24:26 ἐσται γὰρ ἤτοι ὑμῖν ὑμῖν, Ἠδον ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἔξελθητε Ἠδον ἐν τοῖς ταμείοις, μὴ πιστεύσητε·
26 If therefore they say to you, 'Behold, he is in the desert,' do not go out. Or, 'Behold, he is in a private room,' do not believe it.
Mt 24:27 ὅσπερ γὰρ ἡ ἀστραπὴ ἔξερχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἐως ὑπόσων, οὕτως ἔσται ἡ παρούσια τοῦ οὐροῦ τοῦ ἀνθρώπου.
27 For just as lightning comes out of the east and shines as far as the west, so shall the appearing of the Son of Man be.\textsuperscript{182}
Mt 24:28 ὅπου ἔσται ἡ πτώμα, ἐκεῖ συναντήσουν αἰ τοῖοι.
28 Wherever the carcass is, there the vultures\textsuperscript{183} will be gathered.\textsuperscript{184}

\textsuperscript{180} 24:21 Daniel 12:1; Joel 2:2
\textsuperscript{181} 24:22 This word in the Greek for "made short" is κολοβώω - kolobóō. 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.
\textsuperscript{182} 24:27 Or, so shall be the coming of the Son of Man. Both 'appearing' and 'coming' are true and appropriate, and included in the meaning of the Greek word παρουσία - parousía here. When someone comes to you, they also "show." Coming is also an appearing, in English.
\textsuperscript{183} 24:28a Greek: ὁ ἀετός – ho aetós, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ho aetós is ἱέραξ – hiérax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetós is eating carrion). Yet generally speaking, where ho aetós is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some
Mt 24:29 Ἐνδέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἑκείνων, ὁ ἡλίος σκοτισθήσεται, καὶ ἡ σελήνη ὡς δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἄστερες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθῆσον.

29 And immediately after the tribulation of those days, the sun will be darkened and the moon will not give its glow, and the stars will fall from heaven, and the forces of the heavens will be shaken.¹⁸⁵

Mt 24:30 καὶ τότε φανησάτω τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κοψοῦνται πάσαι οἱ φυλαί τῆς γῆς καὶ δύσησιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετά δυνάμεως καὶ δόξης πολλῆς.

30 And then the sign of the Son of Man will appear in the sky, and at that time, all the tribes of the land will mourn,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 ἄγγελους αὐτοῦ μετὰ σαλπίγγους μεγάλης, καὶ ἐπισυνάξομαι τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ᾽ ἀκρῶν οὐρανῶν ἐως ἀκρῶν αὐτῶν.

31 And he will send his angels with a loud trumpet, and they will gather his elect from the four winds, from one end of sky to the other.

Mt 24:32 Ἄπτο δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἦδη ὁ κλάδος αὐτῆς γενήθη ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος.

32 Now learn this parable from the fig tree:¹⁸⁸ when its branch becomes tender and it puts forth leaves, you know that summer is near.

Mt 24:33 οὖσας καὶ ὑμέις, ὅταν ἴδητε ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἐστίν ἐπὶ τύρας.

33 In the same way you also, when you see all these things, you know that the time is near, right at the door.

Mt 24:34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὐτῆς ἐως ἂν πάντα ταῦτα γένηται.

34 Truly I tell you: this age will by no means pass away until all these things have taken place.

Mt 24:35 οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθουσιν.

35 Sky and earth will pass away, but my words will certainly not pass away.

The Day and Hour Unknown

Mt 24:36 Περὶ δὲ τῆς ἡμέρας ἑκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

36 But as for that day and hour, no one knows it except the Father alone; not even the angels of heaven, not even the Son.¹⁸⁹

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¹⁸⁵ Hebrew: "where the carcass is."
¹⁸⁶ Luke in 21:29 adds the phrase, "indeed all the trees," perhaps because the Holy Spirit knew that people would someday misinterpret this verse, from the error of limiting its meaning to only the fig tree. There is no significance to which tree Jesus picked for his parable, only the idea of the fresh green leaves in general being a sign of the times.
¹⁸⁷ 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.

¹⁸⁸ Hebrew: "the LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς..." And the land [of Israel] will mourn tribe by tribe..."
¹⁸⁹ Hebrew: "in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλάς..." And the land [of Israel] will mourn tribe by tribe..." Hebrew:
http://www.mechon-mamre.org/c/c1/c1212.htm
http://www.mechon-mamre.org/p/p/p3407.htm

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Mt 24:37 For just like the days of Noah, that is how the coming of the Son of Man will be.

Mt 24:38 And 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 and they did not know it right up until the flood came and carried them away, that is how it will be with the coming of the Son of Man.

Mt 24:40 At that time, two men will be in the field; one will be taken and the other left.

Mt 24:41 Two women will be grinding at the mill; one will be taken and the other left.

Mt 24:42 Be watchful therefore, because you do not know at what hour your Lord is coming.

Mt 24:43 But this you know: that if the home owner had known at what watch of the night the thief was coming, he would have watched and not allowed his house to be broken into.

Mt 24:44 Diē tōtō kai ὑμεῖς γίνεσθε ἐτοιμοὶ, ὅτι ἂν δοκεῖτε ὦρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Mt 24:45 Happy is that servant whom his master has placed over his domestic servants, to be giving out rations in due time.

Mt 24:46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσεις οὕτως ποιοῦντα·

Mt 24:47 Truly I tell you, he will place him over all his possessions.

Mt 24:48 Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος,

Mt 24:49 and his fellow servants he begins to slap around, but eats and drinks with the drunkards,

Mt 24:50 ἦξεν ὁ κύριος τοῦ δοῦλου ἐκείνου ἐν ἡμέρᾳ ἢ ὅπερ οὐ προσδοκᾷ καὶ ἐν ὠρᾷ ὃν γινόμεθα,

Mt 24:51 and will cut him in two, and appoint him his inheritance with the hypocrites. There, there will be weeping and gnashing of teeth.

190 24:45 Gnomic aorist
Chapter 25

The Parable of the Ten Virgins

Mt 25:1 Τότε ὄμωσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αὕτινες λαμβούσαι τὰς λαμπάδας ἑαυτῶν ἐξήλθον εἰς ὑπάντησιν τοῦ νυμφίου.

1"At that time, the kingdom of heaven will be like ten virgins who after grabbing their torches, went out for the meeting up with the bridegroom.\textsuperscript{191}

Mt 25:2 ἤδη τέκνα ἔμαθαν ὅτι οἱ παρθένοι καὶ πέντε φρόνιμοι.

2Now five of them were foolish, and five of them were wise.

Mt 25:3 οἱ γὰρ μωραὶ λαμβούσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ’ ἑαυτῶν ἑαυτῶν·

3For the foolish ones when they brought their torches, had not brought some oil along with them.\textsuperscript{192}

Mt 25:4 οἱ δὲ φρόνιμοι ἔλαβον ἑαυτῶν ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπαδῶν ἑαυτῶν.

4The wise, however, brought along with their torches, some oil in a container.

Mt 25:5 ἵνα τού νυμφίου ἐνώπισαν πᾶσαι καὶ ἐκδύσαν.

5Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep.

Mt 25:6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν, ἵδοι ὁ νυμφίος, ἐξερχεθείς εἰς ἑπιστροφήν αὐτοῦ.

6And in the middle of the night, there came a loud cry, 'Look, the bridegroom! Come out to join him.'

Mt 25:7 τότε ἤγερθησαν πᾶσαι ἵνα παρθένοι ἐκεῖνα καὶ ἐκόψησαν τὰς λαμπάδας ἑαυτῶν.

7Then at that time, all those virgins woke up, and trimmed their torches.\textsuperscript{193}

Mt 25:8 οἱ δὲ μωραὶ ταῖς φρόνιμοις εἰπαν, Δότε ἥμιν ἐκ τοῦ ἑαυτῶν ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυται.

8And the foolish ones said to the wise ones, 'Give us some of your oil, because our torches are going out.'

Mt 25:9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαν, Μῆπος οὐκ ἄρκεσθε ἡμῖν καὶ ὑμῖν πορεύεσθε μᾶλλον πρὸς τοὺς πωλῶντας καὶ ἀγοράσατε ἑαυταῖς.

9But the wise ones answered saying, 'There may not be enough for both us and you. Go to the vendors and buy more for yourselves.'

Mt 25:10 ἀπερχομένων δὲ αὐτῶν ἀγοράσατε ἠλθεν ὁ νυμφίος, καὶ αἱ ἔτοιμοι εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

10And while they were gone away to buy some, the bridegroom came, and the ones who were ready went in with him to the wedding, and then the door was locked.

Mt 25:11 ἦστεν δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαν, Κύριε κύριε, ἀνοίξον ἡμῖν.

11And later on, the other virgins also arrive, and they are saying, 'Sir! Sir! Open the door for us.'

\textsuperscript{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 party after he has gone to the bride’s father’s house and gotten his bride. The official ceremony had already started with the groom and his companions’ procession to the bride’s father’s house. And now, the bridesmaids go out and join the procession to the groom’s house. Professional musicians were hired for this procession, and there was much dancing and music. The torches were necessary if darkness had fallen, or in case darkness might fall during the procession and ceremony. It would be prudent to take them along with extra oil, since the torches burned up the oil rapidly. In this parable, the virgins are at the point where they are waiting for the bridegroom and his party to come with the bride, meet up with them, and then go to the groom’s house. And the groom takes a long time to come.

\textsuperscript{192}Mt 25:3 The plural genitive form of ἑαυτῶν - 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.

\textsuperscript{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 κοπέω - kosmew, which in this passage seems to mean not only trimming, but generally setting in order, including checking the oil level and replenishing or topping it off. No doubt, the torches did need more oil, since this was already the middle of the night, and it is doubtful the virgins would be sleeping in the darkness without their torches burning.
Mt 25:12 ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμήν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

12"But in response, he said, 'Truly I tell you, I do not know you.'

Mt 25:13 Γὰρ προσῆλθε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

13You all should keep watch therefore; because you do not know the day or the hour."

The Parable of the Talants

Mt 25:14 Ὅπερ γὰρ ἀνθρώπος ἀποδήμων ἐκάλεσεν τοὺς ἵδιους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

14For it is like a man going away on a journey. He summoned his own servants, and handed them possessions over to them.

Mt 25:15 καὶ ὃς μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἕν, ἐκάστῳ κατὰ τὴν ἴδιαν δύναμιν, καὶ ἀπέδαμησεν. εὐθέως,

15And to one he gave five talants,194 and to another two talants, and to another, one talant, each according to his own ability, and then he went abroad. Immediately,

Mt 25:16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠγάφασεν ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

16the one who received the five talants went out and worked with them and gained195 five more.

Mt 25:17 ὃς δὲ τοὺς δύο ἐκέρδησεν ἄλλα δύο.

17Similarly, the one with the two, gained another two.

Mt 25:18 ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὄρφης ἐγὼ καὶ ἐκρύψαν τὸν ἀργύριόν τοῦ κυρίου αὐτοῦ.

18But the one who had received the one talant went out and dug a hole in the ground, and he hid his master's silver.

Mt 25:19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἑκείνων καὶ συναίρει λόγον μετ' αὐτῶν.

19And after a long time, the lord of those servants returns, and he is settling accounts with them.

Mt 25:20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσῆνεκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντα μοι παρέδωκας· ἰδὲ ἄλλα πέντε τάλαντα ἐκέρδησα.

20And when the one who had received the five talants came forward, he presented another five talants to him,196 saying, 'Lord, you entrusted197 to me five talants. Look, I have gained another five talants.'

Mt 25:21 ἔρη αὐτῷ ὁ κύριος αὐτοῦ, Ἐδ, δοῦλε ἀγαθεὶ καὶ πιστε, ἐπὶ ὅλη ἡ πιστικ, ἐπὶ πολὺς σε καταστήσω εἰσέλθη εἰς τὴν χαράν τοῦ κυρίου σου.

21His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:22 προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα ἐπείπ, Κύριε, δύο τάλαντα μοι παρέδωκας· ἰδὲ ἄλλα δύο τάλαντα ἐκέρδησα.

22And when the one who had received the two talants came forward, he said, 'Lord, you entrusted me to two talants. Look, I have gained another two talants.'

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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 ἐκέρδησεν

196 Mt 25:20 τὰ πέντε τάλαντα λαβὼν προσῆνεκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντα μοι παρέδωκας· ἰδὲ ἄλλα πέντε τάλαντα ἐκέρδησα.

200 The Greek word I translated "entrusted" here, is παραδίδωμι - paradidomi, the same word as in 25:14, where I translated it "handed over."
Mt 25:23 ἐφη αὕτη ὁ κύριος αὐτοῦ, Ἐδ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὁλίγα ἢς πιστὸς, ἐπὶ πολλῶν σε καταστήσω εἰσελθείς εἰς τὴν χαρὰν τοῦ κυρίου σου.

23His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:24 προσέλθων δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, ἐβεβίζων ὅπου σὺκ ἐπεισάς καὶ συνάγων θέου συ διεσκόρπισας;

24But then when the one who had received198 the one talant came forward, he said, 'Lord, I knew you, that you are a hard man, who reaps where he has not sown, and gathers what he has not winnowed.199

Mt 25:25 καὶ φοβήθησεν ἀπελθὼν ἐκρυφά τὸ τάλαντόν σου ἐν τῇ γῇ ἵδε ἐχεις τὸ σὸν.

25And because I was afraid, I hid your talant in the ground. See here, you still have what is yours.'

Mt 25:26 ἀποκρίθησεν δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρῇ δοῦλε καὶ ὄνηρῃ, ἥδεις ὅτι θερίζω ὅπου σὺκ ἐπεισάς καὶ συνάγων θέου συ διεσκόρπισας;

26But in response, his master said to him, 'You wicked and idle servant! You knew that I reap where I have not sown and gather what I have not winnowed?

Mt 25:27 ἔδεί σε ὅν ταλαντά τὰ ἀργύρια μοι τοὺς τραπεζίτας, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἃν τὸ ἐμὸν σὸν τόκω.

27Then you should have deposited my silver with the bankers,200 and when I returned I would recover what is mine with interest.

Mt 25:28 ἀράτε σον ἀπ’ αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἐχοντι τὰ δέκα τάλαντα·

28Now then, take the talant away from him, and give it to the one who has the ten talants.

Mt 25:29 τὸ γὰρ ἔχοντι παντὶ δοθῆσαι καὶ περισσευθῆσαι· τοῦ δὲ μὴ ἐχοντος καὶ ὃ ἐχει ἀρθῆσαι ἀπ’ αὐτοῦ.

29For to everyone who has, more will be given, and he will have himself an abundance. But the person who does not have, even such that he has will be taken away from him.

Mt 25:30 καὶ τὸν ἀχρεοῦν δουλὸν ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεί ἐσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδοντων.

30And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth."
Mt 25:35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατε με, ξένος ἦμην καὶ συνηγάγετέ με,

35For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink. I was traveling through, and you invited me in.

Mt 25:36 γυμνὸς καὶ περιεβάλετέ με, ἰηθένησα καὶ ἐπεσκέφασθέ με, ἐν φυλακῇ ἦμην καὶ ἠθάνατε πρὸς με.

36Naked, and you put clothes on me. Sick, and you came to look over me. I was in prison, and you came to visit with me,'

Mt 25:37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἰδομεν πεινώντα καὶ ἐθρέφαμεν, 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 εἰδομεν ἐξόν καὶ συνηγάγομεν, ἢ γυμνὸν 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 εἰδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἠθάνατο πρὸς σε;

39And when did we see you sick or in prison and come to visit with you?’

Mt 25:40 καὶ ἀποκριθείσης ὁ βασιλεὺς ἐρεὶ αὐτοῖς, ἢμιν λέγω ὑμῖν, ἐφ’ ὅσον ἐποιήσατε ἐν τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἔμοι ἐποιήσατε.

40And in answer, the king will say, 'Truly I say to you, as many times as 201 you have done those things to the least of these of my brethren, you have done them to me.'

Mt 25:41 Τότε ἐρεί καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ’ ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἤτοιμασμένον 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 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ 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.

Mt 25:43 ξένος ἦμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετε με, ἀσθενής καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέφασθε με.

43I was traveling through, and you did not invite me in. Naked, and you did not put clothes on me. Sick, or in prison, and you did not come and look over me.'

Mt 25:44 τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἰδομεν πεινώντα ἢ διψώντα ἢ ἐξόν ἢ γυμνόν ἢ ἀσθενήν ἢ ἐν φυλακῇ καὶ οὐ δικοφόρας σαυτοῦ;

44Then those also will answer, saying, 'Lord, when did we see you hungry or thirsty or traveling through or naked or sick or in prison and not minister to you?’

Mt 25:45 τότε ἀποκριθήσεται αὐτοῖς λέγων, ἢμιν λέγω ὑμῖν, ἐφ’ ὅσον οὐκ ἐποιήσατε ἐν τούτων τῶν ἐλαχίστων, οὐδὲ ἔμοι ἐποίησατε.

45Then he will answer them saying, 'Truly I say to you, as many times as you did not do those things to one of the least of these, you did not do them to me.'

Mt 25:46 καὶ ἀπελεύσονται οὐδεὶς εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

46And those he will send off into everlasting punishment, but the righteous into everlasting life.'

201 25:40 The Greek formula here, ἐφ’ ὅσον ἐποιήσατε is rather hard to render. The most common lexical glosses of the words are as follows; ἐπί = (upon); ἕως... = (as much or as often); and ἐποιήσατε = (you have done). Bauer says that the preposition ἐπί is sometimes used with indications of number and measure, and as an example, ἐπί τρίς" 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 ἐπί ἕως means to the degree that, in so far as. The only other time that this is used in the New Testament is in Romans 11:13. I notice that the rendering "Whatever you have done to these...you have done to me" is popular lately. The traditional rendering "Inasmuch as you have done it to them..." could imply a causative agency- because you have done it to them, you have done it to me.
Chapter 26
The Plot Against Jesus
Mt 26:1 καὶ ἔγενοτε ὥσπερ ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, ἐπεν τοῖς μαθηταῖς αὐτοῦ.

1And it came about that when Jesus had finished all these discourses, he said to his disciples,

Mt 26:2 Οἴδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἄνθρωπου παραδίδοται εἰς τὸ σταυρωθῆναι.

2"As you know, two days from now the Passover takes place, and the Son of Man will be handed over to be crucified."

Mt 26:3 Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλήν τοῦ ἀρχιερέως τοῦ λεγομένου Καίαφα,

3Then the chief priests gathered together, along with the elders of the people, in the courtyard of the high priest, whose name was Kaiapha;

Mt 26:4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλω κρατήσωσιν καὶ ἀποκτείνωσιν

4and they came to the decision that they would capture Jesus by trickery and kill him.

Mt 26:5 ἔλεγον δὲ, Μή ἐν τῇ ἐορτῇ, ἵνα μὴ δόρυφος γένηται ἐν τῷ λαῷ.

5"But," they were saying, "not in the festival, or there might be an uproar among the people."

Jesus Anointed at Bethany
Mt 26:6 Τῷ δὲ Ἰησοῦ 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 προσῆλθεν αὐτῷ γυνὴ ἤχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεσεν 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 ἤδοντες δὲ οἱ μαθηταὶ ἤγανάκτησαν λέγοντες, Εἰς τί ἡ ἄπωλεια αὐτή;

8And when the disciples saw this they were indignant, saying, "This is such waste, for what?

Mt 26:9 ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.

9Because this could have been sold for a lot of money, to be given to the poor."

Mt 26:10 γυνὸς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἠράσατο εἰς ἐμὲ;

10But aware of this, Jesus said to them, "Why are you causing trouble for this woman? For she has performed a good work in me.

Mt 26:11 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ’ ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε’

11For the poor you always have with you, but me you do not always have.

Mt 26:12 βαλοῦσα γὰρ αὐτή τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἑνταφιάσαι με ἐποίησεν.

12For she did the pouring of this myrrh on my body to prepare me for burial.

Mt 26:13 ἀμὴν λέγω ὑμῖν, ὅπου ἔαν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὀλῷ τῶ κόσμῳ, λαληθήσεται καὶ ἐποίησεν αὐτῇ εἰς μνημόσυνον αὐτῆς.

13Truly I tell you, wherever in the whole world this good news is preached, what this woman has done will also be spoken, in honorable remembrance of her."

Mt 26:14 Τότε πορευθεὶς εἰς τὸν 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 κάγω ὑμῖν παραδόσω αὐτὸν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

15and he said, "What will you give me to betray him to you?" And they placed out for him thirty pieces of silver.202

202 26:15 Bauer says under ἀργύριον 2.(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.
Mt 26:16 καὶ ἀπὸ τότε ἤλειπε εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

16 And from then on, he was looking for a suitable time to betray him.

The Passover Supper

Mt 26:17 Τῇ δὲ πρώτῃ τῶν ἁζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες. Ποῦ θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα;

17 And on the first day of Unleavened Bread, the disciples came to Jesus, saying, "Where do you want us getting the Passover meal ready for you to eat?"

Mt 26:18 ὃ δὲ εἶπεν, ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἰπάτε αὐτῷ, ὃ διδάσκαλος λέγει, ὁ καιρὸς μου ἐγγὺς ἔστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

18 And he said, "Go into the city to a certain person and say to him, 'The Teacher says, "My time is near. I am doing Passover with you, along with my disciples.""

Mt 26:19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξαν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτύλισαν τὸ πάσχα.

19 And those disciples did as Jesus told them, and prepared the Passover.

Mt 26:20 Ὁ φίλος δὲ γενομένης ἀνέκειτο μετά τῶν δώδεκα.

20 And as evening was coming on, he was reclining with the Twelve.

Mt 26:21 καὶ ἐσθίοντων αὐτῶν εἶπεν, ἀμὴν λέγω ὑμῖν ὅτι εἰς ἑκάστος ἐρισσάν αὐτῶν ἡ ἡμέρα ἡ ἡμέρα σαρώσει.

21 And while he was eating with them he said, "Truly I say to you, one of you will betray me."

Mt 26:22 καὶ λυποῦμενοι σφόδρα ἤξεσαν λέγειν αὐτῷ εἰς ἡκάστος, Μήτι ἐγὼ εἰμί, κύριε;

22 And deeply saddened, they began every single one to say to him, "It's not me, is it, Lord?"

Mt 26:23 δὲ ἀποκριθεὶς εἶπεν, ὁ ἐμβάφας μετ' ἐμοῦ τὴν χείρα ἐν τῷ τρυπλίῳ σου τε ἐπαρισσέτος.

23 And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me.

Mt 26:24 δὲ μὲν ὑμὸς τὸν ἀνθρώπον ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐκ ἐν δὲ τῷ ἀνθρώπῳ ἔκειν ἐν δὲ οὐ τὸν ἀνθρώπον παραδίδοιταν καλὸν ἂν ἂν εἰ ὅρκη ἐγεννήθη ὁ ἀνθρώπος ἔκειν.

24 The Son of Man is going just indeed like it is written about him, but nevertheless whee 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 Ἰσώδας ὁ παραδίδους αὐτῶν εἶπεν, Μήτι ἐγὼ εἰμί, ἡ ἁμαρτία; λέγει αὐτῷ, Σὺ ἔφας.

25 And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?"

Mt 26:26 Ἐσθίοντον δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ ἑυλογήσας ἐκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν, ἐλάβετε φάγετε, τοῦτο ἐστίν τὸ σῶμά μου.

26 And as they ate, Jesus took bread, and when he had given thanks, he broke it, and gave it to the disciples, and said, "Take and eat. This is my body."

Mt 26:27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἐδώκεν αὐτοῖς λέγων, Πίετε ἐκ αὐτοῦ πάντες,

27 And when he had taken the cup and given thanks, he gave it to them, saying, "Drink from it everyone.

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.

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Mt 26:28 to the gar éstín to aìmá mou tís diathēkís to peri polllón ekkhunómenon eis áforesin ámartywōn.

28 For this is my blood of the covenant, 29 being shed on behalf of many for the forgiveness of sins.

Mt 26:29 légo de úmín, ou mi píw ap' ártoo tou tou genvímatos tís ámpéloou éwos tís ëméras ékeíneis kathán auto píw meì `ómoun kaínon en tì basileia tou patróo mou.

29 And I say to you, I will certainly not drink from this fruit of the vine from now on, until that day when I drink it with you new in the kingdom of my Father.

Mt 26:30 Kai úmíngastes evéllhson ein to òros touv `Elaíwv.

30 And when they had sung a hymn, they went out toward the Mount of Olives.

Mt 26:31 Tòste légei anbtoís ò `Iσoús, Pántves úmies skandaliothísebo en ëmio en tì vukti tautē, gérraptap gár, Patázw tòv poiwména, kai diaskorpiothíssontai tò pòrbata tís poimínhís'

31 Then Jesus is saying to them, "You will all be scandalized because of me this very night, for it is written: "I will strike down the shepherd, and the sheep of the flock will be scattered,"

Mt 26:32 meta de to ègerthínavi me prosaxw úmías eis tìn Galiláían.

32 But after I am resurrected, I will go ahead of you into Galilee."

Mt 26:33 áporkiðeis de ò Píteros épën autw, Ei pánttes skandalióthísontai en soi, égwoudépote skandalióthísomai.

33 But in response Peter said to him, "Though everyone else will be scandalized because of you, I will never be scandalized."

Mt 26:34 ëfhi autw ò `Iσoús, Æmhn légo sòi ìti en tautē tì vukti ìan ìlektróta fównhia tríís ìápavnhsai me.

34 Jesus said to him, "Truly I tell you, This very night before the rooster crows, you will disown me three times."

Mt 26:35 légei autw ò Píteros, Kàw déh me sùn soi ápovnaín, ou mi σe ìápavnhsomai, ðıìmioùs kai pánttes ois mabhentai éván.

35 Peter says to him, "Even if I have to die with you, I will never disown you." And all the other disciples said the same.

Gethsemane

Mt 26:36 Tòste érxetai me` autów ò `Iσoús eis ëkwríon leghómenon Geðsímmav, kai légei tois máthetais, Káthisate autw éwos ìan ìpelhwn ñkei prosëuxhómai.

36 Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, "Sit here during such time I am gone over there to pray."

Mt 26:37 kai parałabówn ton Píteron kai toûs dúo uiviùs Zebedaíou ëhrató lypésthai kai ìdhmonein.

37 And he took Peter along, and the two sons of Zebedee, and he began to be sorrowful and deeply depressed.

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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 txt diathēkis (covenant) Ï¹²²²²²²²²² B L Z coptae bo Mt 26·2 added by TR TP. The Textus Receptus reading is probably a harmonization with Luke 22:20, as there is no apparent reason why kainêtis, "new," might have been deleted, either accidentally or deliberately.

206 Mt 26:29 Isaiah 53:11

207 Mt 26:32 Zechariah 13:7
Mt 26:38 τότε λέγει αὐτοῖς, Περιλυπόστε ἐστίν ἡ ψυχή μου ἐως θανάτου μείνατε ὧδε καὶ γρηγορείτε μετ᾽ ἐμοῦ.

38Then he says to them, "My soul is too sad, to the point of death.\textsuperscript{208} Remain here and stay awake with me."

Mt 26:39 καὶ προσελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστίν, παρελθάτω ἀπ᾽ ἐμοῦ τὸ ποτήριον τοῦτο· πλήν ὡς ἐγώ θέλω ἀλλ᾽ ὡς σύ.

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 εὑρίσκει αὐτούς καθεδόντας, καὶ λέγει τῷ Πέτρῳ, ὦτς οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσας μετ᾽ ἐμοῦ;

40And he returns to the disciples, and finds them sleeping. And he says to Peter, "This is how you guys are,\textsuperscript{209} lacking the self-control to stay awake with me one hour?"

Mt 26:41 γρηγορείτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σάρξ ἀδενής.

41Stay awake and pray, that\textsuperscript{210} you not go into temptation. The spirit indeed is willing, but the flesh is weak."

Mt 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσημόζατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθέναι ἕν μὴ αὐτὸ πίω, γεννήθητο 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 εὐρέν αὐτούς καθεδόντας, ᾧ τὸ 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 ἀφεὶς αὐτούς πάλιν ἀπελθὼν προσημόζατο ἕκ τρίτον τὸν αὐτὸν 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, Καθεῦδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ ἤγγικεν ἡ ὥρα καὶ οὐκ ἤδη τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας 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."

Mt 26:46 ἐγείρεσθε, ἤγωμεν· ἰδοὺ ἤγγικεν ὁ παραδίδος με.

46Get up, let’s go. Look, the one betraying me is approaching;"

Jesus Arrested

Mt 26:47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἰς τῶν δώδεκα ἢλθεν καὶ μετ᾽ αὐτοῦ ὀχλὸς πολὺς μετὰ μαχαίρων καὶ ἔδειλον ἀπὸ τῶν ἀρχιερεύων 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 αὐτῶν ἔδωκεν αὐτοῖς σημείων λέγων, "Ὅ ν ἄν φηλήσω αὐτὸς ἐστίν· κρατήσατε αὐτὸν.

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 εὑθέως προσελθὼν τῷ Ἰησοῦ ἐπέκει, Χαίρε, ῥαββί· καὶ κατεφίλησαν αὐτὸν.

49And he came straight up to Jesus and said, "Good morning, Rabbi."\textsuperscript{211} Then he kissed him.

\textsuperscript{208} 26:38 ἐως θανάτου; heōs indicating the upper limit of possibility. In other words, he could not be more sad, because if he was any sadder, he would die.

\textsuperscript{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.

\textsuperscript{210} 26:41 The Greek is ambiguous as to whether it means that the activity of praying would prevent them from going into temptation, or that their prayer request should be that they not go into temptation. Both could in fact be true simultaneously.
Mt 26:50 ὃ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἑταῖρε, ἔφ᾽ ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκφάτισαν αὐτὸν.

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 ἵδοι εἰς τῶν μετὰ Ἰησοῦ ἐκπέμπαν τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερεῖος ἀφέτειλεν αὐτοῦ τὸ ὄρος.

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 καὶ ὁ Ἰησοῦς, Ἀπόστρεψαν τὴν μάχαιραν του· εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολύονται.

52Jesus then says to him, "Return your sword to its place. For all who take up the sword will perish by the sword.

Mt 26:53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστῆσαι μοι ἄρτη πλείω δώδεκα λεγιώνας ἁγγέλους;

53Or do you think I am not able to call on my Father, and he make available to me right now twelve legions of angels?

Mt 26:54 πῶς οὖν πληρωθῶσιν αἰ γραφαὶ ἃ τοῦτος δέι γενέσθαι;

54But then how would the scriptures be fulfilled which indicate that all this needs to happen?"

Mt 26:55 Ἔν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ἵπποις, Ὅς ἐπὶ ἡμᾶς ἐξήλθεν μετὰ μαχαιρών καὶ ξύλων συλλαβεῖν με; καθ’ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμενη διδάσκων καὶ οὕς ἐκφατισάτε 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 τοῦτο δὲ ὃν γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε ὁ μαθητής πάντες ἀφέντες αὐτὸν ἔφυγον.

56But, this has all come about so the writings of the prophets would be fulfilled." Then the disciples all abandoned him and fled.

Before the Sanhedrin

Mt 26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπῆγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι 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 ἤκουσεν αὐτὸ ἀπὸ μακρόθεν ἐως τῆς αὐλῆς τοῦ ἀρχιερείου, καὶ εἰσελθὼν ἐξω ἐκάθισεν μετὰ τῶν υπηρετῶν ἵδιν τὸ τέλος.

58Now Peter had been following from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome.

Mt 26:59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἔχθεσαν θεοδοματύριζαν κατὰ τὸ Ἰησοῦ ὅπως αὐτὸν βαθαίωσον,

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 οὖς εῦρον πολλάν προσελθόντων θεοδοματύρων. ὦστερον 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, Ὅθες ἐφ᾽ ὃντος καταλύσας τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.

61and said, "This man said, 'I am able to destroy the temple of God, and in three days to build it again.'"

211 26:49 The Greek word used as greeting here means literally something like "Joy" or "Rejoice." But insert any cheerful greeting here used in your culture or language.
Mt 26:62 and 

62 And the high priest rose and said to him, "Aren't you answering anything? What about this they are testifying against you?"

Mt 26:63 and he said, "I know not what you are saying." And he was denying it, with an oath: "I do not know the man."

Mt 26:64 But Jesus was keeping silent. And the high priest said to him, "I adjure you by the living God that you declare under oath whether you are the Messiah, the Son of God."

Mt 26:65 and he said, "I know not what you are saying." And he was denying it, with an oath: "I do not know the man."

Then he spit on his face and pummeled him; they slapped him

Mt 26:68 and he said, "I know not what you are saying." And he was denying it, with an oath: "I do not know the man."

Peter Disowns Jesus

Mt 26:69 O you 

69 And Peter was sitting outside in the courtyard, and one maidservant approached him, saying, "You also were with Jesus the Galilean."

Mt 26:70 And he was denying it before all of them, saying, "I do not know what you are saying."

But he was denying it before all of them, saying, "I do not know what you are saying."

And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, "This man was with Jesus the Nazarene."

And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, "This man was with Jesus the Nazarene."

And after a little while those standing there said to Peter, "You definitely are also one of them, because your speech also gives you away."

And after a little while those standing there said to Peter, "You definitely are also one of them, because your speech also gives you away."

Then he began to curse and swear, saying, "I do not know the man." And immediately a rooster crowed.

Mt 26:75 and he denied it. And when he had left the courtyard, another maidservant saw him.

Mt 26:76 And Peter was reminded of the statement Jesus had said, that "Before the rooster crows, you will deny me three times." And he went off outside, and wept bitterly.

Then he began to curse and swear, saying, "I do not know the man." And immediately a rooster crowed.
Chapter 27

Judas Hangs Himself

Mt 27:1 Πρῶτος δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἁρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τὸν Ἰσσοῦ ὡστε θανατώσαι αὐτόν·
1And very early in the morning, they all, the chief priests and elders of the people, reached the decision against Jesus that they would put him to death.

Mt 27:2 καὶ δήσαντες αὐτόν ἀπῆγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.
2And they bound him, and led him away, and handed him over to Pilate the governor.

Mt 27:3 Τότε ἰδὼν Ἰουδαῖος ὁ παραδίδωκαί αὐτὸν ὃτι κατηκρίθη μεταμεληθεῖς ἔστρεψαν τὰ τριάκοντα ἀργύρια τοῖς ἁρχιερεύσιν καὶ πρεσβύτεροις
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, Ἡμαρτόν παραδίδωκαί αὕτη ἀδύν. οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς; οὐ δῆτη.
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 ὥρας τὰ ἀργύρια εἰς 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 ἁρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβαναν, ἐπεὶ τιμὴ αἵματος ἐστίν.
6And the chief priests when they picked up the pieces of silver, said, "It is not permissible to put them in the temple treasury, since it is blood price money."

Mt 27:7 συμβούλιον δὲ λαβόντες ἠγάραζαν εἰς αὐτῶν τὸν Ἁγρόν τοῦ Κεραμέως εἰς ταφήν τοῖς ἦξοις.
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 διδὸ εκλήθη ὁ ἅγρος ἐκεῖνος Ἁγρός Αἵματος ἕως τῆς σήμερον.
8For which reason that field has been called "the Field of Blood" to this day.

Mt 27:9 τότε ἐπηρύθη τὸ ῥήθην διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ἐν ἐτιμηματίαν ἀπὸ υἱῶν Ἰσραήλ.
9Then was fulfilled what was spoken through Jeremiah the prophet, which says, "And they took the thirty pieces of silver, the price of him on whom a price had been set, as priced by the sons of Israel,212

Mt 27:10 καὶ ἐδωκαν αὐτὰ εἰς τὸν Ἁγρόν τοῦ κεραμέως, καθὰ συνέταξεν μοι κύριος.
10and they traded them for the potter’s field, just as the Lord directed me."213

Jesus Before Pilate

Mt 27:11 Ὁ δὲ Ἰσσοῦς ἐστάθη ἐμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμών λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰσσοῦς ἔφη, Σὺ λέγεις.
11And Jesus was stood before the governor; and the governor examined him, saying, "YOU are the king of the Jews?" And he said, "You are saying that, not I."214

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212 27:9 The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.
213 27:10 Zechariah 11:12,13; Jeremiah 32:6-9
214 27:11 The BDF grammar in §277(1) says that this use of the nominative of a pronoun was used for contrast or other emphasis. In this case, "you" is emphasized, as in "YOU are the king of the Jews?" Blass says Pilate is expressing surprise as follows: "A man like you, is king of the Jews?" And in response also, Jesus' answer starts out with an emphatic you: "You are saying that, not I." In the gospel of John, it is more clear: "You are saying that I am a king; I am saying that I have come to testify to the truth." But see the endnote in my translation of the gospel of Mark, for discussion of other possibilities.
Mt 27:12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἁρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

12 And during the whole time he was being accused by the chief priests and elders, he was not responding at all.

Mt 27:13 τότε λέγει αὐτῷ ὁ Πιλάτος, ὡς ἀκούεις πόσα σου καταμαρτυροῦσιν;

13 Then Pilate says to him, "Don't you hear all the things they are charging you with?"

Mt 27:14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήμα, ὥστε θαυμάζει τὸν ἤγεμόνα λιὰν.

14 And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

Mt 27:15 Κατὰ δὲ ἐορτὴν εἰώθει ὁ ἤγεμόνων ἀπολύειν ἕνα τῷ ὀχλῳ δέσμιον ὑν ἠθέλον.

15 Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted.

Mt 27:16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Ἰησοῦν Βαραββᾶν.

16 And they were holding at that time a particularly well-known prisoner named Barabbas.215

Mt 27:17 συνηγμένων οὖν αὐτῶν ἐπέν αὐτοὺς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω υμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστὸν;

17 When 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 ἔδει γάρ ὅτι διὰ φθόνον παρέδωκαν αὐτὸν.

18 (For he knew that it was out of envy that they had handed him over.)

Mt 27:19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βίατος ἀπέστειλεν πρὸς αὐτὸν ἢ γνή αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἑκείνῳ, πολλά γὰρ ἔπαθον σήμερον κατ’ ὅναρ δι’ αὐτῶν.

19 And while he was sitting on the judgment seat, his wife sent word to him as follows: "Have nothing to do with that righteous man, for I have suffered much today because of a dream about him."217

Mt 27:20 Οἱ δὲ ἁρχιερεῖς καὶ οἱ πρεσβυτέροι ἐπεισοδος τοὺς ὑθλοὺς ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσων.

20 And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

215 27:16 txt Βαραββᾶν Κ A B D K L M U W Δ Π Φ 0250 f1 3 1ε 2 33 (69 Βαραββᾶν) 157 180 205 346 565 579 597 700c 788 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582c M Lect itaaur,b,d,ff,g,h,pr vg syrh,palms copis,megale eth geo3 slav (Diatessaronarm) Origen16; Jerome Augustine TR HF RP // Ἰησοῦν Βαραββᾶν Θ 1* 118 209* 241* 299* 700* 1278* 1582 syr,palms arm geo2 Origen mss. acc. to Peter-Laddicese [NA27] (C) // lacuna P45 C N P 28 sycr. 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 reversional considerations." For example, acc. to the UBS textual commentary, Origen stated, it cannot be right, because, "In the whole range of the scriptures we know that no one who is a sinner [is called] Jesus." Origen, though admitting that Barabbas was called Jesus, nevertheless suppressed this in his work. In many even later witnesses, the copists state in the margin that the earlier copies call Barabbas Jesus as well. But, they supposed it, and the subsequent copies did not say Jesus Barabbas. Westcott and Hort however, state that the reading "Jesus Barabbas" was probably due to a scribe's error in transcription. Some say it is still easier to explain why "Jesus" might have been deleted than why it might have gotten added. In addition, having two men named Jesus fits better with the phrase of Pilate, found in all manuscripts, "or the Jesus called Christ," where he seems to be setting them off in a needed contradiction. The fact is, according to Josephus, Jesus was not an uncommon name among Jews. After all, Joshua was a big hero in Judaism, and Jesus is simply a form of the name Joshua.

216 27:17 txt Βαραββᾶν Κ A D K L M U W Δ Π Φ 0250 f1 3 2 33 69 157 180 205 346 565 579 597 700c 788 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 M Lect copis,megale (Diatessaronarm) TR HF RP TH // τὸν Βαραββᾶν Β 1010 Origen mss. acc. to Origen lac; Jerome Augustine // Βαραββᾶν or τὸν Βαραββᾶν itaur,b,d,ff,g,h,pr vg syrh,palms eth geo3 slav // Ἰησοῦν τὸν Βαραββᾶν 1* 22* 118 209* 1582 syr,palms arm geo2 Origen16 mss. acc. to Origen [NA28] (C) // Ἰησοῦν Βαραββᾶν Θ 700* pc // Βαραββᾶν Ιησοῦν περὶ τοῦ Βαραββᾶν P45 C 28 syr. According to the UBS textual commentary, "In ver. 17 the word Ἰησοῦν could have been accidentally added or deleted by transcribers owing to the presence of ὑπίσχον before it (YMFINN). Furthermore, the reading of B 1010 (τὸν Βαραββᾶν) appears to presuppose in an ancestor the presence of Ἰησοῦν.

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."
Mt 27:21 ἀποκριθεὶς δὲ ὁ ἡγεμόνιος εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; 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 ο Πιλάτος, Τί σὺν ποίησο Ἱησοῦν 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 ο δὲ ἔφη, Τί γὰρ κακὸν ἐποίησαν; οἱ δὲ περισσῶς ἐκραζὼν λέγουσιν, 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 ἴδιων δὲ ο Πιλάτος διτι οὐδὲν ὄψιν άλλα θόρυβος γίνεται, λαβὼν ὑδρα ἀπενίππητο τάς χεῖρας ἀπέναντι τοῦ ὕδρου, λέγων, Ἀθώς εἰμὶ ἀπὸ τοῦ αἵματος τούτου ὅμως δύσεις.

24And when Pilate saw that he was accomplishing nothing, but that instead an uproar was starting, he took some water and washed his hands in front of the crowd, saying, "I am innocent of this man’s blood." You see to that yourselves."

Mt 27:25 καὶ ἀποκριθεὶς πάς ο λαὸς εἶπεν, Τὸ αἷμα αὕτου ἐσ’ ἡμᾶς καὶ ἔπι τά 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 ὄλην τὴν σπείραν.

27Then the soldiers who were guarding Jesus, after taking him into the Praetorium, gathered together onto him the whole cohort.

Mt 27:28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέβηκαν αὐτῷ,

28And they stripped him of his clothes and placed around him a scarlet robe.

Mt 27:29 καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετῆσαν ἐμπροσθεν αὐτοῦ ἐνεπάθανεν αὐτῷ λέγοντες, Ἡαίρη, βασιλεὺς τῶν ἱουδαίων,

29And 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 ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλήν αὐτοῦ.

30And after they spit on him, they took the rod, and repeatedly beat on his head.

Mt 27:31 καὶ ὅτε ἐνέπαθαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρόσαι.

31And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

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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."

²¹⁹ 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 27:29b The Greek word means a wooden stalk, reed or staff. The obvious purpose was to be a mock sceptre, for the King of the Jews.
The Crucifixion

Mt 27:32 'Εξερχόμενοι δὲ εὕρον ἀνθρωπον Κυρηναῖον ὄνοματι Σίμωνα· τοῦτον ἡγγάρευσαν ἵνα ἀρῇ τὸν σταυρὸν αὐτοῦ.

32And as they were leading him out, they encountered a Cyrenian man by the name of Simon.

This man they conscripted to carry his cross.

Mt 27:33 Καὶ ἔλθοντες εἰς τὸν γολγοθά, ὁ ἐστιν Κρανίου Τόπος λεγόμενος,

33And when they came to the place called Golgotha [κρανίον], which is called the "skull" place,

Mt 27:34 ἔδωκαν αὐτῷ πιεῖν ὅνων μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἤθελεν πιεῖν.

34they offered him wine to drink, mixed with a bitter drug; after tasting it, he refused to drink it.

Mt 27:35 σταυρώσαντες δὲ αὐτὸν διεμέρισαν τὰ ἰμάτια αὐτοῦ βάλλοντες κλήρον,

35And 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· ὁ τοῦτος ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

36And sitting down, they kept watch over him there.

Mt 27:37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ὁ τοῦτος ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

37And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS."

Mt 27:38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί, εἰς ἕκ δεξιῶν καὶ εἰς ἕξ ἐυνόμων.

38There 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 παραπορεοῦμενοι ἔβλασφήμον τῶν κινοῦντες τὰς κεφαλὰς αὐτῶν

39And those passing by defamed him, wagging their heads

Mt 27:40 καὶ λέγοντες, ὁ καταλύων τὸν ναὸν καὶ ἐν τρισίν ἡμέρας οἱ κοκυλοὶ, σῶσον σεαυτόν, εἰ υἱὸς εἶ τοῦ θεοῦ, καὶ καταβηθι ἀπὸ τοῦ σταυροῦ.

40And saying, "Hey, you who destroys the temple and builds another one in three days, save yourself, if you are the son of God, and come down from the cross."

Mt 27:41 ὁμοίως καὶ οἱ ἄρχοικες ἐμπαιζόντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,

41In the same way also the chief priests, making fun along with the Torah scholars and the elders, were saying:

Mt 27:42 ἄλλος ἐσώσεν, ἀείωνοι ὁ δύναται σῶσαι· βασιλεὺς Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσωμεν ἐπ’ αὐτῶν.

42"Others he saved; himself he cannot save. He is the King of Israel? Let him come down now from the cross, and we will believe in him.

Mt 27:43 πέποιθεν ἐπὶ τὸν θεόν, ῥυασθού νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμὶ 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 λησταί οἱ συσταυρωθέντες σὺν αὐτῷ ὑνειδίζον αὐτόν.

44In the same way the bandits who were crucified with him were also taunting him.

Jesus’ Death

Mt 27:45 ἀπὸ δὲ ἐκτης ὑρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γην ἡς ὑρας ἐνάτης.

45And starting from the sixth hour, darkness came over the whole land until the ninth hour.

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221 Mt 27:34 The Greek word is χόλη - chōlē, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - chōlos. Another reason it is most often associated with the gall bladder, was because it was yellow in color like bile, which is the secretion of the gall bladder. But the word was also used for many other things, such as the ink secretion of a certain fish, the poison of hemlock, a serpent's venom, and of bitterness in general, including, according to the Liddell & Scott lexicon along with other lexical authorities, that in the New Testament, this word means a bitter, yellow ingredient of a drink. One thing certain about this word is that it referred to a substance that tasted very bad, and probably more specifically, tasted bitter. In conclusion, it was probably some kind of drug meant to ease the distress of his coming trauma.

222 Mt 27:40 The nominative article used as vocative, that is, the case or lexical form for addressing someone.
Mt 27:46 peri de tηn evaptnin oran anevbosen o 'Isoou fwnh megαlh leγων, Hλi hli lema sαβαχθαν; tout' έstin, thew mou the mou, ivati me έgkateleipies; 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 tine de tων ekεi εστηκοτων akouasuntan elogen oti Ήlían fwnhe ouτος. 47And some standing there who heard this were saying, "This man is calling Elijah."224

Mt 27:48 και ευθεως δραμων εις εις αυτων και λαβων σπογνων πλησας τε δεσις και περιθεις καλαμω εποτιζεν αυτων. 48And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, was giving him a drink.

Mt 27:49 ai de loipoi elogen, 'Aρες ινωμαι eι εχρεται Ήlίας οωμων αυτων. 49But the rest were saying, "Back off. Let’s see if Elijah comes to save225 him."226

Mt 27:50 ὁ δὲ Ἰσούς πάλην κράξας φωνὴ μεγάλη ἀφήκεν τὸ πνεῦμα. 50But Jesus, after crying out again in a loud voice, gave up his spirit.227

Mt 27:51 Καὶ ιδοὺ τὸ κατάπετασμα τοῦ ναοῦ ἔσχησεν ἀπ' ἀνωθεν ἕως κατω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ αἱ πέτραι ἐσχισθησαν, 51And behold, the veil of the temple was rent in two from top to bottom, and the earth was shaken, and the rocks split open.

Mt 27:52 καὶ τὰ μνημεῖα ἀνεώκηθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἡγέρθησαν, 52and the tombs were opened,228 and many bodies of the saints who had fallen asleep were raised again.

Mt 27:53 καὶ εξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσαν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανισθήσαν πολλοίς. 53And after coming out of the tombs at the time of His resurrection, they went into the holy city and showed themselves to many.

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221 27:45 That is, from noon until 3:00 p.m. In the Jewish system of 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 835(1), but see also 418(4).

226 27:49b ἀγόν. A D E F G H W Δ Θ Φ 064 f1 f2 25 33 157 180 205 565 579 597 700 892 1006 1009 1071 1079 1195 1216 1230 1241 1242 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2437; Lect b,aur,h,c,d,fl,gl,h,dp,r1 vg syr,s,p,h,amsm cop,ssbo arm ethpp,t geo Origenes Hesychius; Jerome Augustine TR HF RP NA27 {B} gα αὐτῶν. ἄλλος δὲ λαβὼν λόγχην ἐνέκου ἀυτῷ τὴν πλευράν, καὶ ἐξέκλεβεν ὄνομα καὶ αῆμα. (see Jn 19:34) K B C L Γ 5 26 175 871 1010 1011 1057 1300 1392 1416 1566 1701 2126 2437* 2585 2622 2766 vgms syrpalms copms ethms slav [WH] gα αὐτῶν. ἄλλος δὲ λαβὼν λόγχην ἐνέκου ἀυτῷ τὴν πλευράν, καὶ εὐθεως ἐξέκλεβεν ὄνομα καὶ αῆμα. U gα αὐτῶν. ἄλλος δὲ λαβὼν λόγχην ἐνέκου ἀυτῷ τὴν πλευράν, καὶ ἐξέκλεβεν αῆμα καὶ ὄνομα. 46 67 115 127 160 364 782 1392 1448 1555 1780 2117 2139 2283 2328 2437* 2586 2680 2787; lacuna Π45 N P syrγ.

227 27:50 The Greek says ἀφήκεν τὸ πνεῦμα; literally, "he gave up the spirit." This is an expression from the Hebrew scriptures, or Old Testament, where the word for breath and spirit are the same. It says in Genesis that God breathed into man and animals the breath of life. When you give up the breath, it means to die. Same as if you give up the soul or spirit. This same saying is found in the Greek translation of the Hebrew scriptures, called the Septuagint, in Genesis 35:18, where it says, ἀνανεῶ τό πνεῦμα εὐαγγελισάμεν τῷ θεῷ. It is interesting that the need was felt to clarify that she was dying. In the gospel of Luke, in 23:46, Jesus himself says, "Father, into your hands I commit my spirit." And in John 19:30 it says that Jesus parēdeukene to pneuma, "gave up his spirit."
Mt 27:54 ‘O dè ἐκατόνταρχος καὶ οἱ μετ’ αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἱδόντες τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀλήθως θεοῦ ὦς 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 ἐκεί γυναῖκες πολλαὶ ἀπὸ μακρὸθεν θεωροῦσαι, αἰτίνες ἡκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ.

55And there were present many women off at a distance observing, who had followed Jesus from Galilee providing for him;

Mt 27:56 ἔν αἷς ἡ Μαρία ἡ Μαγδαληνή καὶ Μαρία τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

56among whom were Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee’s sons as well.

Jesus’ Burial

Mt 27:57 Ὁσίας δὲ γενομένης ἔλθεν ἄνθρωπος πλοῦσιος ἀπὸ Ἀριμαθαίας, τούνομα Ἰωσήφ, ὡς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ·

57And when evening had come, a certain rich man of Arimathea by the name of Joseph came, who himself had also become a disciple of Jesus.

Mt 27:58 οὗτος προσελθὼν τῷ Πιλάτῳ ἤμετατό τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἔκέλευσεν ἀποδοθῆναι.

58This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it be handed over to him.

Mt 27:59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ,

59And after taking the body, Joseph wrapped it in clean linen cloth,

Mt 27:60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καίνῳ αὐτοῦ μνημείῳ ὁ ἐλατόμης ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῆς θύρας 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 ἦν δὲ ἔκει Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντί του τάφου.

61Now Mary the Magdalene, along with the other Mary, was229 there throughout, sitting opposite the grave site.

The Guard at the Tomb

Mt 27:62 Τῇ δὲ ἐπαύριον, ἦτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον.

62The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate.

Mt 27:63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος ἐἶπεν ἐτὶ ζών, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

63saying, ‘Sir, we remember how that deceiver, when he was still living, said, ‘After three days I will rise again.’

Mt 27:64 κέλευσον οὖν ἀσφαλισθήναι τὸν τάφον ἑως τῆς τρίτης ἡμέρας, ἴστος ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψουσιν αὐτὸν καὶ ἐπισώσιν τῷ λαῷ, Ἡγέρθη ἀπό τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης.

64Give orders therefore to secure the grave site through the third day, or his disciples might go steal him and then tell the people, ‘He has risen from the dead,’ and this last deception will be worse than the first.”

Mt 27:65 ἔφη αὐτῶς ὁ Πιλάτος, Ἐχετε κοινωνίαν ὑπάγετε ἀσφαλίσασθε ως οἴδατε.

65Pilate said to them, “You have a guard.230 Go secure it as best you know how.”

229 27:61 The verb “was” is in the singular, because the main subject of and focus of this account is Mary the Magdalene.
Mt 27:66 οἱ δὲ πορευθέντες ἑορτάζοντο τὸν τάφον ορφανίσαντες τὸν λίθον μετὰ τῆς κουστοδοσίας.

66 So they went and secured the grave site, sealing the stone along with stationing\textsuperscript{231} the guard.

Chapter 28

The Empty Tomb

Mt 28:1 Ὅψιν δὲ σαββάτων, τῇ ἑορτωσκούσῃ εἰς μίαν σαββάτων, ἠλθεν Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

1 And after the Sabbath,\textsuperscript{232} at the dawning of the first day of the week, Mary the Magdalene and the other Mary went to view the grave site.

Mt 28:2 καὶ ἰδοὺ σεισμὸς ἔγενετο μέγας· ἀγγελός γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο 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 Ὅψις δὲ ἡ ἐιδέα αὐτοῦ ὡς ἀστραπῆ καὶ τὸ ἐνύμμα αὐτοῦ λευκὸν ὡς χιόνων.

3 And his face\textsuperscript{233} was like lightning, and his garments a gleaming white like\textsuperscript{234} snow.

Mt 28:4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ οὐκ οἴκεθησαν οἱ περιόντες καὶ ἐγενήθησαν ὡς νεκροί.

4 And for fear of him, the guards trembled, and became\textsuperscript{235} as dead men.

Mt 28:5 ἀποκρίθησε δὲ ὁ ἀγγελός εἶπεν ταῖς γυναιξίν, Μὴ φοβεῖσθε ὑμεῖς, οἴδα γάρ ὅτι Ἰησοῦν τὸν ἑσταυρωμένον ἐστείλετε:

5 But in response, the angel said to the women, "You should not be afraid, for I know that you are looking for Jesus the crucified\textup{3} man.

Mt 28:6 οὐκ ἔστω ὧδε, ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἱδεῖτε τὸν τόπον ὅπου ἔκειτο.

6 He is not here. For he has risen just as he said. Come, see the place where he was lying.

Mt 28:7 καὶ ταχὺ πορευθέσατε εἰπάτε τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει υμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν δύσεθε· ἵδοὺ εἶπον υμῖν.

7 And quick, go tell his disciples as follows, 'He has risen from the dead. And behold, he is going away of you into Galilee; there you will see him.' There, I have told you."

Mt 28:8 καὶ ἀπελθοῦσα ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγέλει τοῖς μαθηταῖς αὐτοῦ.

8 And they departed quickly from the tomb, and with fear and great joy they ran to report this to his disciples.

Mt 28:9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐτοῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσα ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκνήσαν αὐτῶ.

9 And behold, Jesus met up with them, saying, "Good morning." And after approaching him, they grasped onto his feet, and worshiped him.

\textsuperscript{230} 27:65 The word "guard" here is a collective noun. It does not mean one man who is a guard, but a contingent of guards. Pilate may be giving them some guards here, but more likely, he is referring to the company of guards that the Jewish religious authorities already had charge of, by Pilate's authority, for the purpose of guarding the temple, and enforcing their exclusive legal jurisdiction, which Rome allowed in some matters of their Jewish religious law.

\textsuperscript{231} 27:66 The Greek preposition μετὰ - metà here, according to Bauer, "makes the stationing of the guard an accompaniment to the sealing of the stone." But he also says in parentheses that this could be an instrumental use of μετὰ, meaning that the placing of the guard was the means of sealing the stone. But also, under the entry for ὀποίησα - sphragizō, to seal, he says that there could also have been a literal means of fastening the stone securely to the tomb so that it could not be moved.

\textsuperscript{232} 28:1 The phrase Ὅψιν δὲ σαββάτων might seem to mean "late part of the Sabbath," but according to BDF §164(4), this is a "partitive genitive, which has the end result of meaning, "after the Sabbath."

\textsuperscript{233} 28:3a Some manuscripts say ἑιδέα - idéa, and others say εἰδέα - eídéa. Both are words of vision, that is, appearance. The former has more the nuance of the face (visage) than does the latter. The latter is a word covering more of the appearance in general rather than just the countenance.

\textsuperscript{234} 28:3b txt ὄψις τοῦ κτήματος Ν B D* ΝA28 | ὄψις A C L W Φ RP

\textsuperscript{235} 28:4 txt εὐγένηθησαν Φ* Ν B C* D L ΝA28 | εὐγένοντο A W Φ RP
Mt 28:10 τότε λέγει αὐτῷς ὁ Ἰησοῦς, Μή φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κάκει με ὄψονται.

10Then Jesus is telling them, "Do not be afraid. Go report to my brothers that I am leaving for Galilee, and they will see me there."

The Official Cover-Up
Mt 28:11 Πορευομένων δὲ αὐτῶν Ἰδοὺ τινες τῆς κουστοδικαίας ἐλθόντες εἰς τὴν πόλιν ἀπήγειλαν τοῖς ἄρχιστοις ἄπαντα τὰ γενόμενα.

11And while those were on their way, behold, some of the guard went into the city and reported to the chief priests everything that had happened.

Mt 28:12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιον τε λαβόντες ἀργύρια ἰκανά ἔδωκαν 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 solders,

Mt 28:13 λέγοντες, Ἐπάτε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμώμενον.

13telling them, "Say that his disciples came by night and stole him while you were sleeping.

Mt 28:14 καὶ ἔδωκαν ἀκουσθῆναι τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ἡμᾶς ἀμερίμνους ποιήσομεν.

14And if this should ever reach the ears of the governor, we will satisfy him236 and make you have no worries,"

Mt 28:15 οὶ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ ἴδιοις μέχρι τῆς σήμεραν [ἡμέρας].

15And they accepted the silver coins and did as they were told. And this story has been propagated by the Jews to this day.

The Assembly on the Mountain in Galilee
Mt 28:16 Οἱ δὲ ἐνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ δρόσον οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

16And the eleven disciples went to Galilee, to the mountain where Jesus had directed them.

Mt 28:17 καὶ ἴδοντες αὐτὸν προσεκύνησαν, οἱ δὲ ἐδίστασαν.

17And when they saw him, they worshiped him, though some hesitated.

Mt 28:18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐξόθηθι μοι πάσα ἐξουσία ἐν κυρίῳ καὶ ἐπὶ γῆς.

18And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me.

Mt 28:19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὅνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἀγίου πνεύματος,

19Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,

Mt 28:20 διδάσκοντες αὐτοὺς τηρείν πάντα διὰ ἐνετειλάμβαν τὴς ὑμῶν· καὶ ἴδοι ἐγὼ μεθ` ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ὑμῶν ἐν τοῖς συντελείας τοῦ αἰῶνος.

20Teaching them to keep everything, whatever things I have commanded you. And lo, I am with you always, even to the end of the age."237

236 28:14 Some manuscripts do not have αὐτὸν - 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.

237 28:20 omits Κ Β Αθ Β W Ἰκρ εἰς,arma,β εἰς,msLV copa,meg,loR arm ethpRH geolR OrigenÆ Chrysostom SeverianÆ Cyril Jerome NA28 Δ add αὐτὴν αὐτὸν Ἰησοῦς Κ Μ Σ Θ Ω Π Ἐ τμ ἐης,ms syrjpalms coploR arm ethpRH geolR Apostolic Constitutions TR RP lac Πο C G L N P Q.
Endnote #1 – Names of God

How To Pronounce the Names of God in the Original Languages

There has been a surge of interest recently in how to pronounce God’s and Jesus’ real names exactly. Also, in how we got the name “Jesus.” If you want to say “Jesus Christ” in Hebrew, following is how you do it, and then an explanation of how it became “Jesus Christ” in English. This is provided to the body of Christ as a ministry of David Robert Palmer, a servant of Jesus.

Joshua in places such as Deuteronomy 3:21 and Judges 2:7, was spelled the longer way:

יְהֹושׁוּע

(But remember, you read Hebrew from right to left.)

Thus, from left to right for the sake of pronunciation:

יְ ָהֹ ֶשׁ וּ ע

"yə-hō-shu-ʿa"

The letter shwa, ְ, transliterated as ◄, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ֶ, transliterated as ◄, is pronounced like the "o" in "roll." Sometimes the holam vav is transliterated as "ōw," to distinguish it from the kamats hatuf, ָ, which is a shorter "o" sound. But putting the "w" in there is confusing, and does more harm than good. The "w" just means that you round your lips more when you say a holam, than when you say a kamats hatuf. The kamats hatuf, ָ, is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ָ, or "a" as in father, looks just the same.)

The letter named ayin, ע, transliterated as ʿ, is a pharyngeal consonant, a sound for which we have no equivalent in English. It is accomplished by tightening the pharynx slightly, right as you begin saying the "a." It is something like when you gargle, how you tighten your throat to keep the stuff from going down no farther than the top of your throat.

The letter named shuruk, וּ, transliterated as ū or oo, is a "u" sound like in "moon."

So the original name of Joshua was pronounced (according to the vowels inserted much later into the Masoretic text):

"yə-hō-shu-ʿa" (with the emphasis on the "ho" syllable)

But, according to Numbers 13:16, Moses changed Yehoshua’s name to Yeshua, as follows:

The later shorter version of "Joshua:"

יֵשׁוּע

"Yeshuʿa, pronounced Yay-shoo-ə, with the "ə" in the first syllable "yay" being long, like in "rake."
Anointed "Jesus." The "s" becomes a "z" sound simply because of Y'huda (Judah) became the Anointed One, in Hebrew, it would be Yeshua Ha-Moshiach.

The Hebrew article, i.e., the word for "the," is the word "ha." So if you wanted to say Jesus the Christ, that is, Jesus the Anointed One, in Hebrew, it would be Yeshua Ha-Moshiach.

Jesus' name in Greek is Ἰησοῦς (Iēsoûs), "Yaysoos," which was a common enough name for Jews in the time of Greek language ascendancy and Hebrew language descendancy. This is the form of the name into which the Jewish scholars of Alexandria, Egypt, translated the name Joshua from the Hebrew into Greek for their translation of the Jewish Bible into Greek a couple centuries before Christ. Thus the title page of the book of Joshua in the Greek translation of the Jewish Bible (the Septuagint or LXX) reads ΙΗΣΟΥΣ ΝΑΥΗ (Iēsoûs Nauê), "Jesus son of Nun." So Iēsoûs (Yaysoos) was the transliteration of the Hebrew יְהוֹשׁוּע, יְהֹושׁוּעַ "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעׁ "Yoshua." (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter ש shin, became the "s" sound of the Greek letter σ, "sigma," because the Greek language did not have the sound "sh." And the "s" was added on to the end of the name for Greek, because that is simply the ending that the Greek language added on to the end of masculine names. The endings of Semitic names were Hellenized (Grecized) in different ways, depending sometimes, for example, on whether they ended in a consonant or a vowel. Names ending with a consonant like Jacob and Eleazar received in their nominative case form a final 'os,' and thus Yacov (Jacob) became Yacobos and Eleazar became Lazaros (Lazarus). Names ending in a vowel, like Levi and Yeshu, received in their nominative form a final 's,' and thus Levi became Lewis (Greek had no v sound) and Yeshu became Yesus. The 'Yesus' was in turn transliterated into English, after first passing through Latin, and some initial 'Y's became 'J's. The route by which the Y of Y'huda (Judah) became the J of 'Jew,' or the Y of Yacov became the J of Jacob, is the same route by which the Y of Yeshu and Yesous became the J of Jesus. In other languages also, Y's become J's. For example in Spanish, the pronoun meaning "I," "yo," is often pronounced "jo."

As for the Z sound, one myth is that the second syllable of the name Jesus came from the Greek god Zeus. In fact, the final 's' as said before was the Hellenization of the name. And the 'z' sound of the middle 's' is simply the common phenomenon of "phonological assimilation." In this case, the normally unvoiced letter 's' experiences a peer pressure 'squeeze' by the voicedness of the vowels before and after it, and so the "s" takes on, 'assimilates,' that voicedness, and becomes the voiced version of s, which is 'z.' This phenomenon occurs in many other English words as well. For example, when we pluralize a word in English, we add the letter "s" to it. When we speak of more than one rock, we add an "s" sound on the end, and say "rocks." When we speak of more than one cliff, we add an "s" sound to the end, and it becomes "cliffs." Now, the final sounds of both "rock" and "cliff" are unvoiced, so the "s" added to them remains unvoiced. However, when we add an "s" to a word that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of the vowel. For example, the when we speak of more than one key, we add an "s" to it, and say "keys." But now, the "s" has become a "zh" 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 "zh" 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:

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 "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have actually been neither like our English V or W, but rather a sound formed similar to a W, but heard like a V, such as there is in Spanish.

This is very easy for a Spanish-speaking person to understand. Because the Spanish language has this same sound, quite close to the "vav" (ו) sound of Hebrew. In most Spanish words, there is neither difference in sound nor method of articulation, between the letters "B" and "V." Take for example, the name "Gustavo." If the name were spelled "Gustabo," they would pronounce it no differently. So also in Hebrew, the letter Beyt (ב) sounds identical and is produced the same way, as the letter "waw" (ו). Only when the Beyt has a dot in the middle (ב) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" (ו) in "Yahweh" correctly, there is no spiritual disadvantage to you. God's name is not a magic incantation, or an "open sesame" that is required to be pronounced exactly right or God won't hear you. God has shown perfect willingness over the millennia to answer prayers made to all of his names, in all the different variations of them caused by all the different languages of the world. If you are relying on pronouncing this 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 use to be included with these four consonants.

Following is the Hebrew for "Said Yahweh to my lord" from Psalm 110:1

לַֽאדֹנִי נְאֻֻ֤ם יְהֹוָָ֨הֹ (remember, from right to left, so: num yahowah ladônôî)

One theory is that, since the original Hebrew scriptures did not have vowels marked in them, and the Israelites never uttered Yahweh's name, they forgot which vowels were in the name, so when the Nakdan and Masorete scribes added vowels after the time of Christ, they decided to put in the vowels from "Adonai" instead. So, the result of forcing the vowels of Adonai into YHVH, was the following fictional word:

יהוה thus, yahôvâh

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. ofיהוה, like יה, fromיהוה) and יה (preterite by aphearaesis forיהוה), the verb to be being twice repeated as in Ex. 3:14. If we supply יהוה between these words we obtain nearly the same sense as expressed there in the words יהוהיהוה. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants ofיהוה, the vowels being alike in both words (with the exception of simple and composite Sheva), and according to these the punctuators suited the vowels of the prefixes when coming to stand before יהוהי, as כוהני, נוהני, בוהני, יהוהי according to יהוהי. Where, however, יהוהי is already preceded by יהוהי, to avoid repetition, they furnished it with the vowels ofיהוהי, in order that it be pronounced with its consonants, so that יהוהי is to be read יהוהי. The punctuators seem to intimate the originality of the vowels ofיהוהי by not pointing Yod with Hateph Pattah (יהוהי) to indicate the reading ofיהוהי just as they point it with Hhateph-Segol to indicate the reading ofיהוהי. We could, moreover, not account for the abbreviated formsיהוהי, יה prefixed to so many proper names, unless we consider the vowels ofיהוהi original.

Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:
God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.

The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.

The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.

All my life I have observed that God honors and answers the prayers of people who pray to "God," which is a Germanic word related to the word "gut" which meant "good." Indeed, "good" is one of God's "names" or character traits.

God is concerned about our heart attitudes, not that we pronounce things exactly.

It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.

We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual- Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters: http://www.stoa.org/diotima/essays/118267.pdf

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-oos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "Ya is salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "Ya is salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "God is salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.

Endnote #2 - Genealogies

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


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.

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<th>Abraham</th>
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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 - Nazōraiōs. But there is no passage in the Old Testament prophets which says this.

Note that Matthew says here, "what was spoken through the prophets" with prophets in the plural. This is why I did not put the prediction in quotes, because it is not one specific prophecy, but a general one from more than one prophet. Some interpreters see the key to be the Semitic root word "netser" meaning "branch," which when spoken aloud, sounds similar to the "nazar" of 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 scolded the temple guards, saying, "Are you also from Galilee? Search and see that no prophet arises out of Galilee." The Pharisees in John 8:48 told Jesus, "Do we not rightly say that you are a Samaritan?" For the town of Nazareth was quite close to Samaria.

Therefore, perhaps Matthew viewed Jesus' living in Nazareth as a fulfillment of several Old Testament prophecies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scorned by men, and despised by the people."
Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. 'The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined." Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah."

How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth..." Deuteronomy 18:18 Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25, "...according to the word of YHWH, the God of Israel, which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher." There was only one prophet named Jonah, who was the son of Amittai. Jonah was also in Sheol / Hades, as Jesus was (Jonah 2:2). Jonah also volunteered to be killed, in order to save the rest of our souls. Jesus volunteered to be killed, in order to save the rest of our souls.

ENDNOTE #4 – Matt 14:21

Matthew 14:21

The Greek word for "without" in Matthew 14:21 is χωρίς (chōris), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.
Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word χώρις. Or, (2), That no women and children were among the crowd that "ran together" over to the place (Mark 6:33) and arrived ahead of the boat. This would be reasonable, since the children and the women laden with infants would not be able to "run together" the four miles with the men. For the crowd ran all the way from Capernaum, most likely, as that became Jesus' "own town," and base of operations. They ran from Capernaum to near Bethsaida-Julias, across the lake from Capernaum. This would be a fast run of about four miles. (When you look at the shape of the lake, it would make sense to boat it, to go as the crow flies rather than around the hump in the shape of the lake that separated the two towns.) In addition, John notes that the Passover, the festival of the Jews, was near. This festival was one of the three "pilgrim" festivals, which only required men, not women and children, to "go up" to Jerusalem to present themselves to the Lord (Exodus 23:17). Thus the men were already out journeying, making their way to Jerusalem, for only there could they present themselves. So for both these reasons, it is reasonable to conclude that only adult males were even in the crowd that went out to that remote place. For otherwise, it is puzzling why John made note that it was almost the Passover. Moreover, there is Mark 6:44 that flatly states that the ones eating were five thousand males, and Luke 9:14 says that those present "were about five thousand males." And so the meaning of χώρις in Matthew 14:21 would be that the men were there without women and children. They came without them.

All that said, it would still be difficult to give meaning number 2 to χώρις here for the geographical and temporal considerations stated, but not for the use of χώρις in Matthew's account of the feeding of the four thousand in 15:38. Thus it seems most reasonable to conclude that women and children were not in the groups of hundreds and fifties, but were still possibly present and fed, only segregated from the men.
ENDNOTE #5 – Atonement Tax

HOW DID A ONCE-ONLY ATONEMENT OFFERING BECOME AN ANNUAL TAX?

Diatessaron 17:22, Matthew 17:24

"11Then the LORD said to Moses, 12 When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. 13 Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. 14 Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. 15 The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. 16 You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life."

Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, I Chronicles chapter 21, and 27:23,24. The atonement offering was to be made only "when you take a census of Israel to number them." This was said in anticipation of the one "Numbering" of Israel in the book of Numbers. A man only had to pay this atonement when he "crosses over" to join the group of those registered in the book. Where in this scripture is there any command that a man be counted more than once? Or annually? It says no such thing.

The New Testament apostles tell us that the old testament is given to us as ensamples, or patterns. Old testament lessons are shadows of something real, a real object. Imagine that the light of God is shining upon an object with substance, but all that hits the earth is the outline of the real object in the form of a shadow. This atonement offering was such a shadow, a pattern in the shape of the real thing. The real thing is Christ. The real thing is the crossing over from death to life. Are you numbered among the living? Have you crossed over to join those whose name is registered in the book of life? There was a one time ransom through the Lamb of God. If it is more than one time, it is an indulgence scam. Does God let a man be kidnapped by Satan every year so that God can ransom the same man again?

4So all the elders of Israel gathered together and came to Samuel at Ramah. 5 They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' 6 But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. 7 And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. 8 As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. 9 Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' 10 Samuel told all the words of the LORD to the people who were asking him for a king. 11 He said, 'This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. 12 Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. 13 He will take your daughters to be perfumers and cooks and bakers. 14 He will take the best of your fields and vineyards and olive groves and give them to his attendants. 15 He will take a tenth of your grain and of your vintage and give it to his officials and attendants. 16 Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. 17 He will take a tenth of your flocks, and you yourselves will become his slaves. 18 When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.' 19 But the people refused to listen to Samuel. "No!" they said. 'We want a king over us. 20 Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' 21 When Samuel heard all that the people said, he repeated it before the LORD. 22 The LORD answered, 'Listen to them and give them a king.'

1 Samuel 8:4-22

God warned Israel against the dangers of a human government: the king would tax them oppressively, force them into labor, and send their sons to their deaths in economic wars. By choosing a human king, God said, "they have rejected me as their king." Following is what one of their kings did with the Exodus 30:11-16 scripture, the one about the one-time atonement offering.

4,5 After this Joash decided to restore the house of the LORD. He gathered the priests and the Levites, and said to them, 'Go out to all the cities of Judah and collect money from all Israel that you may repair the house of your God year by year. All the funds for sacred purposes that are brought to the temple of the LORD– the money from
everyone who is counted, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD— the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary.’ 6But by the twenty-third year of the reign of King Joash, the priests still had not made needed repairs on the temple. 7So King Joash summoned the priest Jehoiada and the other priests. ‘Why do you not repair the temple?’ he asked them. ‘Now therefore, you must no longer take funds from your acquaintances. You shall hand the money over for the repairs.’ 8The priests agreed that they would neither take funds from the people nor make the repairs on the temple. 9Then the priest Jehoiada took a chest, bored a hole in its lid, and set it beside the pillar on the right side, as one entered the temple of the Lord. The priests who guarded the threshold put in it all the money that was brought into the house of the LORD. 10Whenever they saw that there was a large amount of money in the chest, the royal secretary and the high priest came, counted the money that had been brought into the house of the LORD and put it into bags. 11When the amount had been determined, they would give the money into the hands of the workmen who had the oversight of the house of the LORD; and they in turn paid it out to the carpenters and the builders who worked upon the house of the LORD, and to the masons and stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay upon the repairs of the house. 12No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust.”

II Chronicles 24:4, 5; II Kings 12:4-12, 15

This is the first time in the Bible that it was ever suggested that the census be annual, and that each man pay money every year when he is counted.

Note that Joash decided this. It was not commanded by God. God had been rejected as king. The decision to make the census annual, and accompanied by a "tax," was the decision of a human king. This was a clear disobedience to God's command. And therefore, illegal.

Note that each priest collected the money "each from his own acquaintances," v. 5. Then in verse 7, Joash told the priests to no longer collect from their acquaintances, but apparently they continued to do so, as we will see in the New Testament.

In addition to collecting from their own acquaintances, there was a chest placed at the entrance to the temple for voluntary offerings. This money was then given to Levites in charge of repairing the temple. Note that "No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust.” This system gave them opportunity to skim from the collections for themselves.

Between the time of King Joash and the time of Nehemiah, the temple was destroyed and the people of Judah were taken into exile. After regaining an opportunity to return to Jerusalem, Ezra and Nehemiah led the people in the effort to rebuild the city and the temple. At that time, the people said:

"We lay upon ourselves the obligation to charge ourselves yearly one third of a shekel for the service of the house of our God"  
Nehemiah 10:32

This time, it is not a king who imposes this "temple tax" upon the people, but the people themselves who "lay upon ourselves the obligation to charge ourselves yearly..."

Here the people themselves have set aside the scriptures in order to set up their own tradition. And is there any human government anywhere, that, if the populace volunteers to pay a tax of some sort, would say, "No, we do not want the money. Do not give us any money”? A voluntary or temporary tax takes on a life of its own, and soon becomes a much larger amount, becomes more frequent, and becomes mandatory. Typical this is of the life of a tax. Such is the fate of a people who reject God as their king and choose a human government.

24And when they arrived in Capernaum, the collectors of the two drachmas approached Peter, and they said, "Does your rabbi not pay the two drachmas?"
25He says, "Yes he does."
And when Peter had come into the house, Jesus spoke to him first, saying, "What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute— from their sons, or from others?"
26And when he answered, "From others," Jesus said to him, "Alright then, the sons are free. 27But, so that we not scandalize them, go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. Take that, and give it to them, as mine and yours.”
Matthew 17:24-27 (DRP)
It appears that the custom of the priests collecting money "each from his own acquaintance" was still being practiced. The collectors "came to Peter." Peter did not seek the collectors out, or pass by a toll booth, or run an errand to a government building. No, these collectors must have been men who knew Peter, for they came to Peter. This happened in Capernaum, Peter's hometown. That may be why they chose to come to Peter and not to Jesus. They were men of Capernaum, and acquaintances of Peter, and not of Jesus.

The payment at issue in this passage was a Jewish religious matter. Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings do not pay the tax. And kings are what Jesus and the twelve apostles were.

"Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny.

Calling his disciples to him, Jesus said, 'I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave their gifts out of their wealth; but she out of her poverty put in everything—all she had to live on.'” Mark 12:41-44; Luke 21:1-4

So by Jesus’ time, the priests not only still collected "each from his own acquaintance," but they also collected by means of the chest at the temple entrance.

This is typical of the life of a tax. Whether ancient Israel, or America, if the lawmaking entity adopts a tax, say, for one time only, to be assessed only at the time of the manufacture of, say, a bullet making machine, over time the human government manages to turn it into an annual tax, and make it apply to everyone, who never had anything to do with a bullet making machine at all! The new generations of citizens do not study law, and are not aware of the "intent of congress" when that tax law was written. The schools are government run, so the schools from then on tell them that this tax must be paid annually by everyone.

But here is great news: In the land of the Majestic King,

"You will call to mind what once you feared: Where is the one who counted? (for tax purposes) Where is the one who weighed the tribute? Where is the one who counted the treasuries? No longer will you see these arrogant people...For Yahweh is our judge; Yahweh is our lawgiver.” Isaiah 33:18,19, 22

So, store up your treasures in heaven, where moths do not eat, rust does not destroy, thieves do not break in and steal, and bureaucrats do not confiscate under a pretense of law.

ENDNOTE #6 – Evil Eye

What is the "evil eye"? ὀφθαλμός πονηρός – ophthalmós ponērós
Diatessaron 10:2, 14:10, 18:29, 23:50; Matt. 6:23, 20:15; Mark 7:22; Luke 11:34

This phrase ὀφθαλμός πονηρός – ophthalmós ponērós, "evil eye," is not original in the Greek New Testament, but is from הָֹר ע יִן – ra'āh 'ayin, or, with the article and modifier postpositive, יְﬠִין 'ayin hára'. 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 body" teaching show Jesus contrasting the ophthalmós ponērós to the ὀφθαλμός ἀπλοῦς – ophthalmós haploús. This word, in its uncontracted form, ἀπλάος, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχή ἄπλα secretion, "liberal soul," is translated from the Hebrew נפשׁ בְּרָכָה – nepeš ḫarākāh, for a giving, blessing, generous person.
The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye רע עין - רע עין '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 stingily 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 רע עין, ra' - 'ayin means "eye of envy."

Also helpful is to note as many antonyms of עלדוס as possible in all the Greek literature. It is the opposite of διπλόος, "two-fold, double;" of ἀκριβῆ, "strict, accurate," and of μεμιγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew רע עין was also translated into the Greek attributable noun βάσκανος - βάσκανος, and the adjective βασκαία - baskanía. 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 רע עין - רע עין 'ayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκαίνω - baskaníō. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskaníō 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 baskaníō 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 (Diatesss. 10:2; Matt. 6:22-24; Lk 11:33-36), speaks of a עין - haploûs eye letting more light through, as opposed to one whose eye is evil, having a body filled with darkness or emitting darkness out through the aperture of the eye. For an evil eye, picture someone with a narrowed eye, out of suspicion, envy, resentment of another's happiness, resentment of another's goodness; plotting, scheming; stingy; having as its antonym עין - haploûs, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassuming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of
your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unthankful and the evil.

**Endnote #7 – TC Matt 19:17**

**Textual Variant Matthew 19:17**

The Majority Text reads, “Why are you calling me good? No one is good but one: God.”. The UBS and Nestle / Aland text read Τί με ἐρωτᾷς περί τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός: “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 ἀγαθός - “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 what is good.

**ENDNOTE #8 - ἀκρασία**

**How the classic Greek philosophers used the word ἀκρασία.**

Used in Matthew 23:25.

The Greek word here, ἀκρασία - akrasia, means to have no power over or to exercise no power over one's self, in restraining pursuit of pleasure, the pursuit of one's appetites. But it is hard to say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate product of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. Perhaps the regular Biblical way to say addiction would be with the Greek words ἐπιδόσις with τίνος (epidosis with tinos), "being given over to something." Ultimately I decided to use the word intemperance, and to include this endnote to show how the Greek word was used in other Greek literature.

It is not solely a Bible-belt fundamentalist concept that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great philosophers in the history of civilization. See the excerpts below of the classic philosophers, showing how they used the word. It is an antonym of the temperance or self-control that is said to be a fruit of the Holy Spirit in Galatians 5:22, 23. And in another place, I Corinthians 14: 32, Paul says that a trait of a true prophet is that "the spirits of the prophets are subject to the prophets." That is, under the control of the
prophets. Whatever our station as Christians, our verbal testimony is weak or worse, if we are addicted to shopping, or to eating, or to drinking, or drugs, or pornography, or to romance novels, or to sex, or to television, or to complaining, or cursing, or anything else. Whoever sins habitually is a slave to sin.

The "Majority Text" reads ἀδικίαν here—"unrighteousness"—instead of ἀκρασίας. But the King James Version in this case did not follow the "Majority Text."

Demosthenes, in his Second Olynthiac Speech, spoke of Philip the king of the Macedonians as follows:

Εἰ δὲ τὶς σώφρων ἢ δίκαιος ἄλλος, τὴν καθ’ ἡμέραν ἀκρασίαν τοῦ βίου καὶ μεθην καὶ κορδακίσμους οὐ δυνάμενος φερεῖν, παρεώθαι καὶ ἐν οὐδένος εἶναι μέρει τὸν τοιούτον.

"Any fairly decent or honest man, who cannot stomach the licentiousness of his daily life, the drunkenness and the lewd dancing, is pushed aside as of no account."

Socrates, in Xenophon, Memorabilia, Book 4
(Apomnéume matón Δ)

V. He did also try to make his companions efficient in affairs, as I will now show. For holding that it is good for anyone who means to do honorable work to have self-control, he made it clear to his companions, in the first place, that he had been assiduous in self-discipline; moreover, in his conversation he exhorted his companions to cultivate self-control above all things. Thus he bore in mind continually the aids to virtue, and put all his companions in mind of them. I recall in particular the substance of a conversation that he once had with Euthydemus on self-control.

"Tell me, Euthydemus," he said, "do you think that freedom is a noble and splendid possession both for individuals and for communities?"

"Yes, I think it is, in the highest degree."

"Then do you think that the man is free who is ruled by bodily pleasures and is unable to do what is best because of them?"

"By no means."

"Possibly, in fact, to do what is best appears to you to be freedom, and so you think that to have masters who will prevent such activity is bondage?"

"I am sure of it."

"You feel sure then that the incontinent are bond slaves?"

"Of course, naturally."

"And do you think that the incontinent are merely prevented from doing what is most honorable, or are also forced to do what is most dishonorable?"

"I think that they are forced to do that just as much as they are prevented from doing the other."

"What sort of masters are they, in your opinion, who prevent the best and enforce the worst?"

"The worst possible, of course."

"And what sort of slavery do you believe to be the worst?"

"Slavery to the worst masters, I think."

"The worst slavery, therefore, is the slavery endured by the incontinent?"

"I think so."

"As for Wisdom, the greatest blessing, does not incontinence exclude it and drive men to the opposite? Or don't you think that incontinence prevents them from attending to useful things and understanding them, by drawing them away to things pleasant, and often so stuns their perception of good and evil that they choose the worse instead of the better?"

"That does happen."

"With Prudence, Euthydemus, who, shall we say, has less to do than the incontinent? For I presume that the actions prompted by prudence and incontinence are exact opposites?"

"I agree with that too."

"To caring for what is right is there any stronger hindrance, do you think, than incontinence?"

"Indeed I do not."

"And do you think there can be aught worse for a man than that which causes him to choose the harmful rather than the useful, and persuades him to care for the one and to be careless of the other, and forces him to do the opposite of what prudence dictates?"

"Nothing."

"And is it not likely that self-control causes actions the opposite of those that are due to incontinence?"

"Certainly."

"Then is not the cause of the opposite actions presumably a very great blessing?"
“Yes, presumably.”

“Consequently we may presume, Euthydemus, that self-control is a very great blessing to a man?”

“We may presume so, Socrates.”

“Has it ever occurred to you, Euthydemus—?”

“What?”

“That though pleasure is the one and only goal to which incontinence is thought to lead men, she herself cannot bring them to it, whereas nothing produces pleasure so surely as self-control?”

“How so?”

“Incontinence will not let them endure hunger or thirst or desire or lack of sleep, which are the sole causes of pleasure in eating and drinking and sexual indulgence, and in resting and sleeping, after a time of waiting and resistance until the moment comes when these will give the greatest possible satisfaction; and thus she prevents them from experiencing any pleasure worthy to be mentioned in the most elementary and recurrent forms of enjoyment. But self-control alone causes them to endure the sufferings I have named, and therefore she alone causes them to experience any pleasure worth mentioning in such enjoyments.”

“What you say is entirely true.”

“Moreover, the delights of learning something good and excellent, and of studying some of the means whereby a man knows how to regulate his body well and manage his household successfully, to be useful to his friends and city and to defeat his enemies—knowledge that yields not only very great benefits but very great pleasures—these are the delights of the self-controlled; but the incontinent have no part in them. For who, should we say, has less concern with these than he who has no power of cultivating them because all his serious purposes are centered in the pleasures that lie nearest?”

“Socrates,” said Euthydemus, “I think you mean that he who is at the mercy of the bodily pleasures has no concern whatever with virtue in any form.”

“Yes, Euthydemus; for how can an incontinent man be any better than the dullest beast? How can he who fails to consider the things that matter most, and strives by every means to do the things that are most pleasant, be better than the stupidest of creatures? No, only the self-controlled have power to consider the things that matter most, and, sorting them out after their kind, by word and deed alike to prefer the good and reject the evil.”

And thus, he said, men become supremely good and happy and skilled in discussion. The very word “discussion,” according to him, owes its name to the practice of meeting together for common deliberation, sorting, discussing things after their kind: and therefore one should be ready and prepared for this and be zealous for it; for it makes for excellence, leadership and skill in discussion.


_Iso_crates, _S_peeches _a_n_ d _L_etters  (ed. _George Norlin)_

Περι ἀντιδόσεως

Speech 2: To Nicocles, 219-221

But surely we could not expect to be admired nor to enjoy great honor for sending out disciples of that sort; on the contrary, we should be much more despised and hated than those who are charged with other forms of villainy. And, mark you, even if we could shut our eyes to these consequences, we could not gain the most money by directing a training of that character; for, I suppose, all men are aware that a sophist reaps his finest and his largest reward when his pupils prove to be honorable and intelligent and highly esteemed by their fellow-citizens, since pupils of that sort inspire many with the desire to enjoy his teaching, while those who are depraved repel even those who were formerly minded to join his classes. Who, then, could be blind to the more profitable course, when there is so vast a difference between the two?

Perhaps, however, some might venture to reply that many men, because of their incontinence, are not amenable to reason, but neglect their true interests and rush on in the pursuit of pleasure. I grant you that many men in general and some who pretend to be sophists are of this nature.


_Aristotle, Nicomachean Ethics_  
(ed. J. Bywater) [1145a] book 7

Let us next begin a fresh part of the subject by laying down that the states of moral character to be avoided are of three kinds—Vice, Unrestraint, and Bestiality. The opposite dispositions in the case of two of the three are obvious: one we call Virtue, the other Self-restraint. As the opposite of Bestiality it will be most suitable to speak of Superhuman Virtue, or
goodness on a heroic or divine scale; just as Homer has represented Priam as saying of Hector, on account of his surpassing valor—

nor seemed to be
The son of mortal man, but of a god.

Hence if, as men say, surpassing virtue changes men into gods, the disposition opposed to Bestiality will clearly be some quality more than human; for there is no such thing as Virtue in the case of a god, any more than there is Vice or Virtue in the case of a beast: divine goodness is something more exalted than Virtue, and bestial badness is different in kind from Vice. And inasmuch as it is rare for a man to be divine, in the sense in which that word is commonly used by the Lacedaemonians as a term of extreme admiration—‘Yon mon's divine,’ they say—, so a bestial character is rare among human beings; it is found most frequently among barbarians, and some cases also occur as a result of disease or arrested development. We sometimes also use ‘bestial’ as a term of opprobrium for a surpassing degree of human vice.

But the nature of the bestial disposition will have to be touched on later; and of Vice we have spoken already. We must however discuss Unrestraint and Softness or Luxury, and also Self-restraint and Endurance.


ENDNOTE #9 – Plural of οὐρανός

The Greek word οὐρανός

As used in the New Testament; singular versus plural

BDF §4(2) says that certain plurals such as οὐρανοί and αἰῶνες are Semitisms, specifically, terms connected with Judaism and drawn from the Septuagint. That the pluralization of concrete subjects originally was to denote what is long or wide, or mysterious powers.

In BDF §141(1), Blass says that the plural, οὐρανοί, = the Hebrew "shamaim," yet most authors use it only in a figurative sense as the abode of God (sing. also), while the singular predominates in the literal sense, except for those instances where, according to the Jewish conception, several heavens were to be distinguished.

Bauer also says that for the abode of the Divine, the plural is preferred.

In BDF §141(1) DeBrunner also notes that οὐρανός is always plural when referring to "the Father in heaven" and to "the kingdom of heaven." He notes also that John never uses οὐρανός in the plural, except for Revelation 12:12, and that only because it is a quotation of the Septuagint.

BDF §253(3) notes that οὐρανός is frequently anarthrous (without the article) after prepositions.

Uses in the plural:

Mt 3:16 Βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος καὶ ἴδον ἡγεῖόχησαν οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα τοῦ θεοῦ καταβαίνον ἡγεῖόχησαν ἐρχόμενον ἐπ' αὐτόν.

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

Mt 5:12 Χαίρετε καὶ ἀγαλλιᾶσθε, δετί ὁ μισθός ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς ὑμῶν ὡς ἐδίωξαν τοὺς προφήτας τούς πρὸ ὑμῶν.

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

Mt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

16 your Father who is in heaven.

Mt 5:45 τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς

45 your Father who is in heaven

15
Mt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς
1 your Father in heaven.

Mt 6:9 ὢντως οὐ προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὃ ἐν τοῖς οὐρανοῖς, ἀγιασθήτω 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 πεπερατό τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἄποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτὰ· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
11 your Father in heaven

Mt 7:11 ὁ πατὴρ ὑμῶν ὃ ἐν τοῖς οὐρανοῖς δίωσε ἅγαθὰ τοῖς αἰτοῦσιν αὐτῶν.
11 your 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 Ἱησοῦς, Λί ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πεπερατά τοῦ οὐρανοῦ κατασκηνώσεις, ὃ δὲ οὐδὲ τοῦ ἄνθρωποῦ οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
20 And Jesus says to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere he can lay his head."

Mt 10:32 τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς;
32 "my Father in heaven.

Mt 10:33 δοθεὶς δὲ ἐν ἀρνηστήτα μὲ ἔμπροσθεν τῶν ἄνθρωπων, ἀρνησόμαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.
33 And whoever disowns me before humans, I also shall disown that person before my Father in heaven.

Mt 11:23 καὶ σύ, Καφαρναούμ, μὴ ἔχως οὐρανοὺ ὑψωθήσῃ; έως ἢδου καταβήσῃ, ὅτι εἰ ἐν Σοδόμωι ἐγενήθης αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἐμείνεν ἐν μέχρι τῆς σήμερον.
23 And you, Capernaum, will you be exalted to the skies? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.

Rev. 12:12 διά τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐά τὴν γῆν καὶ τὴν θάλασσαν, ὅτι καταβῇ ὁ διάβολος πρὸς υἱόν τιμής ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὁλίγον κατεργάσει.
12 Rejoice over this. O heaven, and you who dwell therein! Woe to the earth and the sea! For the devil has come down to you with great fury, because he knows he has but little time."

ENDNOTE #10 – Matt 27:9

Matthew 27:9

τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, the price of the priced him whom they priced (mid voice) from the sons of Israel

A very literal translation would have the word "price" in it three times, or forms of that word:

So first I will list the translations that contain three forms of the word τιμή:

Wycliffe the prijs of a man preyisid, 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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<td>the price of Him that had been priced, whom they of the sons of Israel had priced</td>
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<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>CBW</td>
<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>NASB</td>
<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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<tr>
<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 the one whose 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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<tr>
<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 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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<td>CEV</td>
<td>the price of a person among the people of Israel</td>
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<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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(nothing after VIII century cited)

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