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

June 2022 Edition
(First Edition was April 2003)

freely available from:
http://bibletranslation.ws/palmer-translation/
And possibly coming soon:
ipfs://bibletranslation.crypto
ipfs://drpbible.x
ipfs://drpbible.nft
ipfs://ebibles.x

Printed Edition soon to be available on Amazon
https://www.amazon.com/author/davidrobertpalmer

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apparatus are gathered from the United Bible Societies’ Greek New Testament 3rd Edition (making adjustments for outdated data therein); the 4th Edition UBS GNT, the UBS Textual Commentary on the Greek New Testament, ed.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

Chapter 1

The Genealogy of Jesus

KATA MAΘHAION

Mt 1:1 Βίβλος γενέσεως Ἰσαοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραὰμ.

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

Mt 1:2 Ἄβραὰμ ἐγέννησεν τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδέλφους αὐτοῦ,

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

Mt 1:3 Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἐσφόρωμ, Ἐσφόρωμ δὲ ἐγέννησεν τὸν Ἀράμ,

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

Mt 1:4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδᾶβ, Ἀμιναδᾶβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,

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

Mt 1:5 Σαλμών δὲ ἐγέννησεν τὸν Βδες ἐκ τῆς Ῥαχάβ, Βδες δὲ ἐγέννησεν τὸν Ἰωβῆδ ἐκ τῆς Ἰαχείας,

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

Mt 1:6 Ἰεσσᾶς δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς του Ὠφίου,

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

Mt 1:7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοὰμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν Ἄβιά, Ἄβια δὲ ἐγέννησεν τὸν Ἀσά,

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

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

3 and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,
Mt 1:9 ὃς δὲ ἐγέννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἰαχάζ, Ἰαχάζ 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, Μανασσής δὲ ἐγέννησεν τὸν Ἄμων, Ἄμων δὲ ἐγέννησεν τὸν Ἰωσαίαν,

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

Mt 1:11 Ἰωσαίας δὲ ἐγέννησεν τὸν Ἰεσούν καὶ τοὺς ἄδελφους αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

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

Mt 1:12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεσούν ἐγέννησεν τὸν Σαλαδημ, Σαλαθίλι δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

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

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

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

Mt 1:14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδωκ, Σαδωκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἑλιουδ,

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

Mt 1:15 Ἑλιουδ δὲ ἐγέννησεν τὸν Ἑλεαζαρ, Ἑλεαζαρ δὲ ἐγέννησεν τὸν Μαθάν, Μαθάν δὲ ἐγέννησεν τὸν Ἱακώβ,

15 and Eliud begot Eleazar, and Eleazar begot Matthias, and Matthias begot Jacob,

Mt 1:16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἀνδρα Μαρίας, ἐξ ὑς ἐγεννηθείς Ἰησοῦς 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 Πάσης συν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

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

---

7 Mt 1:25 1646 2148

---

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

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

5:17 Matthew skips after Josiah, Jehoiakim and Jehoiachin (2 Kings 23:34 - 24:6). And his last set of generations are only 13, not 14. So this arrangement must be a teaching or memorization aid. Another interesting thing is that fourteen plus fourteen plus fourteen equals six groups of seven generations, 42 in all (6 sevens). In Hebrew, in the Old Testament, a group of seven of something is called a week of something. There were six weeks of generations prior to the Messiah, and the Messiah ushered in the seventh week, the Sabbath week of generations. The Messiah brought in another rest from creation. As God took six days to create the First Adam, and then he ceased, so God also took six weeks to create the Second Adam, and then he ceased.
The Birth of Jesus

Mt 1:18 Τὸ δὲ Ἰεροσολύμων ἡ γένεσις οὕτως ἦν. ἡ μητέρα τοῦ Χριστοῦ τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτῶν εὐρέθη ἐν γαστρὶ ἤχουσα ἕκας πνεύματος ἁγίου.

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

Mt 1:19 Ἰωσήφ δὲ ὁ ἂνήρ αὐτῆς, δίκαιος ἦν καὶ μὴ θέλων αὐτὴν δειματίσαι, ἐβούλησά γάρ ἀλήθρα ἀπολύσαι αὐτήν.

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

Mt 1:20 ταῦτα δὲ αὐτοῦ ἔνθυσµένων ίδος ἄγγελος κυρίου κατ’ ὅναρ ἔφανεν αὐτῷ λέγων, Ἰωσήφ γὰρ Βαβυλὼν οὐ φοβηθείς παραλαβεῖς σου τῷ γὰρ ἐν αὐτῇ γεννηθέν ἐκ πνεύματος ἡσυχίαν.

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 οὖν καὶ καλέσεται 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."

Mt 1:22 Τούτῳ δὲ ὄλον γέγονεν ἵνα πληρωθῇ τὸ μητέρων 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 ίδον ἡ παρθένος ἐν γαστρὶ ἔχει καὶ τέξεται οὖν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ, ὁ ὡστὶν μεθερμηνευόμενον Μεθ’ ἰμῶν ὁ θεός.

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

Mt 1:24 ἐγερθεὶς δὲ [ο] Ἰωσὴφ ἀπὸ τοῦ ὑποῦ ἐποίησεν ως προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παράλαβε τὴν γυναῖκα 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 ἑως οὗ ἔτεκεν οὖν· 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.

---

8 1:18 txt γένεσις [P] R B (C W γενεσις) L (P 2 γενεσις) S Z Δ Θ Σ f1 579 (1221 arm Eusebius Ps-Athanasius NA27 {B} 1315 28 33 157 180 205 565 597 700 892 1006 1009 1010 1071 1079 1195 1126 1230 1241 1242 1292 1365 1424 1455 1546 1646 2148 2174 M Lect itaurbcdfghkla vg slav Irenaeus* Origen Didymus* Ephiphanis Chrysostom Theodotus-Ancyra Nestorius; Chromatius Jerome Augustine TR HF RP I lac P35 ADFGHYN Y Φ 1369. 1:21 The Greek name, Ἰησοῦς (Iēsous), came from the Hebrew יְהוָשָׁע (yēshū’a)"Yahshuah," which was a later form of the Hebrew name of Joshua, יְהוָשָׁע (yehoshua) "Yoshshua," which in turn was a later form of Yosshuah. Yeshua means "salvation." 10 1:23 Isaiah 7:14

11 1:25α "Did not know her" is an euphemism meaning, "he did not have sex with her." 12 1:25β txt τὸν οὖν αὐτῆς τοῦ προφήτου C D (D* i itaurbcfghkl slav) E K M N W Δ Π Σ 807 28 118 124 157 180 205 346 565 579 597 700 828 892 1006 1009 1010 1071 1079 1195 1126 1230 1241 1242 1292 1365 1505 (1546 οὖν αὐτῆς) 1582c 1646 2148 2174 M Lect itaurbcdfghkla vg syrp,h palpom arm et slav Diatessaron Cyril-Jerusalem Didymus* Ephiphanis Chrysostom Proclus; Jerome Augustine TR HF RP | οὖν Ρ Β Ζ 118 117 113 112 111 110 109 108 107 106 105 104 103 102 101 100 99 98 97 96 95 94 93 92 91 90 89 88 87 86 85 84 83 82 81 80 79 78 77 76 75 74 73 72 71 70 69 68 67 66 65 64 63 62 61 60 59 58 57 56 55 54 53 52 51 50 49 48 47 46 45 44 43 42 41 40 39 38 37 36 35 34 33 32 31 30 29 28 27 26 25 24 23 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1 0 Θ Φ 13 69 1424. Adding the words τὸν οὖν before the word οὖν, "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 been
Chapter 2

The Visit of the Magi

Mt 2:1 To this end, after Jesus had been born in Bethlehem of Judea, in the days of King Herod, behold, Magi from out of the east showed up in Jerusalem,

1 Now 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 saying, "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 They asked, "In what place was he born?"

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

Mt 2:4 and having assembled all the chief priests and Torah scholars of the people, he inquired of them as to where the Messiah was to be born.

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

Mt 2:5 For out of you will come a ruler who will be the shepherd of my people Israel.'"

5 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 2:6 Then Herod called the Magi secretly and ascertained from them what time the star had appeared.

6 Then Herod called the Magi secretly and ascertained from them when the star had appeared.

Mt 2:7 And 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."

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://onwiscinsin.uwalumni.com/recognition/michael-molnar-phd71/) has found that there was a conjunction of Jupiter (while retrograde and "standing still") with the moon, in Aries, on April 17, 6 B.C. This would harmonize with Luke's spring timing, and also with the fact that both Matthew and Luke say Jesus was born during the reign of Herod, who died in 4 B.C. Thus I say it is practically certain that Jesus was born in spring time, and that April 17, 6 B.C. is the best theory put forth yet as to his exact day of birth. One thing we know for certain is that his birthday was not December 25th, or any time in the winter, when the sheep in Judea would be in pens, and not in the field in the cold.
Mt 2:9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἴδοι ὁ ἄστήρ ὑπὸ εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἐλθὼν ἐστάθη ἑπάνω οὔ ἦν τὸ παιδίον.

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

Mt 2:10 ἵδε τὸν ἄστερα ἐχάρησαν χαράν μεγάλην σφόδρα.

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

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

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

Mt 2:12 καὶ χρησιμοθέντες κατ᾽ ὅναρ μὴ ἀνακάμψας πρὸς Ἡρώδην, δι᾽ ἄλλης ὀδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

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

The Escape to Egypt

Mt 2:13 Ἀναχωρησάντων δὲ αὐτῶν ἴδου ἄγγελος κυρίου φαίνεται κατ᾽ ὅναρ τῷ Ἡσαῖῳ λέγων, Ἑγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεύγει εἰς Ἀἴγυπτον, καὶ ἴδε ἐκεῖ ἔως ἄν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἄπολεσαι αὐτό.

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

Mt 2:14 ὅ δὲ ἑγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησαν εἰς Ἀἴγυπτον,

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

Mt 2:15 καὶ ἤν ἐκεῖ ἔως τής τελευτῆς Ἡρώδην ἴα πληρωθῇ τὸ ῥήθην ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἔξ Ἀἴγυπτος ἐκάλεσα τὸν υἱόν μου.

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

Mt 2:16 Τότε Ἡρώδης ἴδων ὅτι ἐνεπαύθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνέπελεν πάντας τοὺς παιδὰς τοὺς ἐν Βηθλεέμ καὶ ἐν πᾶσι τοῖς ὀρίοις αὐτῆς ἀπὸ δίετος καὶ κατωτέρω, κατὰ τὸν χρόνον ὅν ἠκρίβωσεν παρὰ τῶν μάγων.

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

Mt 2:17 Τότε ἐπιλήφθη τὸ ῥήθην διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,

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

Mt 2:18 Φωνὴ ἐν Ῥαμὰ ἡκούσθη, κλαυθὼς καὶ ὀδυρμὸς πολὺς· Ῥαχὴλ κλαίοντας τὰ τέκνα αὐτῆς, καὶ οὐκ ἠθέλεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

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

---

16 2:15 Hosea 11:1
17 2:16 Greek: παιδός - paídos. It is the masculine form of the word. If Matthew had intended to include girls, he could have added the feminine form, παιδίσκας (paidiskas), like Luke did in Luke 12:45; Diatessaron 19:26.
18 2:18 Jeremiah 31:15
The Return to Nazareth
Mt 2:19 Ἐγερθέν τὸ βασιλέα τῆς Ιουδαίας ἐν τῇ Ἰερουσαλήμ ἐν τῇ ἑτέρᾳ ἐποχῇ τῆς ἑτεροτρίτῃ αἰώνιαν εἰς ἀγίασμα τοῦ βασιλέα τῆς Ιουδαίας.

19 And after Herod died, behold, an angel of the Lord appears by a dream to Joseph in Egypt, Mt 2:20 ἐφόρεσεν τὸ παιδί τούτον καὶ τὴν μητέρα αὐτοῦ καὶ παρεῖς αὐτοῖς γῆν Ἰουσαλήμ, τεθήκασιν γὰρ ὁ θεός τίνις τῆς ψυχῆς τοῦ παιδίου.

20 saying, "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 ἔγερθε τὸ παιδί καὶ τὴν μητέρα αὐτοῦ καὶ ἤσπασεν αὐτοῖς γῆν Ἰουσαλήμ.

21So he got up, took the child and his mother and entered the land of Israel.
Mt 2:22 ὁ γὰρ ὅσος ἤνεχότα ἄντι τοῦ πατρὸς αὐτοῦ Ἰηρώδους ἐφόρηθη ἐκεῖ ἀπελευθέρωσεν ἐπὶ τὸ μέρος τῆς ἐλληνικῆς,

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 ἠλθόν κατ' ὅπως πληρωθή ὁ ῥηθέν διά τῶν προφητῶν ὡς ὁ Καζαραίος κληθήσεται.

23 and 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 Ἔγερθη δὲ τὰς ἡμέρας τοῖς κηρύσσει Ἰωάννης ὁ βαπτιστὴς τῆς Ἰουδαίας ἐν τῇ ἐρείπῳ τῆς Ἰουδαίας ἐν τῷ Ἰορδάνῃ τῆς Ἰουδαίας.

1In those days John the Baptist appears, preaching in the desert, Mt 3:2 καὶ ἠλθόν τε Μετανοεῖτε, ἤγγικε τῷ ἐν τῷ βασιλείᾳ τῶν υἱῶν Ἰσραήλ.

2saying, "Repent, for the kingdom of heaven has drawn near."
Mt 3:3 Οὗτος γὰρ ἔστιν ὁ θεὸς διά Ἰσαία τοῦ προφήτου λέγοντος, ὁ θεὸς βοῶντος ἐν τῇ ἐρείπῳ, ἔτοιμασε τὴν χθενήν κυρίου, εὐθείας ποιήσει τὰς τρίβους αὐτῶν.

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 ἐνδυμα τοῦ ὑπό τρίχων καμήλου καὶ ἐξεξερέωνε τοὺς ἐρείπους αὐτοῦ, ὁ δὲ τρόφω ἐν αὐτῶν ἄρηδες καὶ μελί ἀγρίου.

4This man21 John had clothing of camel's hair and a leather belt around his waist, and his food was locusts and wild honey.
Mt 3:5 καὶ ἔξετε ἐξεπεραύετο πρὸς αὑτὸν ἑρεσόλυμα καὶ πάσα ἡ Ἰουδαία καὶ πάσα 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 ἔβαπτιζον ἐν τῷ Ἰορδάνῃ ποταμῷ ὕπ' αὐτῶν ἐξομολογούμενοι ταῖς ἁμαρτίαις 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 οὗτος. "What kind of man was it that came to you and told you these things?"
"He was a man dressed in hairs, with a leather belt around his waist." "It is Elijah." II Kings 1:7-9 A garment of hair was a mark of a prophet, Zechariah 13:4. "What kind of man did you go out to see?" Matthew 11:7-14
Mt 3:7 ιδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ ἐπεν αὐτοῖς, Γεννήματα ἐχθῶν, τίς ὑπεδείξει ὡμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

7But 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 ποιῆσατε σῶν καρπὸν ἄξιον τῆς μετανοίας·

8Then produce fruit characteristic of repentance.

Mt 3:9 καὶ μὴ ἄξιασατε λέγειν ἐν ἑαυτοῖς. Πατέρα ἔχομεν τὸν Ἁβραὰμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἑγείρει τέκνα τῷ Ἁβραὰμ.

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

Mt 3:10 ὁ δὲ ἀξίων τῆς πρὸς τὴν ρίζαν τῶν δέντρων κεῖται· πᾶν οὖν δένδρον ἀνθρώπου καρπὸν καλὸν ἐκκόψεται καὶ εἰς πῦρ βάλλεται.

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

Mt 3:11 ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὑδάτι εἰς μετανοίαν· ὁ δὲ ὁπίσω μου ἐρχόμενος ἵσχυστερός μοῦ ἐστιν, οὐ γὰρ εἰμὶ ἴκανος τὸ ὑπόδημα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἀγίῳ καὶ πνεύματι ἂν

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

Mt 3:12 οὗ τὸ πτῶν ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριστεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σιτὸν αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ άχυρον κατακαίει πυρὶ ἀσβέστῳ.

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

The Baptism of Jesus

Mt 3:13 Τότε παραγινέσθαι ἐν Ἰησοῦ ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ τοῦ βαπτίζοντην ὑπὸ αὐτοῦ.

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

Mt 3:14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτόν λέγουν, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτίζομαι, καὶ σὺ ἔρχεσθαι πρὸς μέ;

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

Mt 3:15 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ἀφες ἄρτι, οὕτως γὰρ πρέπον ἐστίν ἡμῖν πληρώσαι πάσαν δικαιοσύνην. τότε ἀφίησαν αὐτόν.

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


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

Mt 3:17 καὶ ἵδιον φωνὴ ἐκ τῶν ὦρανῶν λέγουσα, ὁ ὢν ἦσθιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ψυχῇ ἀνεύσκησα.

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

The Temptation of Jesus

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

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

Mt 4:2 καὶ νηστεύσας ἤμερας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὠστερὸν ἐπείνασεν.

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

Mt 4:3 Καὶ προσελθὼν ὁ πειράζων ἐπέτην αὐτῷ. Εἰ υἱὸς εἰ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι αὐτοὶ ἥρτοι γένονται.

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

Mt 4:4 ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπὶ ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ἑκάστῳ ἐκπορευομένῳ διὰ στόματος θεοῦ.

But he in answer said, "It is written: 'You shall not put Yahweh your God to a test.'"

Mt 4:5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἄγιαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πετρόν τοῦ ἱεροῦ.

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

Mt 4:6 καὶ λέγει αὐτῷ. Εἰ υἱὸς εἰ τοῦ θεοῦ, βάλε σεαυτόν κάτω γέγραπται γάρ ὅτι Τοῦ ἀγγέλου αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσι σε, μήποτε προσκύψης πρὸς λίθον τὸν πόδα σου.

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

Mt 4:7 ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

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

Mt 4:8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὅρος ψηλὸν λίαιν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασαλίας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν.

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

Mt 4:9 καὶ λέγει αὐτῷ, Ταῦτα σοι πάντα δύναται ἐὰν πεσὼν προσκυνήσῃς μοι.

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

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

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

Mt 4:11 τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

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

4:4a Upon every ἰδίμυ - he reima that proceeds from the mouth of God. In Hebraistic Greek, ἰδίμυ 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."

4:5b Deuteronomy 8:3

4:6 Psalm 91:11,12

4:7 Deuteronomy 6:16

4:10a The Textus Receptus has here after the word ὑπάγει, "go away," the words ὁπεσοῦ μοι - "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.

4:10b Deuteronomy 6:13
Jesus Begins to Preach

Mt 4:12 Ἀκούσας 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 Ναζαρᾶ ἔλθων κατώκησεν εἰς Καφαρναοῦμ τὴν παραβαλασσίαν ἐν ὀρίοις 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 Ἡν πληρωθῇ τὸ ὁμολογεῖν τοῦ Ἡσαίου τοῦ προφήτου λέγοντος,

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

Mt 4:15 Ἡ Ζαβουλῶν καὶ γῆ Νεφθαλίμ, ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,

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 ὅ λαος ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκῶς θανάτον 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.

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

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

The Calling of Simon, Andrew, James, and John

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

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 υμῖν ἀλλιεῖς 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 εὐθεῖαι ἀφέντες τὰ δίκτυά ἡκολουθήσαν 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 πλοίῳ μετὰ Ζεβεδαίου τοῦ πατέρος αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσαν αὐτούς.

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

Mt 4:22 οἱ δὲ εὐθεῖαι ἀφέντες τὸ πλόιον καὶ τὸν πατέρα αὐτῶν ἡκολουθήσαν αὐτῷ.

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

Jesus Heals the Sick

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

43 And he went around through all of Galilee, teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease and sickness among the people.
Mt 4:24 καὶ ἀπήλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακοὺς ἐχοντας ποικίλας νόοις καὶ βασάνοις συνεχομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικοὺς, καὶ ἐθεράπευσαν αὐτοὺς.

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

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

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

Chapter 5

The Beatitudes

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

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

Mt 5:2 καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτούς λέγον,

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

---

32 5:3 The meaning of the expression poor in spirit is difficult to determine with certainty. Bauer says the sense is probably those who are poor in their inner life, not having a Pharisaic confidence in their own spiritual adequacy. But I think the meaning is that we should, even if we are materially rich, live as though we were poor. As the apostle Paul says also in 1 Cor. 7:30-31: "those who buy, should live as though they did not possess, and those who use this world, as though they did not make full use of it."

33 5:9 The Greek word here is vios, "sons." The word children can sound like it emphasizes the immaturity of the subjects. I also considered the word "offspring," because that would convey part of what is emphasized here. What is emphasized by this passage is two-fold: the fact that offspring of a father bear resemblance in personality, values, and quality of the "faith of their fathers," and two, that these sons are heirs of their father, heirs of a future kingdom. The word "sons" is said to have been a legal term, and was gender inclusive. It included daughters. Today, the word "son" legally means, according to Black’s Law Dictionary, 6th Ed., "Male offspring. An immediate male descendant. The word may be applied also to a distant male descendant. In a broad use, term may be employed as designating any young male person, as a pupil, a ward, an adopted male child or dependent." This current legal definition greatly limits the acceptability of this word. "Children" is defined as: Progeny, offspring of parentage. Unborn or recently born human being. At common law one who had not attained the age of fourteen years, though the meaning now varies in different statutes." This definition, which includes the idea of being offspring, and is gender-inclusive as well, makes the word "children" perhaps the best choice. This is also the word that Tyndale used, and the King James Version as well. Black’s Law Dictionary, Copyright © 1990, West Publishing Co., St. Paul, Minnesota, All Rights Reserved.
Mt 5:10 makárioi oí deúroumenoi éneken dikaiosúnhēs, óti autōn éstin ē basileía tōn ouránωn.

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

Mt 5:11 makárioi éste òtan oneideíswōsin ùmās kai diózowsin kai ei̇swōsin pān poīnhrōn kath' ùmōn [fēdōdōmenoi] éneken eïmōν;

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

Mt 5:12 xáírète kai āgalλíasseth, óti ò miðos ùmōn polûs èn tois ouránωnōi' oûtwos gâr edîw泽an toûs proφētas toûs pro ùmōn.

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

Salt and Light

Mt 5:13 Ὕμεις ἐστε τὸ ἄλας τῆς γῆς· ἐὰν δὲ τὸ ἄλας μωράνθη, ἐν τίνι ἀλισθήσεται; εἰς οὕδεν ἵσχυε ἢτι εἰ μὴ βληθήναι εξω καὶ ἐκαταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

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

Mt 5:14 Ὕμεις ἐστε τὸ φῶς τοῦ κόσμου. οὗ δύναται πόλις κρυβῆναι ἐπάνω δροὺς κειμένη·

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

Mt 5:15 οὕδε καίουσιν λόγχον καὶ τιθέαισιν αὐτὸν ὑπὸ τὸν μινδον ἀλλ᾽ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

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

Mt 5:16 οὕτως λαμψᾶτω τὸ φῶς ὑμῶν ἐμπροσθέν τῶν ἀνθρώπων, ὡπως ἰδοὺς ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

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

The Fulfillment of the Law

Mt 5:17 Μὴ νομίσητε ὅτι ἠλθὼν καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἠλθὼν καταλῦσαι ἀλλά πληρώσαι.

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

Mt 5:18 ἀμὴν γὰρ λέγω ὑμῖν, ἐὼς ἂν παρέλθῃ ὁ οὐρανός καὶ ἡ γῆ, ἱώτα ἐν ἡ μία κεραίᾳ οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἐὼς ἂν πάντα γένηται.

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

---

34 5111 τικ ψευδομενοι KBCEKM U W Δ Θ Π Σ ΣΤ ΣΤ ΣΤ 33 H Taur.Hf1.Laq vg syr cp h pal copis meg bo arm eth geo Or 16 Besl ApCon Greg-Nyss Did Epiph Chrys Cyr Hesych Theodoret; Croman 64 Jer Ruf Augk/ap [NA28] ]ς ὁ οδίτι δι b c d g h k syrr Or 16 Terr Hill Luc Ambrosiaster Ambrose Chrom 16 Augk211 Spec 1 lac D46 A F G H L N P Q Y F εἰπον σαν πονερον ηματον καθ' ημων ψευδομενον ενεκεν εμου ΜΓ εἰπον σαν πονερον τηματον καθ' ημων ψευδομενον ενεκεν εμου SBL εἰπον καθ' ημων σαν πονερον ______ ______ ______ ενεκεν δικαιοσυνης D

35 5141 βληθήναι εξω Ψ84 N BC NA28 I βληθήναι εξω καὶ D W TR RP. There ends up not being any difference in English.

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

36 518a The Greek says ἴωτα (iota), which is the spelling out of the name of the ninth letter of the Greek alphabet. It is placed under another vowel and in even smaller size, and the difference it makes is the part of speech of the word, or the "case." But now, an objection may arise: "But the Law was given in Hebrew, not Greek." The spoken names of the Greek letters "iota" and the Hebrew letter "yodh" sounded more similar then than they do now. They even look similar in written form. And both are the smallest letters of their respective alphabets. Now there was a very important Greek translation of the Hebrew Old Testament, called the Septuagint, which was widely used by Jesus' time, whereas the Hebrew language was in danger of dying as a spoken language.
Mt 5:19 δς έαν ουν λοισι μια των έντολων των έλαχιστων και διδαξε ουτως τους Ανθρωπους, ἐλαχιστος κληθησεται εν τη βασιλεια των ουρανων ός δ' αν ποιηση και διδαξε, ουτος μεγας κληθησεται εν τη βασιλεια των ουρανων.

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

Mt 5:20 λεγω γαρ ουν δι αν περισευση ουμον ή δικαιουση πλειον των γραμματεων και Φαρισαιων, ομη μη εισελθητε εις την βασιλεια των ουρανων.

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

Adversaries

Mt 5:21 Ἑκούσατε ὅτι ἐρρήθη τοῖς ἀρχαίοις, ὦ φωνεύσεις· ὃς δ' ἅν φωνεύῃ, ἐνοχὸς ἐσται τῇ κρίσει.

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 εγὼ δὲ λέγω οὐν δι' αυτον οὐν υμῶν δικαιοσύνη πλείον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

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

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

38 5:21a Exodus 20:13. This word ποινιον - phoneuo did not mean just murder, but homicide in general, including by carelessness or negligence, and manslaughter. See for example Deuteronomy 19:6; Joshua 21:13. And the word phoneu did NOT include in its meaning the killing of non-human life. It was not used for the killing of animals. Perhaps this verse would be better rendered, "Do not kill a human."

39 5:21b This is because the judgment, a trial, was necessary for the purpose of deciding whether the homicide was justifiable or not. Not all homicide was punishable. The Law of Moses was full of discussion as to which killings of a human being were punishable, and which were not. In the same way, later in verse 22, if you are angry with your brother, you are subject to judgment. This is because not all anger is punishable; some anger is righteous. Note that Jesus does not forbid anger here. He says that if you are angry, you are subject to a trial. Quite a difference. The trial may find that your anger was justified. Paul said, "In your anger do not sin..." (Ephesians 4:26; Psalm 4:4)

40 5:22a text τον ἄδελφον αὐτοῦ "with his brother" NIV® B D 372 1292 1424ME 2174TD 2737 al. it.aur vs eth ms Origen to Apollinaris, Tertullianid, Chromatius Jerome Augustine  HttpResponseRedirect Greek mp3c to Augustine NA27 B [τον ἄδελφον αὐτοῦ εἰκή "with his brother without a cause" N® D E K L M S U W Δ Θ Π Σ 0233 0287 f 1 2 3 28 33 157 180 205 346 565 579 597 700 788 892 1006 1010 1071 1079 1195 1216 1230 1241 1242 1243 1342 1365 1424TD 1505 1546 1646 2148 it hh ib cc dd ff gg hv hv Qj vg ms sy x sp h pal co ps meg bo arm eth 34 geo slov Ireneausid ms to Origin Eusebius Basil Apostolic Constitutions ms to Apollinaris Ps-Justin Chrysostom Cyril Theodoret; Cyprian Hilary Lucifer ms to Jerome Augustine 5 Spectrum TR HF RP [lacuna P® P® P® A C F G H N P Y F 22 69. Note, Papyrus 64 is also called Papyrus 67, and it definitely does not include "without a cause." This papyrus is one of the oldest New Testament papyri we have, dated between the years 60 to 200. Jerome states that in the majority of ancient manuscripts. The fact that a majority of Greek ms in Jerome's time did not contain it, is far more significant than whether a majority of manuscripts today contain it. Opponents of the UBS Greek text object to this omission, because they say that it forbids all anger, even righteous anger. Not so; it only says that if you are angry, you are in danger of judgment. On the other hand, if the text reads "Do not be angry with your brother without a cause," that is so easy to get around. Practically everyone who is angry with his brother believes he has cause to be angry. The end result of adding "without a cause" is that there is no meaningful prohibition, no truly solemn warning here. Plus, it misses the whole point of the phrase "will be subject to judgment". The whole point of the judgment is to decide if there is a cause. It makes no sense to say that if you are angry with your brother without a cause, you will be tried, to see if there is a cause. Often the argument is made, that the UBS reading, the one without the phrase, "without a cause," makes Jesus look like a sinner, since he was angry sometimes. Then what do the people who argue this, do with the phrase later in this same verse, where the Majority Text says that someone who says "You fool," is in danger of the fire of Gehenna? For Jesus did say to someone "You fool!" in the Majority Text, in Matthew 23:17. There is much more reason to be found for the word meaning "without a cause" to be added later, than for it to have been deleted later. I consider the text of the NA27 here to be certain.

5 5:22b An Aramaic term of contempt
Mt 5:23 'Εάν οὖν προσφέρης τὸ δώρον σου ἐπὶ τὸ θυσιαστήριον κάνεις μνησίας 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 άρας ἔκει τὸ δώρον σου ἐξεμπροσθεν τοῦ θυσιαστηρίου, καὶ ὑπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δώρον 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 Ἰσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἔως ὅτου εἰ μετ’ αὐτοῦ ἐν τῇ ὁδῷ, μηποτὲ σε παραδῷ ὁ ἀντιδίκος τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βλήθῃ'

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, οὐ μὴ ἐξελθῆς ἐκείθεν ἔως ἅν ἀποδῶς τὸν ἐσχάτον 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 ἔρρεθι, Ὅν μοιχεύεις.

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

Mt 5:28 ἔγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἢδὲ ἐμοίχευεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

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

Mt 5:29 εἰ δὲ ὁ ὀρθαλίος σου ὁ δεξιός σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ: συμφέρει γάρ σοι ἵνα ἀπολέσῃ ἐν τοῖς μελῶν σου καὶ μὴ ὄλον τὸ σώμα 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 χείρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ: συμφέρει γάρ σοι ἵνα ἀπολέσῃ ἐν τοῖς μελῶν σου καὶ μὴ ὄλον τὸ σώμα 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 Mt 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 limits, but in Jewish religious matters, it had complete authority, including a body of polis and guards under its command, by which to enforce its rulings. The Sanhedrin was abolished with the destruction of Jerusalem in A.D. 70. The scribes later codified its accumulated conclusions, however, in the form of the written Mishnah.

43 Mt 5:29 I’Esra From Gey-Hinnom, the name of a ravine south of Jerusalem, The Valley of the Son of Hinnom, which was the trash heap or landfill for the city. The garbage was perpetually on fire; the fire never went out. See II Chron. 28:3; II Kings 25:10; 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 Mt 5:27 Exodus 20:13

45 Mt 5:28 That is, a woman not one’s own wife.
Mt 5:31 Ἐρρέθη δὲ, Ἄς ἤν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

31'And it has been said, 'Anyone who releases his wife must give her a "release of interest form."' 47

Mt 5:32 ἐγὼ δὲ λέγω ύμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ οὐκ αὖ ἂπολελυμένην γαμήσῃ μοιχᾶται.

32'But I tell you that anyone who releases his wife, except for grounds of fornication, 48 causes her to commit adultery, and anyone who marries a released woman commits adultery.

Oaths
Mt 5:33 Πάλιν ἡκούσατε ὅτι ἔρρεθι τοῖς ἀρχαίοις, Οὐκ ἐπιπορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοῦ ὀρκοῦσι σου.

33'Again, you have heard that it was said to the people of long ago, 'Do not break your oath, 49 but pay out to the Lord your oaths.' 50

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

34'But I tell you not to promise with an oath at all: neither by heaven, because it is God's throne; Mt 5:35 μήτε ἐν τῇ γῇ, ὅτι ὑποποίδον ἐστίν τῶν ποδῶν αὐτοῦ· μήτε εἰς ἑιροσόλυμα, ὅτι πόλις ἐστίν τοῦ μεγάλου βασιλέως·

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

Mt 5:36 μήτε ἐν τῇ κεφαλῇ σου ὁμοσίας, ὅτι οὐ δόνασαι μίαν τρίχα λεικήν ποίησαι ἢ μέλαιναν.

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

Mt 5:37 ἐστὶ δὲ ὁ λόγος ύμων ναὶ ναὶ, οὐ ναῦ τὸ δὲ περισσοῦν τοῦτων ἐκ τοῦ πονηροῦ ἐστίν.

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

---

46 531a "Releasing" is the opposite of "cleaving" or "joining."

47 531b Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defiles her. This word ἀποστάσιον - apostasiōn, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."

48 532 Greek, 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; πορνεία - moicheia, and Jesus did not use it here. We know by the disciples' reaction in verse 26 that Jesus was saying something more narrow and strict than what they had heard before. Some say that perhaps Jesus was limiting divorce to that situation described in Deuteronomy 22:13-21, the situation Jesus' stepfather Joseph found himself in when he realized (or so it appeared to him) that Mary was not a virgin, but had "fornicated while still under her father's authority." Others, suggest that Jesus didn't say this clause "if it is not on the basis of fornication" at all. This exception phrase is not found in Mark and Luke, or any of Paul's rules for the church (cf 1 Cor. 7:10,11); but only in Matthew, the last of the three gospels written (I now quote Bruce Metzger) "thus representing Jesus as siding with the view of Shammasi. The addition of this 'excepting clause,' as it is called, reflects an attempt in the early church [of which Matthew was a part] to adjust the high ideal of Jesus' interpretation of the indissolubility of marriage to suit the exigencies of those whose hearts, like men's hearts in the days of Moses, were still hard! Such an adjustment of Jesus' teaching fell within the power to bind and loose given to the apostles (of which Matthew was one)—that is, power to adapt laws and make exceptions (Matt. 16:19 and 18:18; Diathess. 14:45, 22:36) Two reasons, among others, why the Matthewan form of Jesus' saying on divorce must be regarded as a modification of this teaching are: (1) If it is original, then the report without the excepting clause in Mark and Luke represents an advance made by the early church upon the standards set by Jesus— and this is not likely to have happened; and (2) the excepting clause does not harmonize with the context in Matthew. If Jesus sided with the Shammites, why should the disciples be amazed at the strictness of his teaching and exclaim, 'If this is the situation...it is not advisable to marry' [Matt. 19:10]? And in the context of Matt. 5:32 Jesus is replacing the standard recognized by the Jews of his day with the perfect standard of God [Matt. 5:17-48; Diathess. 9:10-20]; but if the exceptive clause is retained, his teaching is no higher than Shammasi's." From The New Testament, Its Background, Growth, and Content, Abingdon Press, p. 163, footnote 49 533a Or Do not make an oath not intending to keep it.

50 533b Numbers 30:2; Leviticus 5:4-6
An Eye For an Eye

Mt 5:38 Κούσετε ὅτι ἔρρεθη, Ὑφαλλοῦν ἀντὶ ὑφαλλοῦ καὶ ὁδόντα ἀντὶ ὁδόντος.
38“You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’
Mt 5:39 ἕγω δὲ λέγω ὑμῖν μὴ ἀντιστηνώ τῷ πονηρῷ ἀλλ’ ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγώνα, στρέψον 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 ὑμᾶς κρίνει καὶ τὸν χιτώνα σου λαβεῖν, ἀρείς αὐτῷ καὶ τὸ ἱμάτιόν
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, ὑπαγε 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 ἀποστραφῆς.
42Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love For Enemies

Mt 5:43 Κούσετε ὅτι ἔρρεθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρὸν σου.
43“You have heard that it was said, ‘Love your neighbor’ and hate your enemy.’
Mt 5:44 ἕγω δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἑπηρεάζοντων ὑμᾶς, καὶ ἰδιωκτῶν ὑμᾶς:
44But I say to you: Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who insult you and are persecuting you.
Mt 5:45 ὅπως γένησθε ύιοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδικοὺς.
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 ἀγαπήσειτε τοὺς ἀγαπώντας ὑμᾶς, τίνα μισοῦν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;
46For if you love the ones who love you, what reward do you have? Do not even the revenue agents do the same?
Mt 5:47 καὶ εὰν ἀσπάσητε τοὺς ἄδελφους ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἔθνες 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 Ἔσεσθε ὁμοὶ ὁμοίων τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειος ἐστίν.
48Be perfect, therefore, as your heavenly Father is perfect.

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

Giving to the Needy

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

1° Be careful not to do your acts of tzedakah54 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 Ὄσον οὖν ποιήσεσθε ἐλεημοσύνην, μὴ σαλπήσοις ἐξουσιοθέν σου, ὥσπερ οἱ υποκριταὶ ποιοῦν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς βύσσαις, 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 σοὶ δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω ἡ ἁριστερὰ 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 διὸς ὃς ἦ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ (αὐτῶς) 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 ἔσσεσθε ὡς οἱ υποκριταὶ· ὃς προσέχει ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικίς τῶν πλατείων ἑστῶτες προσεύχεσθαι, ὡς φανοῦσι 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 σοὶ δὲ ὅταν προσεύχησθε, εἰσέλθετε εἰς τὸ ταμεῖον σου καὶ κλείσας τὴν θύραν σου προσέβου τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ 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 sees in secret. Then your Father, who sees in secret, will reward you.

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

7° But when you pray, do not speak thoughtless repetition55 like the Gentiles do. For they suppose that because of the greater number of their words they will be heard.

---

54 Mt 6:1 ἡ δικαιοσύνη δεῖκται (352) 2D 820 1582* 2814 vg itaaurh.d.etc.hg.it.h.1 NA27 (1) I δοσιν(ε)ν (1) τις syn Translate RHF 10-15 tzedakah 55 Mt 6:7 Greek, βατταλογεῖν - βατταλογίαν. Following is what BDF §40 says about this word. All uses of it except one are in Christian literature or dependent on Christian literature. Because of the doubling of the t consonant, which is incorrect for Greek, we know this is a word imported or adapted in hybrid form from some other language(s), most likely Semitic. According to Fredrich Blass, it is a combination of a Semitic word, 'mamma, Beth-Teth-Lamedh, for 'empty, inane, idle,' with λογος appended. According to Delling, it is a remodeling of βατάριζειν - 'stammer,' in connection with - λογος. Also, it looks similar to the Latin battulatus = μοιάλας, that is, speaking with difficulty or having an impendment in one's speech. And see also Corp. Gloss. Lat. II 32.17. μαγγαλος -βατταλογίαν - φον of talking endlessly, prattling, given to prosy, rambling, or tedious loquacity. In the only use of βατταλογίαν in non-Christian literature, it had the idea of prattling foolishly. So I say that in the context here, it means speaking mindlessly with the goal of quantity of words in mind, rather than thoughtful or heartfelt speech. Therefore we should avoid possibly even short prayers, if the prayers are formulaic. And consider what this says about 'speaking in tongues' when you don't even know the meaning of what you are saying. "What therefore does this conclude? I will pray with the spirit, and I will also pray with the mind." 1 Cor. 14:15 "When you pray, let not your mind be unfruitful, but still pray with your spirit." 1 Cor. 14:14. If your mind is idle when you are praying, it is "τὸ ἔκρηγμα prayer."
Mt 6:8 μή οὖν ὄμοιωθήτε αὐτοῖς, οἴδεν γὰρ ὁ πατὴρ ὑμῶν ὄν χρείαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτησά
4ον τοῦ.

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

Mt 6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγαθοθήτω τὸ ὅνομά σου,
9This, then, is how you should pray: "Our Father in heaven, hallowed be your name.

Mt 6:10 ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ 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 ὕπερ ἡμᾶς τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
12And forgive us our debts, as we also have forgiven our debtors.

Mt 6:13 καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ἄτιο σοῦ
13And lead us not into temptation, but deliver us from evil. For yours is the kingdom, and the power, and the glory, for ever. Amen." 57

Mt 6:14 Ἐὰν γὰρ ἀφήτε τοὺς ἀνθρώπους τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμὸν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·
14For if you forgive people their trespasses, your heavenly Father will also forgive you.

Mt 6:15 Ἐὰν δὲ μὴ ἀφήτε τοὺς ἀνθρώπους, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.
15But if you are not forgiving to people, neither will your Father forgive you your trespasses.

Fasting

Mt 6:16 Ὅταν δὲ νηστεύσητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποὶ, ἄφαντος γὰρ τὰ
16And when you fast, do not become of somber countenance like the hypocrites do, for they

Mt 6:17 σοὶ δὲ νηστεύων ἀλείψαι σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νύφαι,
17But when you fast, anoint your head and wash your face,
Mt 6:18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυφαίῳ καὶ ὁ πατέρας σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

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 Ἡθησαυρίζετε ὑμῖν ἡθησαυροὺς ἐπὶ τῆς γῆς, ὅπου σής καὶ βρώσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσιν·

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

Mt 6:20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν υἱῷ τοῦ θεοῦ, ὅπου οὐτε σής οὐτε βρώσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσι οὐδὲ κλέπτουσιν·

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

Mt 6:21 ὅπου γάρ ἐστιν ὁ θησαυρὸς σου, εκεῖ ἐσται καὶ ἡ καρδία σου.

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

Mt 6:22 ὁ λύχνος τοῦ σώματός ἐστιν ὁ φθαλμός, ἐὰν οὖν ἢ ὁ φθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμα σου φωτεινὸν ἐσται·

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

Mt 6:23 ἐὰν δὲ ὁ φθαλμός σου πονηρὸς ἢ, ὅλον τὸ σῶμα σου σκοτεινὸν ἐσται. εἰ οὖν τὸ φῶς τὸ ἐν σοι σκότος ἐστίν, τὸ σκότος πάσον.

But if your eye is suspicious and stingy, your whole body will be dark. If then darkness is in you, how great the darkness!

Mt 6:24 Οὔτε ἐξίσταται δυσλυχνός κυρίος δουλεύειν· ἢ γάρ τὸν ἐνα μιᾷ καὶ τὸν ἐτέρων ἀγαπήσει, ἢ ἐνός ἀνθέξεται καὶ τοῦ ἐτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾶ.

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

**Do Not Worry**

Mt 6:25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾷτε τῇ ἕσπερᾳ ὑμῶν τῇ φάγωτε ἢ τῇ πίπτετε, μηδὲ τῷ σώματι ὑμῶν τῇ ἐνδούσῃτε· οὐχὶ ἡ ὑστερία πλεῖν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδοματος;

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

---

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

60 ἂν, τρίτη δολίων, which means literally, single. But it is from a Semitic idiom, not to be translated literally.

61 ἱππαίος, "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.

62 ἂν, τρίτη δολίων, 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."

63 ἂν, "If your eye is evil." From the Hebrew, יִתְבוּר - ráhāh 'ayin; see endnote for a full discussion of this concept.

64 A common Aramaic word for wealth and property, which meant literally, a fortress to rely on. The sin of serving Mammon involves thinking that there is security in wealth and property, and with that mentality to store up wealth for the future, as the Rich Fool did in Luke chapter 12. Jesus taught us not to worry even about food or clothes. He also said to pray: "Give us this day our DAILY bread." That means that to work so that you have more than enough stores for just one day at a time, that is serving mammon. The apostle Paul said that with food and clothes we should be content. Worldly wealth is very insecure, especially the theoretical kinds such as stocks, bonds, Federal Reserve Notes, negotiable instruments. And stored up food reserves are perishable and subject to vermin. But if we store up treasure in heaven, where there are no thieves, rust, or moths, or taxes, that is real security, real estate. There is a secure inheritance that is non-negotiable. If you do not think this is what Mammon means, then look at the context before and after: it is all against storing up more food and clothes than you need for one day. Your retirement is in heaven. You cannot serve both God and Financial Security.
Mt 6:26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

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

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

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

Mt 6:28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξᾶνουσιν· οὐ κοπιῶσιν οὐδὲ νήσουσιν·

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

Mt 6:29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάση τῇ δόξῃ αὐτοῦ περιβάλετο ὡς ἐν τούτων. Yet I tell you, not even Solomon in all his splendor was dressed like one of these.

Mt 6:30 εἰ δὲ τὸν χρόνον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὐριόν εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

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

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

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

Mt 6:32 πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἴδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῆξετε τούτων ἀπάντων.

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

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

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

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

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

Chapter 7

Correcting Others

Mt 7:1 Μὴ κρίνετε, ἵνα μὴ κρίθητε·

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

Mt 7:2 εἶ δὲ κρίματι κρίνετε κριθήσεσθε, καὶ εἶ δὲ μέτρῳ μετρεῖτε μετρηθῆσθαι ὑμῖν.

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

Mt 7:3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἄδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; Why do you look at the speck in your brother’s eye, but the log in your own eye you do not consider?

62Mt 6:27 Literally, one cubit. There was an expression in classical Greek, πῆχυνν ἐπὶ χρόνων = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."

63Mt 6:34 There is no verb in the Greek text of this last sentence. Therefore, we cannot declare with certainty whether this sentence is a command (imperative mood), or a statement (indicative mood). But from my experience, it is usually the simple copula that is omitted, that is, the word "is,"
Mt 7:4 ἢ πῶς ἔρεις τῷ ἀδελφῷ σου, Ἀφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἢ δοκῶς ἐν τῷ ὀφθαλμῷ σοῦ;

4 Or how will you say to your brother, 'Let me pluck the speck out of your eye,' and behold, in your own eye is a log?
Mt 7:5 ὑποκρίτη, ἐκβάλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις ἐκβάλειν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
5 You hypocrite, first take the log out of your eye, and then you will see clearly to pluck the speck out of your brother's eye.
Mt 7:6 Μὴ δώσε τὸ ἄγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἐμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτούς ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξουσιν ὑμᾶς.
6 Do not give to curs what is sacred, and do not toss your pearls before swine, lest they trample them with their feet, and turn and tear you to pieces.

Ask, Seek, Knock
Mt 7:7 Λιτεύετε, καὶ δοθήσεται ὑμῖν· ζητείτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιχθήσεται ὑμῖν.
7 Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and it will be opened to you.
Mt 7:8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὑρίσκει καὶ τῷ κρούοντι ἀνοιχθήσεται.
8 For everyone who keeps asking receives, and the one who keeps seeking finds, and to the one who keeps knocking, it will be opened.
Mt 7:9 ἢ τίς ἔστιν ἐξ ὑμῶν ἀνθρώπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον — μὴ λίθον ἐπιδώσει αὐτῷ;
9 Or is there a man among you whose child will ask him for a loaf, who will give him a rock?
Mt 7:10 ἢ καὶ ἰχθύν αἰτήσει — μὴ ἄρον ἐπιδώσει αὐτῷ;
10 Or again, if he asks for a fish, will give him a snake?
Mt 7:11 εἰ οὖν ὑμεῖς πανηγορεῖς ὅντες οἰδάτε δόματα ἄγαθα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἄγαθὰ τοῖς αἰτοῦσιν αὐτῶν.
11 If you therefore, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him?
Mt 7:12 Πάντα οὖν διὰ αὐτοῦ θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἀνθρώποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοίς· οὕτως γὰρ ἔστιν ὁ νόμος καὶ οἱ προφήται.
12 In all things, then, whatever you would want people to do to you, this you also should do to them, for this is the meaning of the Law and the Prophets.

False Prophets
Mt 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὄδος ἡ ἀπάγουσα εἰς τὴν ἀπόλειαν, καὶ πολλοὶ εἰσίν οἱ εἰσέρχομεν δι` αὐτῆς·
13 Enter through the narrow gate. How wide the gate and broad the road that leads to destruction, and how many are those going through it!
Mt 7:14 τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὄδος ἡ ἀπάγουσα εἰς τὴν ζωήν, καὶ ὁλίγοι εἰσίν οἱ εὐρίσκοντες αὐτήν.
14 How narrow the gate and troubled the road that leads to life, and how few are the ones finding it!
Mt 7:15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἐσώθησαν δὲ εἰσίν ὕλοις ἄρπαγες.
15 Be on your guard against false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.
Mt 7:16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μὴ τις συλλέγον ἀπὸ ἄκανθῶν σταφυλάς ἢ ἀπὸ τριβόλων σύκα;
16 By their fruits you will find them out. Do people pick grapes from thorny bushes, or sweet figs from thistles?
Mt 7:17 σὺς πάντα δέντρα ἁγαθῶν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαρπόν δέντρον 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 δέντρον ἁγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δέντρον σαρπὸν καρποὺς καλοὺς ποιεῖν.

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

Mt 7:19 πάντα δέντρα μὴ ποιοῦν καρπόν καλόν 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 ἢ ύψι καὶ ἠρέτοις αὐτῶν ἐπιγνώσεσθε αὐτούς.

20Thus by their fruits you will find them out.

The Wise and Foolish Builders

Mt 7:21 Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται 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 ἔρχοντο μοι ἐν ἔκεινη τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπορφυτεύομεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἔξεβαλομεν, 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 drive out demons and in your name perform many miracles?’

Mt 7:23 καὶ τότε ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνω ὡμᾶς ἀποχωρείτε ἀπ’ ἐμοῦ οἳ ἐργαζόμενοι τῇ ἀνομίᾳ.

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 ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὀμοιωθήσεται ἄνδρι φρονίμω, ὅστις ὕσκοδόμησεν αὐτοῦ τὴν σικίαν 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 ἠλάθον οἱ ποταμοί καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ σικίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσαν, τεθεμελιωτό 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 fall, for it had been founded on the rock.

Mt 7:26 καὶ πάς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὀμοιωθήσεται ἄνδρι μωρῷ, ὅστις ὕσκοδόμησεν αὐτοῦ τὴν σικίαν ἐπὶ τὴν ἄμμον.

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

Mt 7:27 καὶ κατέβη ἡ βροχὴ καὶ ἠλάθον οἱ ποταμοί καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκψαν τῇ σικίᾳ ἐκείνῃ, καὶ ἔπεσαν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

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

Mt 7:28 Καὶ ἐγένετο ὡτε ἐπέσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ δύχλαι ἐπὶ τῇ διδαχῇ αὐτοῦ·

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

Mt 7:29 ἦν γὰρ διδάσκοντας αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὕς ὡς οἱ γραμματεῖς αὐτῶν.

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

A Man With Leprosy

Mt 8:1 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἥκολούθησαν αὐτῷ ὄχλοι πολλοί.

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

Mt 8:2 καὶ ἴδοι λεπρῶς προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλης δύνασαι με καθαρίσαι.

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

Mt 8:3 καὶ ἐκπείνας τὴν χεῖρα ἥψατο αὐτῷ λέγων, θέλω, καθαρίσθητι καὶ εὐθέως ἐκκαθαρίσῃ αὐτοῦ ἡ λέπρα.

3And stretching out his hand, he touched him, saying, “I am willing. Be cleansed.” And immediately his leprosy was cleansed.

Mt 8:4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενε ἐπὶς, ἄλλα ὡπαγε σεαυτόν δεῖξον τῷ ἱερεί, καὶ προσένεγκον τὸ ὄρος τὸ προσέταξεν Μωυσῆς, εἰς μαρτύριον αὐτοῦ.

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

The Faith of the Centurion

Mt 8:5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσήλθαν αὐτῷ ἐκατόνταρχος παρακάλων αὐτοῦ.

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

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

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

Mt 8:7 καὶ λέγει αὐτῷ, Ἑγὼ ἔλθον θεραπεύσω αὐτοῦ.

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

Mt 8:8 καὶ ἀποκρίθησες ὁ ἐκατόνταρχος ἔρχη, Κύριε, οὕτως εἰμὶ ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἄλλα μόνον εἰπὲ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου.

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

Mt 8:9 καὶ γὰρ ἐγὼ ἀνθρώπος εἰμὶ ὑπὸ ἐξουσίαν, ἔχων ύπ’ ἐμαυτόν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεσται, καὶ ἄλλω, Ἕρχον, καὶ ἔρχεται, καὶ τῷ δοῦλῳ μου, Ποίησον τούτο, καὶ ποιεί.

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

Mt 8:10 ἀκούοις δέ ὁ Ἰησοῦς έκβασμεν καὶ εἶπον τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, παρ’ οὐδενὶ τοσοῦτον πίστιν ἐν τῷ Ἰσραήλ εὗρον.

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

Mt 8:11 λέγω δὲ υἱίν ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἠξουσιών καὶ ἀνακληθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν:

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

Mt 8:12 οἵ δὲ υἱί τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον ἕκει ἔσται ὁ κλαθμός καὶ ὁ βρυγμός τῶν ὀδόντων.

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

---

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

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

Jesus Heals Many

Mt 8:14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρετοσουσαν·

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

Mt 8:15 καὶ ἤψατο τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν αὐτήν ὁ πυρετός· καὶ ἤγέρθη καὶ διηκόνει αὐτό.

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

Mt 8:16 Ὅψισις δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλοὺς καὶ ἔξεβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακοὺς ἐχοντας ἐδεράπευσαν·

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 διὸ πληρωθῆ ὁ ῥήθην διὰ Ήσαίου τοῦ προφήτου λέγοντος, Ἀὐτὸς τὰς άσθενείας ἠμῶν ἐλαβεν καὶ τὰς νόσους ἐβάστασεν.

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

The Cost of Following Jesus

Mt 8:18 ἤδων δὲ ὁ Ἰησοῦς ὄχλον περί αὐτοῦ ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

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

Mt 8:19 καὶ προσελθόν εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃς.

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

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἤχουσιν καὶ τὰ πετεινὰ τοῦ ὀφανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

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

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

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

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

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

Jesus Calms the Storm

Mt 8:23 Καὶ ἐμβάντι αὐτῷ εἰς [τὸ] πλοῖον ἢκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

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

Mt 8:24 καὶ ἴδου σεισμὸς μέγας ἐγένετο ἐν τῇ βαλάσσῃ, ὡστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτῶς δὲ ἐκάθευθεν.

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

67 8:17 Isaiah 53:4
68 8:21 Another, different kind of man; that is, not another scribe, but another of a different kind.
Mt 8:25 And coming up to him, they roused him, saying, "Lord, save us! We are perishing!"

Mt 8:26 And he says to them, "Why are you afraid, O you of little faith?" Then, once he was up, he rebuked the wind and the sea, and there came a complete calm.

Mt 8:27 or δὲ ἀνθρώποι ἐδάμασαν λέγοντες, Ποταπός ἔστιν αὕτως ὅτι καὶ οἱ ἄνεμοι καὶ ή θάλασσα αὕτω ὑπακούουσιν;

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

The Legion of Demons Near Gadara

Mt 8:28 Kai ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποί λίαν, ὡστε μὴ ἴσχυεν τινά παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

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

Mt 8:29 καὶ ἴδοι ἕκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ θεοῦ; ἠλθες ὡδε πρὸ καιροῦ βασανίσας ἡμᾶς;

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

Mt 8:30 ἦν δὲ μακρὰν ἀπ᾽ αὐτῶν ἀγέλη χοίρων πολλῶν ψοκομήν.

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

Mt 8:31 οἱ δὲ δαιμόνες παρεκάλουσ αὐτόν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων.

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

Mt 8:32 καὶ εἶπεν αὐτοῖς, Ὕπαγετε. οἱ δὲ ἐξελθόντες ἐπήλθονεν εἰς τοὺς χοίρους· καὶ ἴδοι ὄρμησαν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὀδύσι.

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

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

And 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 ἴδοι πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἴδοντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὀρίων αὐτῶν.

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

Chapter 9

Jesus Heals a Paralytic

Mt 9:1 Kai ἐμβάς εἰς πλοῖον διεπέρασεν καὶ ἠλθεν εἰς τὴν ίδιαν πόλιν.

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

Mt 9:2 καὶ ἴδοι προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβηλημένον. καὶ ἴδων ὃ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον ἀφίενταί σου αἱ ἀμαρτίαι.

And behold they brought to him a paralytic placed on a mat. And when Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."
Mt 9:3 καὶ ἰδοὺ τίνες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, ὁδὸς βλασφημεῖ.

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

Mt 9:4 καὶ εἶδος ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, ἰνατὶ ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;

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

Mt 9:5 τί γὰρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφίενται σοι αἱ ἀμαρτίαι, ἡ εἰπεῖν, ἔγειρε καὶ περιπάτει;

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

Mt 9:6 Ιδα δὲ εἶδεν ὅτι ἐξουσιάζει ἄρα ὁ κύριος τόν ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεει ἀμαρτίας – τότε λέγει τῷ παραλυτίκῳ, ἔγειρες ἄρον σου τῆς κλήνης καὶ ὑπάγει εἰς τὸν οἶκον 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 ἔγειρες ἄπληθεν εἰς τὸν οἶκον αὐτοῦ.

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

Mt 9:8 ἴδοντες δὲ οἱ δραχμοὶ ἐφοβήθησαν καὶ ἐδάφασαν τὸν θεόν τὸν δόντα ἐξουσιάζαν 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 παραγόν ὁ Ἰησοῦς ἐκείθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Μαθαῖον λεγόμενον, καὶ λέγει αὐτῷ, ἀκολουθεῖ μοι. καὶ ἀναστάς ἠκολουθήσαν αὐτῷ.

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

Mt 9:10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένον ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελώναι καὶ ἀμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

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

Mt 9:11 καὶ ἴδοντες οἱ Φαρισαῖοι ἐλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τι μετὰ τῶν τελώνων καὶ ἀμαρτωλῶν ἐσθίει οἱ διδάσκαλοι ὑμῶν;

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

70 9:4 txt καὶ εἶδος B E Μ Π f1 157 205 565 597 700 1079 1195 1424 1546 syrh arm geo1 Chrys WH NA25 SBL THGNT Ι εἰδος δθ θυρης cop,ana,geo1 και ιδον Κ Κ E F G K L S U W Χ Δ Φ Ω 0233 f10 233 180 579 892 1006 1010 1071 1216 1230 1242 1243 1253 1292 1342 1365 1505 1646 2148 Lect it arm b,c,d,ε,β,γ,λ,ι,λ,α,υ vg cop bo Chrom Aug TR RP NA28 [B] Ι ιδον Ν 240 244 it,ah syrpalmms Jer Spec Ιακ Ψ 46 Α Η Υ Ρ Ψ 28 69. UBS commentary: 'A majority of the Committee preferred the reading ιδον to εἰδος 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) ιδον, which corresponds to the statement in ver. 2, was more likely to be altered to εἰδος through recollection of ἐπιγνωσεις in the parallel accounts (Mk 2.8 and Lk 5.22) than vice versa...’ Dirk Jongkind: “Both ιδον and εἰδος 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 και ιδον, which seems a reasonable source of influence to effect the change from εἰδος to ιδον. Both parallel passages in Mk and Lk read επιγνωσεις, a verb of mental awareness, as is εἰδος. I don’t think that similarity between εἰδος and επιγνωσεις is strong enough to cause a change from ιδον to εἰδος, but it is near enough to see that Mt simply tells the story with εἰδος instead of επιγνωσεις." Note that the same variant repeats in Matthew 12:25. Note also that, though the TR reads ιδον, the KJV reads "knowing."

71 9:10 Τοιον Τοιον: The telones were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the publicans, were usually foreigners, but their underlings were taken, as a rule, from the native population, from the subjugated people. The prevailing system of tax collection afforded the collector many opportunities to exercise his greed and unfairness. Moreover, since the "tax" was a tribute forced upon the conquered by the conqueror, the collectors of the tribute were personal reminders to the populace that they, the givers of the tribute, were conquered serfs. Hence the collectors of the tribute were particularly hated and despised as a class. They were pre-judged to be both emuzzlers, and traitors or collaborators with the occupying foreign power.
Mt 9:12 ο δε άκούσας είπεν, Ου χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' 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 δε μάθετε τι ἐστίν, “Ἐλεος θέλω καὶ οὐ θυσίαν· οὐ γάρ ἦλθον καλέσαι
dικαίους ἀλλὰ ἀμαρτωλούς 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 αυτῷ οἱ μαθηταὶ ἱωάννου λέγοντες, Διὰ τι ἡμεῖς καὶ οἱ Φαρισαίοι
νηστεύομεν πολλά, οἱ δε μαθηταὶ σου οὐ νηστεύονται;

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 νυμφῶν πενθείν ἐφ' ὅσον μετ'
αὐτῶν ἦστιν ὁ νυμφίος· ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε
νηστεύονται.

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

Mt 9:16 ουδεὶς δὲ ἐπιβάλλει ἐπίβλημα βάκους ἀγάνφου ἐπὶ ιματίῳ παλαιῷ αἱρεῖ γάρ τὸ
πλήρωμα αὐτοῦ ἀπὸ τοῦ ιματίου, καὶ χεῖρον σχῆμα γίνεται.

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

Mt 9:17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἁσκοὺς παλαιούς· εἰ δὲ μήγε, βήγγυνται οἱ ἁσκοί, καὶ οὐ
οῖνος ἐχεῖται καὶ οἱ ἁσκοὶ ἄπολλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἁσκοὺς καινοὺς, καὶ
ἀμφότεροι συντηροῦνται.

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

A Dead Damsel and a Sick Woman
Mt 9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς ἑλήθων προσεκύνει αὐτῷ λέγων ὅτι Ἡ
θυγάτηρ μου ἀρτί ἐτελευτήσεν· ἀλλὰ ἑλήθων ἐπίθες τὴν χειρά σου ἐπ' αὐτῆς, καὶ ζησεται.

18While he was speaking these things to them, behold a certain ruler came, prostrating himself
to him, saying, “My daughter has just now died. But come and put your hand on her and she
will revive.”

Mt 9:19 καὶ ἔγερθεν ὁ Ἰησοῦς ἠκολούθησαν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

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

Mt 9:20 Καὶ ἰδοὺ γυνὴ αἰμορρουόσα δώδεκα ἐτῶν προελθούσα ὑπήλευσεν ἠμαθο τοῦ κρασπέδου
τοῦ ιματίου αὐτοῦ·

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

Mt 9:21 ἔλεγεν γὰρ ἐν ἐαυτῇ, Ἐὰν μόνον ἄψωμαι τοῦ ιματίου αὐτοῦ σωθήσομαι.

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

Mt 9:22 ὁ δε Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν, Θάρεσαι, θύγατερ· ἢ πίστις σου σέσωκέν σε.
καὶ ἐσώθη· ἡ γυνὴ ἀπὸ τῆς ζώρας 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 And Jesus came into the ruler’s house, and when he saw the flute players and the crowd in commotion,

Mt 9:24 he said, “Go your ways. For the maiden has not died but sleeps.” And they laughed at him with scorn.

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

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

Jesus Heals the Blind and Mute

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

Mt 9:28 And when he had come into the house, the blind men came to him, and Jesus says to them, “Do you believe that I am able to do this?” They say to him, “Yes, Lord.”

Mt 9:29 Then he touched their eyes, saying, “According to your faith let it be done for you.”

Mt 9:30 And their eyes were opened. And Jesus warned them sternly, saying, “See that no one knows about this.”

Mt 9:31 But they went out and spread the news about him throughout that whole region.

Mt 9:32 And as they were going out, behold a mute who was demon-possessed was brought to him.

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

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

The Workers Are Few

Mt 9:35 And Jesus went through all the towns and villages, teaching in their synagogues and proclaiming the good news of the kingdom, and healing every disease and every sickness.

Mt 9:36 And when he saw the crowds, he was moved with compassion for them, because they were like sheep without a shepherd: harried and laid down in resignation.
Mt 9:37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ, ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι:

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

Mt 9:38 δεῖ γὰρ ὁ Κυρίος τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

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

Chapter 10

Jesus Sends Out the Twelve

Mt 10:1 Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητὰς αὐτοῦ ἐδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὅτε ἐκβάλλειν αὐτὰ καὶ θεραπεύειν πάσαν νόσον καὶ πᾶσαν μαλακίαν.

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

Mt 10:2 Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματα ἔστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, 2And these are the names of the twelve apostles: First, Simon, the one called Peter, and his brother Andrew; and James the son of Zebedee and John his brother;

Mt 10:3 Φιλίππος καὶ Βαρθολομαίος, Θωμᾶς καὶ Μαθάως ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἁλφαίου καὶ Θαδδαίος,

3Philip and Bartholomew; Thomas and Matthew the revenue agent; James son74 of Alphæus and Thaddæus;

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

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

Mt 10:5 Τούτων τῶν δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγωγάς αὐτῶν λέγων, Εἰς δόν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε· These Twelve Jesus sent out, giving orders to them, saying: "Do not go down a Gentile road, and do not enter a town of Samaritans.

Mt 10:6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολυλώτα οἰκὸς Ἰσραήλ.

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

Mt 10:7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγιγνεν ἡ βασιλεία τῶν ὑμῶν.

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

Mt 10:8 ἀσθενοῦντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεάν ἐλάβετε, δωρεάν δότε.

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

---

74 103 Or brother
75 104a txt καναναίος B C (D) L N f¹ 33 892 latt copᵃhawks TG SBL NA28 / f1 καναναίος K E F K M U W Γ Δ Θ Π Φ f² 157 346 565 579 700 788 1071 1424 2211 TR RP 1 1ac 45 A Η Ρ Ω Γ 69. BDAG: “Καναναίος, ὁ άνδρας ὁ Καναάν ἐκ τῆς Κανάν.” Under Canán it says the home of, "according to many, also of Simon, Mt 10:4 (s. Canán). – Heinz Noetzel, Christus und Dionysus ’60. – EDNT.BHHW II 926. M-M.
76 104c This man’s name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words חәריאץ יסח, ʾīṣ qariyyót, ish Qerioth, which mean a man from Kerioth. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
77 108 txt νεκροὺς ἐγείρετε, λεπροὺς καθαρίζετε, δαιμόνια ἐκβάλλετε: Rgs³ B C* (D) Ν Σ Φ (εργετα) 0281vid f¹ f² 22 33 157 346 349 399 543 565 700⁶892 2211 al ᾱδκ,c,h,l,i,j,p,v (syri) copᵃhawks,mar,hb eth geo* arab; Euseb NA27 {/} l
Mt 10:9 Μὴ κτήσηθε ν χρυσὸν μηδὲ ἀργυρὸν μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,
9Pack neither gold nor silver nor copper in your belts,
Mt 10:10 μὴ πίραν εἰς ὄδον μηδὲ δύο χιτώνας μηδὲ υπὸδήματα μηδὲ ῥάβδου· ἀξίους γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.
10Neither a bag for the trip, nor two tunics, nor sandals, nor staffs; for the worker is worthy of his food.
Mt 10:11 εἰς ἣν δ’ ἄν πόλιν ἢ κώμην εἰςέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιος ἔστιν· κάκει μείνατε ἦς ἢ ἐξέλθητε.
11And whatever town or village you enter, find out who in it is worthy, and stay there until you leave.
Mt 10:12 εἰς αὐτὴν ὅπου ἐστάσασθε αὐτὴν’
12But when entering the house, greet it.
Mt 10:13 καὶ εὰν μὲν ἢ ὁικία ἄξια, ἐλθάτω ἢ εἰρήνη ὑμῶν ἐπ’ αὐτήν’ εὰν δὲ μὴ ἢ ἄξια, ἢ εἰρήνη ὑμῶν πρὸς υἱὸς ἐπιστραφήτω.
13And if indeed the house is worthy, let your peace arrive upon it. But if it is not worthy, let your peace return to you.
Mt 10:14 καὶ ὃς ἀν δὲ φέρῃ υἱὸς ἄξιος ἢ κοῦσιν τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κοινοτόν [ἐκ] τῶν ποδῶν ὑμῶν.
14And whoever does not receive you or listen to your words, go outside that house or town and shake the dust off your feet.
Mt 10:15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἑσταί γῇ Σοδόμου καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.
15Truly I tell you, on the day of judgment it will be more bearable for the land of Sodom and the land of Gomorrah, than for that town.
Mt 10:16 ἵδιον ἐγὼ ἀποστέλλω υἱὸς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ δῆμοι καὶ ἀκέραιοι ὡς αἱ περιπετείαι.
16Behold, I am sending you out like sheep in the midst of wolves. Be shrewd as snakes therefore, yet innocent as doves.
Mt 10:17 προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ υἱὸς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν υἱὸς; 
17And be on your guard against people. For they will hand you over to councils, and they will flog you in their synagogues.
Mt 10:18 καὶ ἐπὶ ἠγεμόνας δὲ καὶ βασιλείς ἀχθήσεσθε ἕνεκα ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθεσιν.
18And also before governors and kings you will be brought, because of me, to be a testimony to them and to the nations.
Mt 10:19 ὅταν δὲ παραδώσων υἱὸς, μὴ μεριμνήσετε πῶς ἢ τί λαλήσετε· δοθῆται γὰρ υἱὸν ἐν ἐκείνῃ τῇ ὑπό ὑμῶν λαλήσετε·
19But when they arrest you, do not worry how or what you might say. For it will be given to you at that hour what you should say;
Mt 10:20 οῦ γάρ υἱοὶ ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς υἱῶν τὸ λαλοῦν ἐν υἱῶν.
20because you are not the ones speaking, but the Spirit of your Father is the one speaking, through you.
Mt 10:21 παραδώσων δὲ ἄδελφον ἄδελφον εἰς θάνατον καὶ παθήρ τέκνων, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονέως καὶ θανατώσονται αὐτοῖς.
21And brother will betray brother to death, and a father a child; and children will rise up against parents and put them to death.

লেপরোস καθαρίζεται, δαμόνια ἐκβάλλεται, νεκροὺς ἐγείρετε: P W Δ 566 1573 2145 syrʰ I λεπροὺς καθαρίζετε, νεκροὺς ἐγείρετε, δαμόνια ἐκβάλλεται: 16 348 372 1093 1579 1582ς TR I δαμόνια ἐκβάλλεται, λεπροὺς καθαρίζετε: 28 I δαμόνια ἐκβάλλεται: 1424ς I νεκροὺς ἐγείρετε before ἔστεθοντας νηρὰς I λεπροὺς καθαρίζετε, δαμόνια ἐκβάλλεται (omit νεκροὺς ἐγείρετε) Ν 3 C 3 E F K L Μ U X Y Γ Θ Π 2 118 124 579 700ς 788 1071 1424ς Μ (abt. 150 minuscules tot.) tf syr(3) sa cop² arm eth² geo² syr² HF RP I lac Π 46 Α H 69 syr².
Mt 10:22 and ἐσθαυξε μισοῦμενι υπὸ πάντων διὰ τὸ ονόμα μου· ὁ δὲ ὑπομείναις εἰς τέλος οὗτος σωθήσεται.

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

Mt 10:23 ὦταν δὲ διώκωσιν υμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν ἀμύν γάρ λέγω ὑμῖν, οὐ μὴ τελέσῃσα τὰς πόλεις τοῦ Ἱσραήλ ἡς [ἀν] ἔλθῃ ὁ οὐδός τοῦ ἀνθρώπου.

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

Mt 10:24 οὐκ ἔστιν μαθήτης ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

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

Mt 10:25 ἐρχετον τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ, εἰ τὸν οἰκοδεσπότην της Βεελζεβοῦ ἐπέκαλέσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

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

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

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

Mt 10:27 δὲ λέγω ὑμῖν ἐν τῇ σκοτείᾳ, ἐπιτα ἐν τῷ φωτὶ καὶ δὲ εἰς τὸ οὐς ἀκούετε, κήρυξατε ἐπὶ τῶν δυόματόν 

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

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

28And do not fear 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 οὖχι δὲ στρεοῦσιν ἀσοφισίον πωλεῖται; καὶ ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἦν 

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

78 10:22 or perhaps, "rescued"
79 10:23 text ἐπέτειναν Κ B W 33 265 333 423 492 527c 719 822 892 900 935 936 1020 1192 1227 1253 1289 1424 1532 1541 1602 2147 2372 1813 Origens8/1 Peter-Alexandria Athanasius Apostolic Constitutionsms Chrysostom8om Socrates8om Cyril Theodoret NA27 (C) ἐπί ἄλλην C E F G N X A Σ Φ 28 157 180 372 597 700 1006 1010 1071 1243 1342 1505 2737 Lect Clement Origens8ms Basil Apostolic Constitutions Socrates82 TR HF RP I either ἐπέτειναν or ἄλλην ηθαυμαστῷ \textbf{vgr},

80 10:25 text Βεελζεβοῦ (ἡθάυμα) C K M N U W Y Δ Θ Π Φ f¹ f² f³ 2 28 33 124 157 346 579 700 788 1071 1424 \textbf{mss} it syr\textbf{b} cop\textbf{a},b Cyprian TR HF RP NA27 \{\} 1 Βεελζεβοῦ D L I Βεελζεβοῦ K B pc I Βεελζεβοῦ ic-\textbf{mss} vg syr\textbf{a} KJV I lac \textbf{Φ} 48 H A P 69 syr\textbf{b}. The spelling Βεελζεβοῦ would represent the Hebrew בְּעֵל-זַבְעָל - ᶜבאל zə-ḇāl as found in II Kings 1:2, and means "Baal (Lord of flies). The spelling Beelzebul - בְּעֵל-זַבְעָל - 'ba'el zabâl should mean "lord of filth." 'Ba'al' means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Later the name Baalzebul became associated with the Aramaic Beeldeba, 'enemy.' The conflation of Baalzebul and Beeldeba, as 'Beelzebul,' came to be a name for Satan.

81 10:29 literally, "an assarion," which was a little fragment of brass coin. It was a saying or expression, not meant to be exact, which means "a pittance, a 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
Mt 10:30 ὃμων δὲ καὶ αὐτὲς τῆς κεφαλῆς πᾶσαι ἡρίθμημέναι εἰσίν.

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

Mt 10:31 μὴ ὄν τοῦ φωβεῖσθε· πολλῶν στροφῶν διαφέρετε ὑμεῖς.

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

Mt 10:32 Πᾶς ὁ δὲ ὄστις ὀμολογήσει ἐν ἑμοί ἐμπροσθέν τῶν ἀνθρώπων, ὀμολογήσω κἀγὼ ἐν αὐτῷ ἐμπροσθέν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.

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

Mt 10:33 ὅστις δὲ ἀρνησταί με ἐμπροσθέν τῶν ἀνθρώπων, ἀρνήσομαι κἀγὼ αὐτὸν ἐμπροσθέν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.

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

Mt 10:34 Ἔριν, ἵνα ἔριν ἐρᾶν ἐν τῷ πατρί διὰ τῆς ὁμολογίας μου, οὐκ ἤρεν ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ, καὶ ἔπειτα ἐν τῇ δόξῃ τοῦ οὐρανοῦ καὶ τῆς κληρονομίας αὐτοῦ.

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

Mt 10:35 ἤρεν γὰρ διηθαίρεσιν ἀνθρώπων κατὰ τὸ πατρὸς αὐτοῦ καὶ θυγατέρας κατὰ τῆς μητρὸς αὐτῆς καὶ νυμφίαν 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 ἐξεύρει τὸν ἀνθρώπον ὃ ἔκτικοι αὐτοῦ.

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

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

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

Mt 10:38 καὶ διὸ ὡς θαλάβησθε τὸν σαυρόν αὐτοῦ καὶ ἀκολουθήσετε ὑπὸ πόσω 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 ἐφόδιον τῆς ψυχῆς αὐτοῦ ἀπολέσει αὐτὴν, καὶ ὁ ἀπολέσας τῆς ψυχῆς αὐτοῦ ἐνεκεν ἐμὸν ἐφάρησε αὐτὴν.

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

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

40cHe 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 προφήτητον λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὅνομα δίκαιου μισθὸν δίκαιον λήμψεται.

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

Mt 10:42 καὶ διὸ ἂν ποτίσῃ ἑνὸς τῶν μικρῶν τούτων πικροῦ μόνον εἰς ὅνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

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

---

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 guilding!

82 10:36 Micah 7:6
Chapter 11

Jesus and John the Baptist

Mt 11:1 Καὶ ἐγένετο ἵνα ἔτελεσεν ὁ Ἰησοῦς διατάσσον τοῖς δώδεκα 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 Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τῶν Ἑρώτα ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

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

Mt 11:3 εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος ἢ ἔτερον προσδοκῶμεν;

3said to him, "Are you the one who was to come, or should we expect another?"

Mt 11:4 καὶ ἀποκρίθης ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννη ἃ ἀκούστε 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 τούτῳ δὲ πορευομένῳ ἥρατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἔξηθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

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

Mt 11:6 καὶ μακάριος ἔστιν ὃς ἔαν μὴ σκανδαλισθῇ ἐν ἐμοί.

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

Mt 11:7 Τούτων δὲ πορευομένων ἥρατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἔξηθατε εἰς τὴν 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 ἔξηθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμιφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φορούντες ἐν τοῖς σίκοις τῶν βασιλέων εἰσίν.

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

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

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

Mt 11:10 οὕτως ἦστιν περὶ οὗ γέγραπται, ἵδοὺ ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὡς κατασκευάσαι τὴν ὁδὸν σου ἐμπροσθέν σου.

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

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

84 11:10 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.
Mt 11:11 ἀμὴν λέγω ὦμην, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων ἵωάννου τούτο τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.

13Truly I tell you: Among those born of women there has not risen anyone greater than John the Baptist. But the one who is least in the kingdom of heaven is greater than he.

Mt 11:12 ἀπὸ δὲ τῶν ἡμερῶν ἵωάννου τοῦ βαπτιστοῦ ἔως ἀρτί ἡ βασιλείᾳ τῶν οὐρανῶν βιάζεται, καὶ βιασταὶ ἀρπάζουσιν αὐτόν.

14And 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 προφητεῖς καὶ ὁ νόμος ἐως ἵωάννου ἐπορφήθευσαν·

15For all the Prophets and the Law prophesied until John.

Mt 11:14 καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας ὃς μέλλων ἔρχεται.

16And if you are willing to receive it, he is the Elijah who was to come.

Mt 11:15 ὃ ἔχων ὑπὰ ἀκουστά.

17Let the one who has ears, hear.”

Mt 11:16 Τίνι δὲ ὁμοίωσο τὴν γενεάν ταύτην; ὡμοία ἐστίν παιδίως καθήμενος ἐν ταῖς ἄγοραις ἀ προσφωνοῦντα τοῖς ἐτέροις.

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, Ἡλύῃμαεμ ὑμῖν καὶ οὐκ ὄρκησαι ὑπερήκησαι 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 ἠλθὲν γὰρ ἵωάννης μήτε ἑσθῶν μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει·

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

Mt 11:19 ἠλθὲν οὖς τοῦ ἀνθρώπου ἑσθῶν καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φύλος καὶ ἀμαρτωλόν· καὶ ἐκδικαίωθη ἡ σοφία ἀπὸ τῶν ἐρωμάν 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. 986

986 11:12 The Greek verb translated "aggressively advancing" is βιάζομαι, but also possibly the deponent βιάζομαι. The Greek substantive translated "the aggressive" is βαρέτσις, 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 might mean "forcing itself" or "suffering force," depending upon whether it is deponent or truly middle or passive voice. The substantive, in other known instances, none in the Bible among them, bears in all three a negative connotation, of a person characterized by violence or impetuosity. But this does not absolutely and conclusively mean that a less pejorative use for the word did not exist, one that Matthew could have intended. The appropriate connotation must therefore be gleaned from the context, which concerns John the Baptist. Jesus had just finished describing John. He was no wimp swayed back and forth by wind. He wore rough and tough clothing, ate a rough and tough diet, lived in the rough and tough desert, and fearlessly rebuked Herod. My impression is that, just as it was such a strong, tough man pushing the kingdom forward, so also it was such people who were the first to eagerly snap it up for the treasure it was: aggressive or assertive people. Those who were forceful in the best sense of forceful. They "seized the day." Such people were also quick (labeled impetuous by some) to discern trends, and recognize an opportunity. Street wise people, not fastidious. John represented a somewhat veiled sign as being a type of Elijah. More cautious people would not jump in on such hints that maybe this was the Elijah who was to come. They, like the Pharisees, would want more black and white directions. But those who were impetuous in a good sense, took the plunge. Jesus later in Matt. 21:31-32 sheds more light on this subject: speaking to the chief priests and elders, he said, "The tax collectors and the prostitutes are going ahead of you into the kingdom. For John came to you to show you the way of righteousness, and you did not believe him. And the tax collectors and the prostitutes did believe him, but even after you saw that, you still did not repent and believe him." "Seize the day" is a word to the wise. The kingdom of God is not for the timid. "But as for the timid, and unbelieving, and abominable, and murderers, and immoral persons, and sorcerers and idolaters, and all liars, their inheritance will be in the lake of fire and burning sulfur, which is the second death." (Rev. 21:8) "And if he shrinks back, My soul will not be pleased with him." For we are not of those who shrink back and are destroyed, but of those who believe and possess their souls. Hebrews 10:38-39, Habakkuk 2:4
Woe on Unrepentant Cities
Mt 11:20 Then he began to denounce the cities in which most of his miracles had occurred, because they had not repented:

20Then he began to denounce the cities in which most of his miracles had occurred, because they had not repented:
Mt 11:21 Οὐαί σοι, Χοραζήν: οὐαί σοι, Βηθσαιδᾶ: ὅτι εἰ ἐν Τύρῳ καὶ Σιδώνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν ἄσκῳ 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 Πάντων ἐν τῷ Καπερναούμ, μή ἐως ὁφανὸς ψυφωθήσῃ; ἑως ἄδου καταβήσῃ, ὅτι εἰ ἐν Σοδόμοις ἐγενόθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἐμείνεν ἂν μέχρι τῆς σήμερον.

22And you, Capernaum, will you be exalted up to heaven? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.
Mt 11:24 Πάλη ἐν σοί, Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρα κρίσεως ἡ σοῖ.

23Regardless, I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.
Mt 11:23 καὶ σὺ, Καφαρναοῦμ, μή ἐως ὁφανὸς ψυφωθήσῃ; ἑως ἄδου καταβήσῃ, ὅτι εἰ ἐν Σοδόμοις ἐγενόθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἐμείνεν ἂν μέχρι τῆς σήμερον.

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 ἑκεῖνῳ τῷ καρπῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ ὁφανοῦς καὶ τῆς γῆς, ὅτι ἐκρυφάς ταύτα ἀπὸ σωφρόν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

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

26Yes, Father, for it was pleasing this way in your sight.
Mt 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν ύιόν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τίς ἐπιγινώσκει εἰ μὴ ὁ υἱός καὶ ὃ ἔαν βούληται 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 πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.

28Come to me, all you who are weary and burdened, and I will give you rest.
Mt 11:29 Ἀράτε τὸν ζυγὸν μου ἐφ’ ὑμᾶς καὶ μάθετε ἀπ’ ἐμοῦ, ὅτι πρᾶξε εἰμί καὶ ταπείνως τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.

29Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls.
Mt 11:30 ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου ἑλαφρὸν ἔστιν.

30For my yoke is easy and my burden is light.”
Chapter 12

Lord of the Sabbath

Mt 12:1 Ἕν ἑκεῖνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπέίνασαν, καὶ ἤρθαντο τύλλειν στάχνας καὶ ἐσθίειν.

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

Mt 12:2 οἱ δὲ Φαρισιαῖοι ἰδόντες εἶπαν αὐτῷ, Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν δ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

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

Mt 12:3 ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν 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 ὁλογραμματίαν τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προσθέσεως ἔφαγον, δ οὐκ ἔξον ἢν αὐτῷ φαγεῖν οὖδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερείσιν 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 ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβλούσιν καὶ ἄναιτοι 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 ὡμίν ὅτι τοῦ ιεροῦ μετίζων ἐστίν ὁ δὲ.

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

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

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

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

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

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

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

Mt 12:10 καὶ ἰδοὺ ἀνθρώπως χείρα ἐχὼν ἔξον. καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἴ ἐξεστιν τοῖς σάββασιν θεραπεύσαι; ἦν κατηγορήσασιν αὐτοῦ.

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?”

---

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 ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται εἷς ἤμων ἀνθρώπως ὃς ἐξει προβάτων ἐν, καὶ ἐὰν ἐμπέσῃ τούτῳ τὸν κλάδον εἰς ὅδηγον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγερεῖ;

17Then 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 πόσῳ οὖν διαφέρει ἀνθρώπως προβάτου. ὡσε ἐξεστὶν τοῖς σάρβασιν καλῶς ποιεῖν.

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

Mt 12:13 τότε λέγει τῷ ἀνθρώπῳ, "Εκτεινόν σου τὴν χεῖρα. καὶ ἐξετείνην, 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 ἔξελθόντες δὲ οἱ Φαρισαῖοι συμβουλεύον πέλαβον κατ’ αὐτοῦ ὡς αὕτων 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 ὃ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκείθεν. καὶ ἦκολούθησαν αὐτῷ πολλοί, καὶ ἔθεράπευσαν 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 ἐπετύμησαν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν;

16and ordered them not to make him manifest,

Mt 12:17 ἵνα πληρωθῇ τὸ ῥῆθην διὰ Ἰσαὰκος τοῦ προφήτου λέγοντος,

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

Mt 12:18 ἰδοὺ ὁ παῖς μου ὁ ἡρέτισα, ὁ ἀγαπητός μου εἰς ὑμεῖς ἐνυδόκησην ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ’ αὐτόν, καὶ κρίσει τοῦ ἐθνος ἑαυτῆς ἄρτα ἐγείρει.

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 ἔρισεν οὐδὲ κραυγάσει, οὐδὲ ἀκούσεις τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

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

Mt 12:20 κάλαμον συντερμιμένον οὐ κατεξεῖ καὶ λίνον τυφόμενον οὐ σβέσει, ἢ καὶ 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 ὄνοματι αὐτοῦ ἐθνε ἐλπιοῦσιν.

21And in his name the Gentiles will put their hope."91

Jesus and Baalzibbul

Mt 12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἔθεράπευσεν αὐτόν, ὡσε 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 ἔξελτον πάντες οἱ ὄχλοι καὶ ἔλεγον, Μὴτι οὖτος ἐστιν ο ὦ θάνατος Δαυδ;

23And all the multitudes were astonished and said, "Could this be the Son of David?"92

Mt 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, Οὗτος οὖν ἐκβάλλεται τὰ δαιμονία ἐι μὴ ἐν τῷ Ἐξελεξεβολ ἄρχοντι τῶν δαιμονίων.

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

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

Mt 12:26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἕφ’ ἑαυτόν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;  
Mt 12:26 And if Satan is driving out Satan, he is divided against himself, so how will his kingdom stand?

Mt 12:27 καὶ εἰ ἔγω ἐν Βεελζεβοῦλ ἐκβάλλω τὰ δαμόνια, οἱ οὐοὶ υἱὸι ἐν τίνι ἐκβάλλουσιν; διὰ τούτο αὐτοὶ κρίται ἐσονται υἱῶν.
Mt 12:27 And if I am driving out the demons by Baal-zibbul, by whom are your disciples driving them out? Therefore, they will be your judges.

Mt 12:28 εἰ δὲ ἐν πνεύματι θεοῦ ἔγω ἐκβάλλω τὰ δαμόνια, ἥρα ἔφθασεν ἕφ’ υἱῶς ἡ βασιλεία τοῦ θεοῦ.
Mt 12:28 But if I am driving out the demons by the Spirit of God, then the kingdom of God has come upon you.

Mt 12:29 ὡς δέναται τις εἰσελθείν εἰς τὴν οἰκίαν τοῦ ἱσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, εὰν μὴ πρῶτον δῃς τὸν ἱσχυρὸν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρράσει.
Mt 12:29 Or how can anyone enter the house of the strong man and carry away his things, unless he first binds the strong man? And then he will plunder his house.

Mt 12:30 ὁ μὴ ὄν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ’ ἐμοῦ σκορπίζει.
Mt 12:30 The person who is not with me is against me, and the one who does not gather with me is scattering.

Mt 12:31 Διὰ τούτο λέγω υἱῶν, πᾶσα ἀμαρτία καὶ βλασφημία ἀφεθῆσαι τοῖς ἀνθρώποις, ὡς τοῦ πνεύματος βλασφημημένοι ὕπο ἀφεθήσεται.
Mt 12:31 Therefore I tell you, all kinds of sin and blasphemy will be forgiven people, but the blasphemy of the Spirit will not be forgiven.

Mt 12:32 καὶ ὡς ἔχει λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθῆσαι αὐτῷ ὡς δὲ ἄν εἴη κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθῆσαι αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.
Mt 12:32 And whoever speaks a word against the Son of Man, that will be forgiven them, but whoever speaks against the Holy Spirit, that will not be forgiven him, either in this age or in the one to come.

Mt 12:33 Ἡ ποίησατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποίησατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.
Mt 12:33 "Either call the tree good and its fruit good, or call the tree bad and its fruit bad; for the tree is known by its fruit.

93 Mt 12:24 Εἴ τε δὲ τὸ βιβλίον τοῦ Βασιλείου τοῦ Βασιλέως Βασιλείου. See the same variant in Luke 11:23.
94 Mt 12:30 Ἐξ ὁ σκορπίζει τὸ δένδρον τοῦ βασιλείου. See the same variant in Luke 11:23.
95 Mt 12:33 Compare Gospel of Thomas, saying 43: ‘His disciples said to him, ‘Who are you, that you should say these things to us?’ [Jesus said to them,] ‘You do not realize who I am from what I say to you, but you have become like the Jews; for they (either) love the tree and hate its fruit or love the fruit and hate the tree.’” Jesus likened himself to a tree, and his sayings and his deeds were the fruit of that tree. Some people liked his deeds, but not him. Some liked him, but not his sayings. But if a tree’s fruit is good, it is a good tree.
Mt 12:34 You spawn of vipers, how are you able to speak good things, since you are evil? For out of the abundance of the heart the mouth speaks.

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

Mt 12:36 And I tell you, every idle word which humans 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 σημείον ἰδεῖν.

Mt 12:39 Ὁ δὲ ἀποκρίθησεν εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὸς σημεῖον ἔπιστευ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ ἐι μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

Mt 12:40 Οὕτως ἔσται ὁ ὄρος τοῦ ἄνθρωπον ἐν τῇ καρδίᾳ τῆς κύριος τις καὶ τρεῖς νύκτας, οὕτως ἐσται ὁ οἶχος τοῦ ἄνθρωπον ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

Mt 12:41 Ἀνδρὲς Νινεῦται ἀναστήσονται ἐν τῇ κρίσει μετά τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενέχασαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ίδοὺ πλέον Ἰωνᾶ ὄδε.

Mt 12:42 Μῆνες Νινευής ἐσται ἐν τῇ κρίσει αὐτήν· ὅτι ἔδεξεν ἐκ τῶν περατῶν τῆς γῆς ἀκούειν τὴν σοφίαν Σολομόνος, καὶ ίδοὺ πλέον Σολομόνος ὄδε.

Mt 12:43 Ὁταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξελήθη ἀπὸ τοῦ ἄνθρωπον, διέρχεται δι’ ἀνόδρων τῶν μύτων ἄναπαυον, καὶ οὐχ εὐρίσκει.

Mt 12:44 Έτσι ἔλεγεν Ἐξελήθη ἐκ τοῦ Οὐκοῦν, καὶ ἐλθὼν εὐρίσκει σωλάζοντα θεαματικόν καὶ κεκοσμημένον.

Mt 12:45 Τότε εἶπεν, Ἐξελήθη ἀπὸ τοῦ Οὐκοῦν, καὶ ἐρώτησαν αὐτόν ὅτι ἐξελήθη· καὶ γίνεται τὰ ἔργα τοῦ ἄνθρωπος ἐκείνου χέριον τῶν πρώτων, ὡς καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.
Jesus’ Mother and Brothers

Mt 12:46 Ἡταν αὐτῶν λαλοῦντος τοῖς ὄχλοις ἴδον ἡ μήτηρ καὶ οἱ ἄδελφοι αὐτῶν εἰστήκεισαν ἐξω τῆς ζητοῦντες αὐτῶ λαλῆσαι.

46While he was still speaking to the crowd, behold, his mother and brothers had been standing outside, wanting to talk to him.

Mt 12:47 εἶπεν δὲ τις αὐτῷ, ἴδον ἡ μήτηρ σου καὶ οἱ ἄδελφοι σου ἔστηκασιν ζητοῦντες σοι λαλῆσαι.

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

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

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

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

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

Mt 12:50 ὁ δὲ ἐξῆλθεν ἐκ τοῦ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου ἄδελφος καὶ ἀδελφή καὶ μήτηρ ἔστιν.

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

Chapter 13

The Parable of the Sower

Mt 13:1 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἤρθαν ἐξ ἡλικίων ὁ Ἰησοῦς τῆς οἰκίας ἐκάθισεν 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 ἐς πλοῖον ἐμβάντα καθῆσαί, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰσῆκεν.

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

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

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

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

4And as he sowed, some seed fell beside the way,  96 and the birds came and ate them up.

Mt 13:5 ἄλλα δὲ ἐπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ ἔχειν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς.  

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

Mt 13:6 ἤλιου δὲ ἀνατελλόντος ἐκαυματισθηκεν καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

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

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

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

Mt 13:8 ἄλλα δὲ ἐπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὅ μὲν ἐκατόν, ὁ δὲ ἐξήκοντα, 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 ὡτα ἀκουετόω.

9Let the one who has ears, hear.”

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

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

Mt 13:11 For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire.

Mt 13:12 For in the parable the seed is the word of God.

Mt 13:13 When he sowed, some fell on the road, and the raven came and devoured it. Where there was a thorn bush, it grew up with it and choked it. Where there was good ground, it became a fine plant, and bore fruit, and increased. And when Jesus had said this, he went forth from thence.

Mt 13:14 Then he said, "To what shall we compare the kingdom of heaven, or what parable shall we use for it?"

Mt 13:15 For there are some who fall by the word, because they are not circumcised in heart, and turn, and become converted. And some turn aside in iniquity. And some hear it with the understanding; and looking, you will see, and not at all perceive. And some hear it; and looking, they cast out and do not believe. And some have ears, and do not hear it; and eyes, and do not see it. And a heart that is unprofitable; for though they hear the word, they do not receive it with the heart; neither do they believe it, that they may turn and be forgiven. And others cast out devils; but there is no word in them, for they are unprofitable.

Mt 13:16 But blessed are the ears that hear the word of the kingdom of heaven, that believe it, and receive it with joy.

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

Mt 13:18 And he spoke to the disciples in this parable: "The sower sowed the good seed on the ground. But while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire.

Mt 13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away what was sown in his heart. This is the seed sown beside the way.

Mt 13:20 And he sowed on the good ground those who listen and understand, who by bearing fruit yield one hundredfold. But others have some yield thirty and sixtyfold. And others have ears, and do not hear it, and eyes, and do not see it. For if they had ears they would hear, and if they had eyes they would see. But if they do not hear, and if they do not see, then come and cast them out with the unprofitable. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire.

Mt 13:21 And what was sown on the rocky spots, this is someone who hears the word and immediately with joy receives it. But others have ears, and do not hear it, and eyes, and do not see it. For if they had ears they would hear, and if they had eyes they would see. But if they do not hear, and if they do not see, then come and cast them out with the unprofitable. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire. For the kingdom of heaven is like a man who sowed good seed in his field; but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. But when the wheat has ripened, he reaps it, and the wheat kernels grade out; the weeds are burned with fire.

Mt 13:22 But having no root in himself, he is alive only a short time. For when tribulation comes, or persecution because of the word, he quickly falls away.

97 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 Ο δὲ εἰς τὰς ἀκάνθας ἐπετίκησεν, οὕτως ἔστιν ὁ τὸν λόγον ἀκούων καὶ η ὁ μέριμνα τοῦ αἰώνος [τοῦτοι] καὶ ἡ ἀπάτη τοῦ πλούσιον συμπινίγει τὸν λόγον, καὶ ἀκάρπος γίνεται.

22 And what was sown in the thorns, this is someone who hears the word, and the worry of the world, and the seductiveness of wealth98 choked the word, and it becomes unfruitful.

Mt 13:23 Ο δὲ ἐπὶ τὴν καλὴν γῆν ἐπετίκησεν, οὕτως ἔστιν ὁ τὸν λόγον ἀκούων καὶ συνιεῖ, οὐς ὁ καρποφορεῖ καὶ ποιεῖ δὲ μὲν ἐκατόν, δὲ ἐξήκοντα, 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 παραβολὴν παρέθηκεν αὐτοῖς λέγων, ΄Ωμοιώθη ἡ βασιλεία τῶν σῶν ἀνθρώπων ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἄγρῳ αὐτοῦ.

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

Mt 13:25 ἐν δὲ τῷ καθεύθειν τοὺς ἀνθρώπους ἦλθεν αὐτὸς ὁ ἔχθρος καὶ ἐπέσπειρεν ζίζανια ἀνά μέσον τοῦ σπτοῦ καὶ ἀπήλθεν.

25 But while the people were sleeping, his enemy came and sowed zizania99 in between the wheat, and went away.

Mt 13:26 ὅτε δὲ ἐβλάστησεν οἱ χόρτοι καὶ καρπὸν ἐποίησεν, τότε ἔραν καὶ τὰ ζίζανια.

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

Mt 13:27 προσέλθοντες δὲ οἱ δοῦλοι τοῦ ὁκοδεσπότου ἔιπον αὐτῷ, Κῦριε, ὡρίζει καλὸν σπέρμα ἐπειραρα ἐν τῷ σῷ ἄγρῳ; πόθεν οὖν ἔχει ζίζανια;

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 ὅτα δὲ ἔρη αὐτοῖς, ἔχθρος ἀνθρώπως τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, θέλεις οὖν ἀπελθοῦντες συλλέξωμεν αὐτά;

28“So 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 ὅτα δὲ ὕπον, Οὐ, μήποτε συλλέγοντες τὰ ζίζανια ἐκρίζωσητε ἅμα αὐτοῖς τὸν σπτον.

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

100 13:26 Greek: fruit
Mt 13:30 ἔφετε συναυξάνεσθαι ἁμρόφερα ἑῶς τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἔρω τοῖς θερισταῖς. Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δησάτε αὐτά εἰς δέσμας πρὸς τὸ κατακαύσαι αὐτά, τὸν δὲ σίτον συναγάγετε εἰς τὴν ἀποθήκην μου.

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

The Parables of the Mustard Seed and the Yeast

Mt 13:31 Ἀλλὰν παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὄμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκων σινάπεως, ὅπως ἔκρυψεν εν τῷ ἄγρῳ αὐτοῦ·

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

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

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

Mt 13:33 Ἀλλὰν παραβολὴν ἐλάλησεν αὐτοῖς· Ὄμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζῦμη, ἦν λαβοῦσα γυνῆ ἐνδρών, ἄμικρον ἔκρυψεν εἰς ἄλευρον σάτα τριά ἐως οὐ ἐξεμώθη ὅλον.

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

Mt 13:34 Ταῦτα πάντα ἐλάλησαν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὑλαῖς, καὶ χωρὶς παραβολῆς σοῦ ἐλάλει αὐτοῖς·

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

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

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

The Parable of the Look-alike Weeds Explained

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

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

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

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

Mt 13:38 ὁ δὲ ἄγρος ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοι εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσίν οἱ υἱοὶ τοῦ πονηροῦ,

38and the field is the world, and the good seed, these are the children of the kingdom. The zizania are the children of the evil one,

Mt 13:39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντελεία αἰώνος ἐστίν, οἱ δὲ θερισταὶ ἄγγελοι εἰσιν.

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

Mt 13:40 ὅπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὗτος ἐστιν ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

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

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

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

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

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

Mt 13:43 Τότε οἱ δίκαιοι ἐκλάμψοισιν ὡς ὁ ἠλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὡτα ἀκούετω.

43 At 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 Ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρὸς κεκρυμμένων ἐν τῷ ἄγρῳ, ὅπως ἀνθρώπος ἐκρύψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὃσα ἔχει καὶ ἀγοράζει τὸν ἄγρον ἐκείνον.

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

Mt 13:45 Πάλιν ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ἔμπορον 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 ἀπέλθων πέπρακεν πάντα ὃσα εἶχεν καὶ ἠγοράσας αὐτόν.

46 And 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 ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγηνὴ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ

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

Mt 13:48 ἤν ὁτε ἐπληρώθη ἀναβίβασαντες ἐπὶ τὸν aἰγαλόν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἐξω ἔβαλον.

48 which 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 πυρός· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὄδοντων.

50 and 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 "And he said to them, "Have you understood all these things?" They are saying to him, "Yes, Lord."

Mt 13:52 ὁ δὲ εἶπεν αὐτοῖς, Διὰ τούτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ ἐκοιδεσσότητι δόσις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ κατὰ καὶ παλαιά.

52 And 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 ἔτελεσαν ὁ Ἰησοῦς τὰς παραβολὰς ταῦτας, μετήρεν ἔκειθεν.

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

Mt 13:54 καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ ἐξέδιδακεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὡστε ἐκπλήσσασθαι αὐτοὺς καὶ λέγειν, Ποῦθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις;

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

Mt 13:55 οὐχ οὗτος ἐστὶν οὗ τέκτονος υἱός; οὐχ ἢ μητέρα αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοί αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

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

Mt 13:56 καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; ποῦθεν οὖν τούτῳ ταῦτα πάντα;

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

Mt 13:57 καὶ ἔσκανδαλίζοντο ἐν αὐτῷ. ὦ δὲ Ἰησοῦς ἐπίπτεν αὐτοῖς, ὦν ἦστιν προφήτης ἅττιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

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

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

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

Chapter 14

John the Baptizer Beheaded

Mt 14:1 Ἐν ἑκείνῳ τῷ καιρῷ ἤκουσεν Ἡρῴδης ὁ ἁτράσχης τὴν ἀκοὴν Ἰησοῦ.

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

Mt 14:2 καὶ εἶπεν τοῖς παιοῖν αὐτοῦ, οὐδός ἦστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἦγερθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τούτο ἡ δύναμις ἐν αὐτῷ.

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

Mt 14:3 ὁ γὰρ Ἡρῴδης κρατήρας τὸν Ἰωάννην ἔδεσεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῴδιαδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ;

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

Mt 14:4 ἐξελεύνει γὰρ ὁ Ἰωάννης αὐτῷ, Οὐκ ἔξεστιν οἱ ἔξειν αὐτήν.

4 For John had said to him, “It is not lawful for you to have her.”

Mt 14:5 καὶ θέλων αὐτὸν ἀποκτενεῖ ἐφοβήθη τὸν θρόνον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

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

Mt 14:6 γενέσεις δὲ γενομένους τοῦ Ἡρῴδου ὑπηκόατο ἡ θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἡρῴδῃ.

6 And when Herod’s birthday celebration took place, the daughter of Herodias danced among them, and she pleased Herod; 104

103 13:55 τῶν Ἀβελάζων Ναγάνης Ναγάνης Ναγάνης
104 14:6 It is difficult to follow Herod’s family tree. But this is little wonder, the way they fornicated, adulterated, and married relatives. For example, who was Herodias’ first husband? But the following is what can be distilled from all accounts. Herodias’ first husband, named Philip in the Bible and Herod in Josephus, was also known as Herod Philip. That’s all. They were the same man. Herodias then divorced Herod Philip and married Herod Antipas, who was Herod Philip’s half brother (the father of both was Herod I, king of Judea, 4 B.C., who had eight wives in his lifetime. Herod Philip’s mother was Mariamme II, the third wife, and Herod Antipas’ mother was Malthake, the fourth wife). Josephus says that Herodias already had a daughter named Salome before she married Herod Antipas (p 485 of The Works of Josephus, trans. William Whiston, Hendrickson, 1988; or Antiquities book 18,
Mt 14:7 ὅθεν μεθ’ ὅρκου ὤμολόγησεν αὐτῇ δοῦναι ὁ ἔαν αἰτήσηται.

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

Mt 14:8 ὅ δὲ 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 λυθεὶς ὁ βασιλεὺς διὰ τούτου ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,

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

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

10 and sent orders and beheaded John in the prison.

Mt 14:11 καὶ ἤνεχθη η Κεφαλή αὐτοῦ ἐπὶ πίνακι καὶ ἔδόθη τῷ κορασίῳ, καὶ ἤγεγκεν τῇ μητρίᾳ αὐτῆς.

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

Mt 14:12 καὶ προσελθὼν ἐκείνη οἱ μαθηταὶ αὐτοῦ ἤραν τὸ πτῶμα καὶ ἔθαψαν αὐτό, καὶ ἐλθόντες ἀπήγγειλαν 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 ἐκείθεν ἐν πλοῖῳ εἰς ἑρμηνόν τόπον κατ’ ἱδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων.

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

Mt 14:14 καὶ ἐξελθὼν εἰδεν πολὺν ὄχλον, καὶ ἐπιπλαγχνίσθη ἐπ’ αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀφρόστους αὐτῶν.

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

Mt 14:15 ὅψις δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἰδική παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.

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

Mt 14:16 ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ χρείαν ἔχουσαν ἀπελθῆναι· δότε αὐτοῖς ὠμείς 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, ὦκ ἔχουμεν ῥῶ ἡ 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 ὁ δὲ εἶπεν, Φέρετε μοι ῥῶ αὐτοὺς.

18 And he said, "Bring them here to me."

Mt 14:19 καὶ κελεύσας τοὺς ὄχλους ἀνακληθήσατε ἐπὶ τοῦ ἄρτου, λαβῶν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἐδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

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

---

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

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

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

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

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

Jesus Walks on the Water

Mt 14:22 Καὶ εὐθείως ἤναγκασεν τούς μαθητὰς ἐμβηχίαν εἰς τὸ πλοῖον καὶ προσῆγεν αὐτὸν εἰς τὸ πέραν, ἐς τὸ 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 ἄνεβη εἰς τὸ ὄρος κατ’ ἱδίαν προσεύξασθαι. ὡςὶ δὲ γενομένης μόνος ἦν ἐκεί.

23And after he had dismissed the crowds, he went up into the mountain by himself to pray.

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

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

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

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

Mt 14:26 οἱ δὲ μαθηταὶ ἵδιοι ἀπὸ τῆς θάλασσας περιπατοῦσαν ἐταράχθησαν λέγοντες ὅτι φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν.

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

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

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

Mt 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ δὲ νεκρόν ἐλθεῖτε ἐπὶ τὰ ὀδατάν.

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

Mt 14:29 δὲ δέ εἶπεν, Ἑλθε, καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιπατήσας ἐπὶ τὰ ὀδατάν καὶ ἠλθέτο πρὸς τὸν Ἰησοῦν.

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

Mt 14:30 βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποτίζεσθαι ἔκραξεν λέγων, Κύριε, ὀσῶν μὲ.

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

Mt 14:31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτέινας τὴν χείρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστασας;

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

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

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

108 Between 3 a.m. and 6 a.m.
Mt 14:32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.
32And when they climbed into the boat, the wind died down.
Mt 14:33 οἱ δὲ ἐν τῷ πλοῖῳ προσεκύνησαν αὐτῶ λέγοντες, Ἀληθῶς θεὸς νῦς εἶ.
33And those in the boat worshipped him, saying, "You truly are the Son of God."
Mt 14:34 Καὶ διαπερσάσαντες ἤθαν ἐπὶ τὴν γῆν εἰς Γεννησαρέτ.
34And once they had crossed over, they came ashore at Gennesaret.
Mt 14:35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὃλην τὴν περιήχου ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας.
35And 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 παρεκάλουσαν αὐτὸν ἵνα μόνον ἄφωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὄσοι ἤμαντο διεσώθησαν.
36And 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 Ιεροσολύμων Φαρισαίοι καί γραμματεῖς λέγοντες,
1Then some Pharisees and Torah scholars from Jerusalem come to Jesus, saying,
Mt 15:2 Διὰ τί οἱ μαθηταὶ σου παραβαίνουσι τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νιπτοῦσαν τὰς χεῖρας αὐτῶν ὅταν ἠρτῶν ἐσθίωσιν.
2"Why do your disciples break the tradition of the elders? For they do not wash their hands when they eat."
Mt 15:3 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ύμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν; 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 οἱ δὲ πατέρας εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, ὁ κακολογῶν πατέρα ἢ μητέρα δανᾶτε τελευταῖον ὑμῶν.
4"For God said, 'Honor father and mother' and 'The one who curses father or mother must be put to death.'"
Mt 15:5 ύμεις δὲ λέγετε, 'Ος ἐν εἴπῃ τὸν πατρὶ ἢ τῇ μητρὶ, Δωρον δέ ἐαν ἐξ ἐμοῦ ὕψεσεν,
5"But you say, whoever says to father or mother: 'Whatever you might be owed from me is a gift vowed to God;'
Mt 15:6 οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.
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 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἰσαὰκς λέγων,
7"You hypocrites! Isaiah has prophesied rightly about you, in saying,
Mt 15:8 'Εγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χειλεσίν με τιμᾷ· ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

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

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

9ος They worship me in vain, teaching as Torah the decrees of human beings.\footnote{111}

Mt 15:10 Καί προσκαλεσάμενος τὸν ὄχλον ἔπειν αὐτοὺς, Ἀκούετε καὶ συνίετε·

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

Mt 15:11 ό τὸ εἰσερχόμενον εἰς τὸ στόμα κοινὸ τὸν ἀνθρώπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινὸ τὸν ἄνθρωπον.

11ος The thing entering into the mouth does not make a human being unclean, but rather the thing coming forth out of the mouth, \textit{that is what} makes the human being unclean.\footnote{110}

Mt 15:12 Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Ὁδίδας ὅτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐκκανδαλίσθησαν;

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

Mt 15:13 ὁ δὲ ἀποκρίθηκεν εἶπεν, Πάσα φυτεία ἧν οὐκ ἐφύτευσαν ὁ πατήρ μου ὁ οὐράνιος ἐκρίζωσεται.

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

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

14ος 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 Ἀποκρίθηκεν δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολήν.

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

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

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

Mt 15:17 οὗ νοεῖτε ὅτι πᾶν τὸ εἰσπραγμένον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφρόδινον ἐκβάλλεται;

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

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

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

Mt 15:19 ἐκ γὰρ τῆς καρδίας ἐξέρχονται διάλογισμοι πονηροὶ, φόνοι, μοιχείαι, πορνείαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.

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

Mt 15:20 ταῦτα ἐστὶν τὰ κοινώντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτως χερσὶν φαγεῖν οὐ κοινὸ τὸν ἄνθρωπον.

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

\footnote{110} Mt 15:9 is longer than the LXX and reads, "ὁ λαὸς οὕτως τῷ στόματι αὐτῶν καὶ χειλεσίν με τιμᾷ· ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ.

\footnote{111} Mt 15:8. Text: Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ τοῖς χειλεσίν με τιμᾷ· ἢ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ. Codex Vaticanus, according to Weiss. Swanson differs from NA28 apparatus as to the reading of MJ and says it reads with E*, whereas the NA28 says it reads with N. 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.

\footnote{110} Mt 15:9. Isaiah 29:13
The Faith of the Canaanite Dog

Mt 15:21 Καὶ ἐξέλθων ἐκείθεν ὁ Ἰσραήλ ἄνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδώνος.

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

Mt 15:22 καὶ ἵδιον γυνῆ Χαναναία ἀπό τῶν ὅριων ἑκείνων ἐξέλθωσα ἐκραζὼν λέγουσα, Ἐλέησόν με, κύριε, νῦν δαυίδ ὁ θυγάτηρ μου κακῶς δαίμονιται.

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 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἤρωτον αὐτόν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὑπεθεν ἤμων.

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." Now, we have some clues in this connection. If we are not going to render ὅτι as an adversative, 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 certainly 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 the crumbs falling from their master’s table." The conclusion she makes in that case is a nonsequitur. Therefore, every translation out there has rendered one of these two words irregularly. Most or all choose to render γὰρ irregularly. They render it as an adversative, which is flat wrong, in my opinion. I know of no instance in any Greek literature where γὰρ is an adversative. But if we are not going to render γὰρ as an adversative, then there are only two or three other solutions: to render γὰρ 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 γὰρ as "Why." This latter is well within the realm of possibility according to the lexical authorities. The other main causal conjunction, ἄρα, not infrequently means "Why?" Thus, one very possible rendering of this woman’s answer is as follows: "Yes, Lord, yet why do the dogs eat of the crumbs falling from their master’s table?" In this rendering, the word ἄρα is used as an adversative, which is lexically valid. Another possible rendering again makes καὶ the adversative, and γὰρ 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 Καί μεταβας ἐκείθεν ὁ Ἰησοῦς ἤλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ δόρον ἐκάθητο ἐκεί.

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 προσήλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ’ ἑαυτῶν χωλοὺς, τυφλοὺς, κυλλοὺς, κωφοὺς, καὶ ἐτέρους πολλοὺς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσαν αὐτοὺς·

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

Mt 15:31 οὕτως ἦσαν τῶν ὄχλων ἀνεμαμέναις κύριοι λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ χωλοὺς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἔδοξαν 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 ὁ δὲ Ἰησοῦς προσκαλέσαμεν τοὺς μαθητὰς αὐτοῦ εἰπεν, Ὑπαγε λεγόμενον ἀπὸ τὸν ὄχλον, ὅτι ἤδη ἤμερας τρεῖς προσέμενον μοι καὶ οὐκ ἔχουσιν τὸ φάγωσιν· καὶ ἀπόλύσαι αὐτοὺς νήστες ὧν θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῇ.

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 μαθηταὶ, Πῶθεν ἡμῖν ἐν ἐρήμῳ ἄρτοι τοσοῦτοι ὡστε κορτασαι ὄχλον τοσοῦτον;

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, Πῶς οὖν ἄρτος έχετε; οἱ δὲ εἶπαν, Ἑπτά, καὶ ὄλιγα ἰχθύδια.

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

Mt 15:35 καὶ παραγείλας τῷ ὄχλῳ ἀναπεσεν ἐπὶ τὴν γην

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

Mt 15:36 ἔλαβεν τοὺς ἔπι τῶν ἄρτων καὶ τοὺς ἰχθύδια καὶ εὐχαριστήσας ἐκλασεν καὶ ἐδίδα τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ 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 to the crowds.

Mt 15:37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεύον τῶν κλασμάτων ἦραν, ἐπτά σπιρίδα 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 ἐσθίοντες ἤσαν τετρακισχίλιοι ἄνδρες χωρίς γυναικῶν καὶ παιδίων.

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

Mt 15:39 Καὶ ἀπόλυσαν τοὺς ὄχλους ἑνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὀριά 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 κυλός - kyllós, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, kyllós here is found with another word meaning "lame" having already been used, so you would think that kyllós is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kyllós in the New Testament are in the context of a maimed hand, Mt 18:8, Mk 9:43.
Chapter 16

The Yeast of the Pharisees, Sadducees, and Herod

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

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

Mt 16:2 ὁ δὲ ἀποκρίθης εἶπεν αὐτοῖς, ὁ ὀφθαλμός γενομένης ἔλεγε, Ἐδώδι, πυρράζει 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 πρῶξ, Σήμερον χειμών, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. Ὁ Ὑποχριταῖ,] τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινόσκετε διακρίνειν, τὰ δὲ σημεία τῶν καρπῶν 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 Γένεα πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπίζητεί, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωάννα. καὶ καταλιπών αὐτοὺς ἀπῆλθεν.

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

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

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

Mt 16:6 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, ὅρατε 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 ἄρτους οὐκ ἐλάβομεν.

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

Mt 16:8 γνώσες δὲ ὁ Ἰησοῦς εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὅλιγόπιστοι, ὅτι ἄρτους 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 ἄρτους τῶν πεντακοσιακάκλινών 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 οὐδὲ τοὺς ἔπτα ἄρτους τῶν τετρακοσιακάκλινών καὶ πόσας σπυρίδας ἔλαβετε;

10 Nor the seven loaves, for how many thousands, if you marked, you picked up?

---

114 162-3 txt include without ‘Ὑποχριταῖ, C D W Δ 33 [NA27] [C I] include all bracketed E F G H K L (M) (N) Ο U Θ Π Σ Φ (δὲ τὸ) f² 118 180 205 346 565 597 700 892 1006 1009 1010 (1071 οἰκοθεταί) 1079 1195 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1582* 1646 2148 2174 Lect iteaur,h,b,c,d,e,l,f,fl,flg,flq vg syrp,h copb,bof eth geo slav Euseb Chrysost; Jevencus Hilary Jer Aug TR HF RP l insert w. variation after v. nine 579 l omit all bracketed K B X Y Γ 047acc. to Gregory f¹ 2* 175 178 821 1216 syr,c copb,bof arm; Or Hiermss msacc. to Jer l lacuna Φ 45 A F P 28 69. An impressive group of manuscripts and versions lacks these words. And Jerome says most of the manuscripts known to him did not contain it. Many scholars consider it a later harmonization to Luke 12:54-56, with some adjustment for weather. Bauer points out that the word used in this pericope for "is red," πυρράζω - purrezó, is found only in literature by Byzantine writers. (The Septuagint has πυρραίζω - purrezó). 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 ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

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

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

12Then they understood, that he had not meant they should be on their guard against yeast,¹¹⁶ but against the teaching of the Pharisees and Sadducees.

Peter’s Confession of Messiah

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

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

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

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

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

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

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

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

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

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 κἀγα δὲ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πᾶλαι ξόδου οὐ κατίσχομαι αὐτής.

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 δῶσω σοι τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν, καὶ δέ εἶναι δήσῃ ἐπὶ τῆς γῆς ἢσσαι δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ δέ εἶναι λυσὶς ἐπὶ τῆς γῆς ἢσσαι λελυμένον ἐν τοῖς οὐρανοῖς.

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 διεστάλητο τοῖς μαθηταῖς ἵνα μηδενε εἴπωσιν ὅτι αὐτοῖς 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 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 'Ἀπὸ τότε ἦρετο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἄρχιερῶν καὶ γραμματέων καὶ ἀποκτάνθημαι 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 ἦρετο ἐπιτιμᾶν αὐτῷ λέγων, "Ἰλεὼς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

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

Mt 16:26 τὸν τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, ᾿Εἰς τις θέλει ὁπίσω μου ἔλθεν, ἀπαρνησάσθω ἐκείνων καὶ ἀρτίω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτο μοι.

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 16:28 Ἄμην λέγω ὑμῖν ὅτι εἰς πνεῦμα εἰς τὸν ὅδε ἐστώσαν σάρκος μόνον ὅπως γένηται ἐν τῇ βασιλείᾳ αὐτοῦ.

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 16:28 Ἄμην λέγω ὑμῖν ὅτι εἰς πνεῦμα εἰς τὸν ὅδε ἐστώσαν σάρκος μόνον ὅπως γένηται ἐν τῇ βασιλείᾳ αὐτοῦ.

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 ὠφεληθήσεται ἄνθρωπος εὰν τὸν κόσμον ὅλον κερδήσῃ τῇ δὲ ψυχῇ αὐτοῦ ζημιωθῇ; ἢ τι δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

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

Mt 16:27 μέλλει γὰρ ὁ υἱὸς τοῦ ἄνθρωπον ἐρχεθαι 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."

Chapter 17

The Transfiguration

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

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

Mt 17:2 καὶ μετεμορφώθη ἐμφανίσθηκεν αὐτῶν, καὶ ἐλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τα 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 συναντάντες μετ’ αὐτοῦ.

3And behold, Moses and Elijah appeared to them, conversing with Him.
Mt 17:14 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἔστιν ἡμᾶς ὥδε εἶναι εἰ θέλεις, ποίησον ὥδε τρεῖς σκηνὰς, οἳ μίαν καὶ Μωυσῆς μίαν καὶ Ἡλία μίαν.

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

Mt 17:5 ἔτι αὐτῶν ἥκιστος ἰδιὸν νεφέλη φωτεινὴ ἐπεσκίασεν αὐτοῦ, καὶ ἰδιὸν φωνὴ ἐκ τῆς νεφέλης ἔλγος. Οὕτως ἔστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ψυχής σφηνή ἀκούστε αὐτὸν.

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

Mt 17:6 καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβηθησάν αὐτοῖς.

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

Mt 17:7 καὶ προσήλθεν ὁ Ἰησοῦς καὶ ἀφάνειαν αὐτῶν ἔπεσεν, ἔγερθησεν καὶ μὴ φοβεῖτος.

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

Mt 17:8 ἔπάραντες δὲ τοὺς ὅρθρα τοῦ αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον.

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

Mt 17:9 καὶ καταβαίνοντων αὐτῶν ἐκ τοῦ ὄρους ἐνετειλάτο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ ἔπιπτε τὸ ὁμαναὶ ἦσαν οὗ τοῦ ὀνομάτος καὶ τῆς τῆς Ἑλλάνθρωποι ἐκ νεκρῶν ἔγερθη.

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

Mt 17:10 καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἐλθεῖν πρῶτον;

And 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·

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

Mt 17:12 λέγων δὲ ὡς ὅτι Ἡλίας ἤδη ἤλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὡς ἡμᾶς ἔλγησαν ὡς τῆς ἠλλήλων· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ’ αὐτῶν.

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

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

And the disciples understood that he had spoken to them about John the Baptistizer.

The Healing of a Boy Who Had an Evil Spirit

Mt 17:14 καὶ ἔλθον πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γοναπτῶν αὐτὸν

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

Mt 17:15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνία ἤποτε καὶ πάσχει πόλλας γάρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

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

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

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

Mt 17:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεὰ ἀπιστος καὶ διεσταμένη, ἐως πότε μεθ’ ὦμων ἔσομαι; ἐως τὸν ἀνέξομαι ὦμων; φέρετέ μοι αὐτὸν ὥδε.

And 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 ἐπέτιμησαν αὐτῷ ὁ Ἰησοῦς καὶ ἔξηλθεν ἀπ’ αὐτοῦ τὸ δαιμόνιον καὶ ἔθεραπεύθη ὁ παῖς ἀπὸ τῆς ὄρας ἐκείνης.

And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.
Mt 17:19 Toöe προσελθόντες οἱ μαθηταὶ τῶν Ἰησοῦ κατ’ ἰδίαν εἶπον, Διὰ τὴν ἡμείν ὡς ἡμῶν ἔκβαλεν αὐτῷ;

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

Mt 17:20 ο ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ὁλιγοποιίαν ὑμῶν ἀμὴν γὰρ λέγω ὑμῖν, εὰν ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐρείτε τῷ ὑπὲρ τούτῳ, Μετάβα εἶθεν ἐκεί, καὶ μεταβίβαστατ' καὶ οὕδεν ἄνυστησε ὑμῖν.

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

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

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

Mt 17:22 Συστρέφομεν δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει τῷ ὑιός τοῦ ἀνθρώπου παραδίδοσθαι εἰς χείρας ἀνθρώπων;

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

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

The Two Drachma Tax

Mt 17:24 ἔλθον γὰρ αὐτῶν εἰς Καφαρναοῦ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

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

120 17:21 txt omit N* ΒΘ 0281 33 579 788 892* 1604 2680 l253 iter* syr cpal copsa hosp mae ethm geo TH NA28 {A} // Τοῦτο δὲ τὸ γένος οὐκ ἐκβάλλεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ N* Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ C D E F G H K L M O S W X Y Δ Π Σ Φ Ω P 2 28 157 180 565 597 700 892* 1006 1009 1010 1071 1079 1216 1230 1241 1242 1292 1342 1365 1424 1646 2174 2184 mg vg ita aur b dd llff g lnr g syr p hosp arm eth slav Origens Basil Chrys Hilary Ambrose Jerome Aug TR RP Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ 118 205 209 1505 1174 lac f45 ΑΝΠ 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" correction 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 ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὃ Ἰησοῦς λέγω, Τί οὐι δοκεῖ, ἴσως; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κήγουν; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἄλλων;

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

Mt 17:26 εἰπόντος δὲ, Ἀπὸ τῶν ἄλλων, ἐφὶ αὐτῷ ὃ Ἰησοῦς, Ἀρα γε ἐλεύθεροι εἰσίν οἱ υἱοί.

26And when he answered, “From others,” Jesus said to him, “Alright then, the sons are free.123

Mt 17:27 ἤνα δὲ μὴ σκανδάλισσωμεν αὐτοὺς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκυρον καὶ τὸν ἀναβάντα πρώτον ἵππων ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσης στατήρα· ἐκείνον λαβὼν δὸς αὐτοῖς ἁντί ἔμοι καὶ σοῦ.

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

Chapter 18

Who Is the Greatest?

Mt 18:1 Ἐν ἑκείνῃ τῇ ὠρᾳ προσῆλθον οἱ μαθηται τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστίν ἐν τῇ βασιλείᾳ τῶν υἱῶν;

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

Mt 18:2 καὶ προσκαλεσάμενος 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 ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ως τὰ παιδιά, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν υἱῶν.

3And he said, “I tell you truly: unless you change and become like little children, there is no way you will enter into the kingdom of heaven.

Mt 18:4 δοτὸς οὖν ταπεινώσῃ ἐαυτὸν ως τὸ παιδίον τοῦτο, οὗτος ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν υἱῶν.

4Whoever therefore humbles himself like this child, that is the one who is greatest in the kingdom of heaven.

Mt 18:5 καὶ δὲ ἐὰν δέξηται ἐν παιδίον τοιοῦτο ἐπὶ τῷ όνόματί μου, ἐμὲ δέχεται.

5And whoever receives one little child such as this on the basis of my name, is receiving me.

122 17:25 The meaning of υἱοί, "sons," here, could be an extended meaning; that is, "from their own relatives in race and culture, extended to their countrymen, from their citizens." This is a possible interpretation because it is made an antonym of ἄλλοτρος, which in Jewish Greek like in the Septuagint, meant "aliens." Here the meaning would be, that since the two drachma tax was supposedly for maintenance of the temple— God’s house, then God’s children, the citizens of the kingdom of God, were exempt from that tax.

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

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

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

126 17:27c Note that Jesus did not tell the other eleven disciples to pay. The payment at issue in this passage was a Jewish religious matter, and originally not even a tax (see previous footnote on "the two drachmas." Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth.” Rev. 5:10 Kings don't pay the tax. And kings is what Jesus and the twelve apostles were.
More About Little Ones
Mt 18:6 ὃς δ᾽ ἐν σκάνδαλῳ ἔνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μῦλος ὁνίκος περὶ τῶν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς βαλάσσης.

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 σκάνδαλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐά τῷ ἄνθρωπῳ δι᾽ οὗ τὸ σκάνδαλον 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 Εἶ δὲ ἡ χεῖρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλὸν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι 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 ὀφθαλμὸς σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοι ἐστίν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέννην τοῦ πνεύμος.

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 Ὁρᾶτε μὴ καταφρονήσητε ἕνος τῶν μικρῶν τούτων· λέγω γὰρ ύμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέποντοι τὸ πρόοσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

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

Mt 18:11 Ἡθελεν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου σώσαι τὸ ἄπολολός·]]

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

Mt 18:12 Τὶ ύμῖν δοκεῖ; ἢ ἢ γενήσεται τινι ἀνθρώπῳ ἑκάτων πρῶβατα καὶ πλανηθῇ ἐν εἰς αὐτῶν, οὐχι ἀφήσει τὰ ἐνενίκοντα ἐνέναι ἐπὶ τὰ δρῆ καὶ πορευεθεὶς ζητεῖ 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 ἢ γενήσεται εὑρεῖν αὐτῷ, ἢμην λέγω ύμῖν ὅτι χαίρει ἐπὶ αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενίκοντα ἐνέναι τοῖς μη πεπλανμένοις.

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

127 18:11 txt omit K B L* Θ* f1 (not 346) I* 9 33 146 556 788 837 892* 899* 929* 1294 1502 1582* 2317 2680 itc31 syr=pal cop=suzae,bob geo5a Origen Eusebius; Jeuencus Jerome NA27 {B} Ἡθελεν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου σώσαι τὸ ἄπολολός; D E F H K L* M4* (M4 ζητεῖσα, M2 ζητεῖσα) N U W (Δ-ο before Υἱὸς) ΘΨ Σ Φ 073 1c 2 222 28 112 8 124 180 205 565 597 700 1006 1071 1079 1230 1241 1242 1253 1292 1344 1365 1424 1546 1582* 1646 2148 2174 ( Veteran) 1360 minuscules) Lect=p.λο μιλα,ρ,λ,δ,ιτ,ητ,φ,ιτ,λ,στ,ντ,vg syr=pal cop=bob arm geo Chrysostom; Hilary Chromatius TR HF RF Π Ἡθελεν γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου ζητείσαι καὶ σώσαι τὸ ἄπολολός; G (Lc395 has ζητείσαι for ζητείσαι καὶ) 157 346 579 892* 1009 1100 1195 1216 1243 1342 1505 (250 minuscules) Lect=p ΕΥΗ 950 (ἰτε) syr=pal eth slav 1 Ἡθελεν καὶ ὁ Υἱὸς τοῦ Ἀνθρώπου ζητείσαι καὶ σώσαι τὸ ἄπολολός; Ε 121 69 170 180 1858* 211 1299 2033 374 1364 1642 (P) A C P 69. The UBS Editorial Committee says that there can be little doubt that the words ἡθελεν γὰρ ὁ Υἱὸς τοῦ θεοῦ (ζητείσαι) καὶ σώσαι τὸ ἄπολολός are spurious here, being absent in the earliest witnesses representing several textual types (Alexandrian, pre-Caesarean, Egyptian, Antiochian), and manifestly borrowed by copyists from Lk 19:10 [or Matthew 9:13]. The reason for the interpolation was apparently to provide a connection between ver. 10 and verses 12-14. On the other hand there appears no reason why it might have gotten deleted or removed if original.
Mt 18:14 Others of you, if you happen 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.

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

A Brother Who Sins

Mt 18:15 ‘Εάν δὲ ἁμαρτήσῃ [εἰς σέ] ὁ ἄδελφός σου, ὑπαγε ἑλέγξον αὐτόν μεταξὺ σοῦ καὶ αὐτοῦ μόνω. ἐὰν σου ἀκούσῃ, ἐκέρδησας τὸν ἄδελφόν σου.’

15Now if your brother sins [against you],129 go show him his fault, just between you and him. If he listens to you, you have won back your brother.

Mt 18:16 Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἐτί ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πάν ῥῆμα.

16But if he does not listen, take with you one or two others, so that 'upon the mouths of two or three witnesses every matter be established.'

Mt 18:17 Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ: Ἐὰν δὲ καὶ τῇ ἐκκλησίᾳ παρακούσῃ, ἐστώ σοι ὅπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

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

Mt 18:18 Αἳμνη λέγω ὑμῖν, ὅσα ἔαν διήσητε ἐπὶ τῆς γῆς ἐσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἔαν λύσητε ἐπὶ τῆς γῆς ἐσται λελυμένα 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.

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

Mt 18:20 Οὗ γὰρ εἰσὶν δύο ἡ τρεῖς συνήχεσθαι εἰς τὸ ἔμον ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.

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

---

128 18:14 Or, "...that even one of these little ones be ruined."
129 18:15 txt [D] ἁμαρτήσῃ εἰς σέ · D E F G H K L N O W Δ Θ Π Σ Φ 078 f 2 28 157 205 346 565 597 700 788 892 1006 1010 1079 1216 1230 1241 1242* 1243 1253 1292 1365 2174 LectPA P [NA27] [C] ἁμαρτήσῃ εἰς σέ · 118 1071 1195 1344 1546 1646 I ἁμαρτήσῃ εἰς σέ W 33 180 1009 1221 1342 1472 (1424) 1505 1582 2148 LectPA [B] Didymus Chrysostom Thodoret L ἁμαρτήσῃ K B 0821 1 22 579 1582* PSS cop e laconη Basilivii Cyriil; Augustineivii WH I ἁμαρτήσῃ (Lk 17:3) Origenivii Basilivii I lacana δ Α Κ Ρ Γ. There might have been a dictation error, that when reading ἐν σέ ὁ listener thought that there had been a repetition by accident (because the last two syllables sound similar in later Greek to the first two syllables), or that the reader changed his pronunciation or stumbled over the word, and so the scribe listening wrote only the first set of sounds. On the other hand the phrase "against you" might have been added, according to the UBS textual commentary, to harmonize this verse with "the against me" of v. 21 shortly hereafter where Peter asks, "How many times shall my brother sin against me and I forgive him?" The reading without "against you" is the earliest, this could have been changed very early on, according to the UBS commentary. In the UBS 4th Edition Greek New Testament, the words "against you" are in single square brackets, and this result is given a C rating of certainty. Regarding single square brackets, the explanation is "that the enclosed word, words, or parts of words may be regarded as part of the text, but that in the present state of New Testament textual scholarship this cannot be taken as completely certain.
130 18:18 Or, "Whatsoever you forbid on earth is as good as forbidden by heaven, and whatsoever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 16:19. It should be noted that here in 18:18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles, whereas in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only.
The Parable of the Unmerciful Servant

Mt 18:21 Tóte prosléthoun ὁ Πέτρος εἶπεν αὐτῷ, Κόριε, ποσάκις ἀμαρτήσει eἰς ἐμε ὁ ἁδελφός μου καὶ φησίν αὐτῷ; ἦσον ἐπτάκις;

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

Mt 18:22 λέγει αὐτῷ ὁ Ἰησοῦς, ὢν λέγω σοι ἦσον ἐπτάκις ἄλλα ἦσον ἐβδομηκοντάκις ἐπτάκις.

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

Mt 18:23 διὰ τούτῳ ὁμοίωσεν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων ἐν οὐδέποτε ὀρθά εἴσηκεν συνάραι λόγων μετὰ τῶν δοῦλων αὐτοῦ.

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

Mt 18:24 ἁρξάμενος δὲ αὐτῷ συναίρει προσηνέχθη αὐτῷ ἐις ὀφειλέτης μυρίων ταλάντων.

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

Mt 18:25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοθῆναι ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα δόσῃ ἔχει, καὶ ἀποδοθῆναι.

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

Mt 18:26 σεοῦν ὁ δοῦλος προσεκύνη ἀυτῷ λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδόσω σοι.

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

Mt 18:27 σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δοῦλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφήκεν αὐτῷ.

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

Mt 18:28 ἐξελθὼν δὲ ὁ δοῦλος ἐκείνου εὗρεν ἐνα τῶν συνδούλων αὐτοῦ ὁ ὁφείλειν αὐτῷ ἐκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπνιγεν λέγων, Ἀπόδοσι τι τι ὀφειλείς.

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 σεοῦν ὁ σύνδουλος αὐτοῦ παρεκάλεσεν αὐτὸν λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδόσω 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 ὁ θελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακῇ ἐν ἑαυτῷ 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 σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσφήσαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.

31When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened.

Mt 18:32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλήν ἐκείνην ἀφήκα σοι, ἐπεὶ παρεκάλεσας με—

32Then summoning him, his master is saying to him, ‘You wicked servant! All that debt of yours I forgo you, because you begged me.

Mt 18:33 οὐκ ἔδω καὶ σὲ ἑλέσα τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἡλέσας;

33Aren’t you then also obligated to forgive your fellow servant, as I have forgiven you?’

131 Mt 18:22 cf. Genesis 4:24: “If Cain is avenged seven times, then Lamech seventy-seven times.” It is equally beyond human nature to forgive the same person 77 times in one day, as it is to forgive the same person 490 times in one day. But Gentiles do not need to know this reference in order to understand that Matthew means to indicate a number that is large beyond human nature. In a story taken from older accounts, Plutarch, Mor. 245d uses the number 7,777 for the same purpose (cf. Polyaenus 8, 33).
Mt 18:34 καὶ ὁ ρήματα τοῦ μακεδόνων τός μισθωταῖς ἔως ὅτι ἀποδύω πάν τὸ ὁρείλαμεν.

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

Mt 18:35 Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὕμνιν ἕαν μή ἄφητε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

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

Chapter 19
Jesus Tested on Divorce
Mt 19:1 Ἐπεζήτησεν δὲ Ἰησοῦς τοὺς λόγους τούτους, μετήρησεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

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

Mt 19:2 καὶ ἠκολούθησαν αὐτῷ δόχλοι πολλοί, καὶ ἐθεράπευσαν αὐτοῖς ἐκεῖ.

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

Mt 19:3 Καὶ προσήλθον αὐτῷ Φαρισαίοι πειράζοντες αὐτόν καὶ λέγοντες, Ἐὰν ἔξεστιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πάσαν αἰτίαν;

3And some Pharisees came to him, testing him, and saying, “Is it permitted for someone to release132 his wife for any cause at all?”

Mt 19:4 οὖν ἀποκριθεὶς εἶπεν, Ὑμῖν ἀνέγνωσε ὅτι ὁ κτίσας ἄν’ ἀρχής ἀρα καὶ θῇλη ἐποίησεν αὐτούς;

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

Mt 19:5 καὶ εἶπεν, Ἐνεκα τούτου καταλείπει ἀνθρώπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθεὶσα τὴ γυναῖκα αὐτοῦ, καὶ ἐσονται οἱ δύο εἰς σάρκα μίαν.

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

Mt 19:6 ὥστε οὐκέτι εἶλαν δύο ἀλλὰ σάρξ μία. ὅ οὖν ὁ θεὸς συνεξεύειν ἀνθρώπος μὴ χωριζέτω.

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

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

7They are saying to him, “Why then did Moses command to give a release of interest form133 in order to release?”

Mt 19:8 λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναικὰς ὑμῶν, ἀρ’ ἀρχής δὲ οὐ γέγονεν ὅτι οὐ.

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

132 1993 "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.
133 1997a This word ἀποστάσιον - apostasia, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in 1 Corinthians 7:4, "The wife has no authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh."
134 1997b ἀπολύσαι ΠΝΔΖΘ ἵνα σύρῃ τὸν ἄνθρωπον εἰς ἑαυτὸν ΠΑΜΕΙΟΒ ΠΑΝΤΕΙΝΟ, Honi de lec; ς συρματεμιν εἰς ὁριγεν; Jerome Augustine]; ἀπολύσαι αὐτήν ὅτι ΠΝΔΖΘ ἵνα σύρῃ τὸν ἄνθρωπον εἰς ἑαυτὸν ΠΑΜΕΙΟΒ ΠΑΝΤΕΙΝΟ, Honi de lec; ς συρματεμιν εἰς ὁριγεν; Jerome Augustine]; ἀπολύσαι αὐτήν ὅτι ΠΝΔΖΘ ἵνα σύρῃ τὸν ἄνθρωπον εἰς ἑαυτὸν ΠΑΜΕΙΟΒ ΠΑΝΤΕΙΝΟ, Honi de lec; ς συρματεμιν εἰς ὁριγεν; Jerome Augustine]; ἀπολύσαι αὐτήν ὅτι ΠΝΔΖΘ ἵνα σύρῃ τὸν ἄνθρωπον εἰς ἑαυτὸν ΠΑΜΕΙΟΒ ΠΑΝΤΕΙΝΟ, Honi de lec; ς συρματεμιν εἰς ὁριγεν; Jerome Augustine]; }
Mt 19:9 ἔλεγεν δὲ ὦμην ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνεία καὶ γαμήσῃ ἄλλην μοιχάται.

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

Mt 19:10 ἐλέγουσιν αὐτῷ οἱ μαθηταί, Ἐ οὗτος ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετά 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 ἔδει τοὺς αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον, ἀλλ’ οίς 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 οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσίν εὐνοοούσις οἵτινες εὐνοοοῦσαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσίν εὐνοοούσις οἵτινες εὐνοοοῦσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. Ο δυνάμενος χωρέτη χωρείτω.

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

The Little Children and Jesus

Mt 19:13 Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χειρὰς ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπημύνησαν αὐτοῖς.

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

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

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

Mt 19:15 καὶ ἐπιθεῖς τὰς χειρὰς αὐτοῖς ἐπορεύθη ἐκεῖθεν.

15And when he had laid hands on them, he moved on from there.

135 199 [0] txt

The UBS textual commentary says, "After μοιχάται several witnesses add καὶ ὁ ἀπολελυμένη γαμῶν (or γαμήσας) μοιχάται (‘and he who marries a divorced woman commits adultery’). Although it might be argued that homoeoteleuton (μοιχάται ... μοιχάται) accounts for its accidental omission from K D L 1241 al, the fact that B C* f̲ al read μοιχάται only once (at the conclusion of the combined clauses) makes it more probable that the text was expanded by copyists who accommodated the saying to the prevailing text of 5:32."
The Rich Young Ruler

Mt 19:16 Kai idou eis proselouth autou eipen, Didaskalei agathē, ti agathon poimew ina sxw zhēn aiwoun;

16And behold, someone came up to him and said, "Good Teacher,136 what good must I do so that I will inherit eternal life?"

Mt 19:17 o de eipen autou, Ti me legeis agathon; Oudeis agathos, eimai eis, o theos. Ei de theles eis tin zhēn eiselthein, thetisun tas entolas.

17And he said to him, "Why are you calling me good? No one is good except One, God.137 But if you want to enter eternal life, keep the commandments."

Mt 19:18 legei autou, Poias; o de Iseous eipen, To O o phoneusiseis, Oue moichousiseis, Oue klpeis, Oue psedomartureiseis,

18He says to him, "Which ones?" And Jesus said to him, "Do not murder, do not commit adultery, do not steal, do not give false testimony, Mt 19:19 Tiama ton patēra kai tin mptera, kai, Agapheis ton plasion sou ws seautoyn.

19honor your father and your mother,138 and, love your neighbor as yourself."139

Mt 19:20 legei autou o neanikos, Panta tautev eufalaxeis tis eti usteroi;

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

Mt 19:21 erpi autou o Iseous, Ei theles telleis einai, upage pwlhsou sou ta uparchonta kai dos toiis ptochous, kai exeis thesanoun en oufansois, kai deidwo akolouthei moi.

21Jesus said to him, "If you want to be perfect, go sell your possessions and give it to the poor, and you will have treasure in heaven, and then come follow me."

Mt 19:22 akousas de o neanikos ton logon apiplhnein luposumeno, hyn gar ekwn ktmata polla.

22But when the young man heard this statement, he went away regretting, for he was owner of much property.

---

136 Mt 19:16 cr Diadochale: agathē C E F G H K U W Δ Θ Σ Φ f3 2 28 33 118 157 180 205 346 565 579 597 700 892 Arm 1006 1009 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1424 1505 1546 1582 1646 2148 2174 Lect lectus,εν,Θ,Ψ,Phil εν,Λ,Ψ,ν,και Β,Ι,Ψ,μαι arm ethmēi geoη slav Marcusacc. to Irenaeus Origen § Basil CyrilJerusalem Chrysostomem; Juvenal Jerome TR HF RP ij Diadochale K B D L 1 22 892* 1010 1365 1582* E 5 ιαυ,ευ,θ,μαι copas,mac,be,fo ethv§ Origen§ Hilary NA27 [A] lacuna Φ55 A N P P.

137 Mt 19:17 cr Ti me legeis agathon; Oudeis agathos, eimai eis, o theos. C E F G H K M W Σ Φ f3 2 28 33 118 124 157 180 205 346 565 788 1009 1017 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1424 1505 1546 1582 1646 2148 2174 Lect lectus,εν,Θ,Ψ,Phil εν,Λ,Ψ,ν,και Β,Ι,Ψ,μαι arm ethmēi geoη slav Marcusacc. to Irenaeus Justin Naassenesacc. to Hippolytus (Pc-Clementines) Ti me erousax peri tou agathou eis estin o agathos. K Β,Ι,Ψ,Θ,Δ Ερωτας Ιησους, Φωνη Αρετης, Ομοιος Αγαθος, περι του Κοσμου, και επερχομαι εστω. B* Ti me erousax peri tou agathou; eis estin agathos, D* Ti me erousax peri tou agathou; eis estin agathos, ει μη εις, ο θεος. 188,189 Eusebius Augustine Ti me erousax peri tou agathou; eis estin o agathos. B* Ti me erousax peri tou agathou; eis estin o agathos. 892* Ti me erousax peri tou agathou; εις εστιν ο σου σεαυτον. B* 22 700 1192 1424* με ημερας peri tou agathou; εις estin theos. 189,188

138 Mt 19:17 cr Ti me legeis agathon; Oudeis agathos, eimai eis, o theos. 188,189

139 Mt 19:17 cr Ti me legeis agathon; Oudeis agathos, eimai eis, o theos. 188,189
Mt 19:23 ‘O de Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσέλθεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

23And Jesus said to his disciples, "Truly I say to you, the rich will get into the kingdom of heaven with great difficulty.

Mt 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερον ἡττιν κάμηλον διά τριπτήματος βαφίδος διελθεῖν ἢ πλούσιον εἰσέλθειν εἰς τὴν βασιλείαν τοῦ θεοῦ.

24And again, I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich person to enter into the kingdom of God.”

Mt 19:25 ἀκούσαντες δὲ οἱ μαθηταὶ ἔξεπλήσσοντο οὐφόδρα λέγοντες, Τίς ἄρα δύναται σωθῆναι;

25And when they heard this, the disciples were greatly astonished, saying, "Who then can be saved?"

Mt 19:26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τούτο ἀδύνατον ἡττιν, παρὰ δὲ θεῷ πάντα δυνατά.

26And Jesus looked at them, and said to them, "With human beings, this is impossible; but with God, all things are possible.”

Mt 19:27 Τότε ἀποκρίθησεν ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἐκολούθησαμεν σοι· τί ἄρα ἐστὶ οὗτος ἡμῖν;

27Then Peter answered and said to him, "Look how we have left everything, and followed you. What then will there be for us?"

Mt 19:28 δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι υἱὲς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίη ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον δόξης αὐτοῦ, καθίσσετε ἐν και ὑμεῖς ἐπὶ δώδεκα δώδεκα κρίσετε τὰς δώδεκα φυλὰς τοῦ Ἱσραήλ.

28And Jesus said to them, "Truly I say to you, you who are hearing me: In the new beginning, when the Son of Man sits on his glorious throne, you also will sit, upon twelve thrones, judging the twelve tribes of Israel.

Mt 19:29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ ἀδελφοὺς ἢ ἀδελφάς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγρός ἐνεκεν τοῦ ὄνομάς μου ἐκατονταπλασίων λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

29And everyone who has left houses or brothers or sisters or fathers or mothers or children or lands for the sake of my name, will receive a hundred times as much, and inherit eternal life.

Mt 19:30 Πολλοὶ δὲ ἔσονται πρῶτοι ἐσχάτοι καὶ ἐσχάτοι πρῶτοι.

30But many who are first will be last, and many who are last will be first."

Chapter 20

The Parable of the Workers in the Vineyard

Mt 20:1 Ὁμοίαι γάρ ἡττιν ἡ βασιλεία τῶν οὐρανῶν ἄνθρωπος ὁκοδεσπότης ὅστις ἐξήλθεν ὡμὴν πρώτῳ μισθοῦσαθα ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

1Similar therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard.

Mt 20:2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίων τὴν ἡμέραν ἀπέστειλεν αὐτοῖς εἰς τὸν ἀμπελῶνα αὐτοῦ.

2And he came to an agreement with the workers, of a denarius a day, and sent them into his vineyard.

---

1924 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
Mt 20:3 and they went away, about the third hour, and saw others standing in the market place idle.

Mt 20:4 and he said to them, "You also go out into my vineyard, and whatever is right, I will give you." And they left. And again, he went away about the sixth hour and also the ninth hour, and did the same thing.

Mt 20:5 and they also said, "You tithe, 10 a denarius to each of us, but here you have not given us even a mite.

Mt 20:6 Why did you stand here all day idle? He says to them, "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 20:7 And 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." And when evening had come, the owner of the vineyard says to his foreman, "Call the workers, and pay them their wages, starting from the last ones, to the first ones."

Mt 20:8 He said 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."

And when he went away, about the third hour, they received a denarius.

Mt 20:9 then he saw others, standing in the market place idle.

Mt 20:10 so they left. And again, he went away about the sixth hour, and also the ninth hour, and did the same thing.

Mt 20:11 they also said, "You tithe, 10 a denarius to each of us, but here you have not given us even a mite.

Mt 20:12 Why did you stand here all day idle? He says to them, "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 20:13 then he saw others, standing in the market place idle.

Mt 20:14 so they left. And again, he went away about the third hour, they received a denarius.

Mt 20:15 and 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 20:16 then he saw others, standing in the market place idle.

And 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.

And when evening had come, the owner of the vineyard says to his foreman, "Call the workers, and pay them their wages, starting from the last ones, to the first ones."

And they say to him, "Because no one has hired us." He says to them, "You also go out into my vineyard. And whatever is right, that you will receive."

Mt 20:17 so they got together and were complaining to the landowner,

Mt 20:18 and 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."

And when evening had come, the owner of the vineyard says to his foreman, "Call the workers, and pay them their wages, starting from the last ones, to the first ones."

And they said 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 20:19 so they got together and were complaining to the landowner,

Mt 20:20 and 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."

And when evening had come, the owner of the vineyard says to his foreman, "Call the workers, and pay them their wages, starting from the last ones, to the first ones.

And they said 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 20:21 and they also said, "We have borne the burden of this vineyard, and we have not received a denarius.

Mt 20:22 And the owner of the vineyard says to them, "Did you not agree with the landowner to give you a denarius for each of you?" And they also said, "We have borne the burden of this vineyard, and we have not received a denarius.

And the owner of the vineyard says to them, "Did you not agree with the landowner to give you a denarius for each of you?"

Then he said to them, "You are fired.

Mt 20:23 when the last hour was about 3 hours after sunrise, hence 9 a.m. The 11th hour was only one hour before dark.

And he answered, "Because I am generous.

Mt 20:24 This 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.

"Thus, the last will be first, and the first will be last."
Jesus Again Predicts His Death

Mt 20:17 And as he was going up to Jerusalem, Jesus took the Twelve aside in private, and said to them on the way,
Mt 20:18 ‘I tell you, two sons will be sitting one on the right and one on the left of you in your kingdom.’

A Mother’s Request

Mt 20:20 Táte prosóthlēn aútw constr. ἡ μήτηρ τῶν ἱηεῖδων Ζεβεδαίου metá τῶν ἱηιητῶν αὐτῆς προσκυνοῦσα καὶ αἰτούσα τί ἀπ’ αὐτοῦ,

20At that time, the mother of the sons of Zebedee approached him, along with her sons. She is worshiping him and asking a favor from him.

Mt 20:21 Ὅδε εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἶπεν ἣνα καθίσωσιν οὗτοι οἱ δύο νεήν μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἕς ἐνννυόμος σου ἐν τῇ βασιλείᾳ σου.

21And he said to her, "What do you want?" She says to him, "Decree that these two sons of mine sit one on the right and one on the left of you in your kingdom."  

Mt 20:22 Ἀποκριθεὶς δὲ ὁ Ἰηεῖδως εἶπεν, Ὡσ αἰτήσετε δύνασθε πείνετ τὸ ποτήριόν ὧν ἔγω μέλῳ πίνετε; λέγουσιν αὐτῷ, Δυνάμεθα.

22But in answer Jesus said, "You do not know what you are asking." Are you able to drink the cup which I am about to drink? They say to him, "We are able."

Mt 20:23 λέγει αὐτῶι, Τὸ μὲν ποτήριόν μου πέσεθε, τὸ δὲ καθίσας ἐκ δεξιῶν μου καὶ ἐξ ἐννυόμων ὅσον ἔστιν ἐμὸν τοῦτο δούναι, ἄλλος ὁς ἠτούσαι ἐπὶ τοῦ πατρὸς μου.

23He says to them, "My cup you will indeed drink, but to sit on my right or on my left is not mine to grant, but is only for those for whom it has been prepared by my Father."

Mt 20:24 Καὶ ἀκούσαντες οἱ δὲ ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

And when the other ten heard, they were upset about the two brothers.

Mt 20:25 Ὅδε ὁ Ἰηεῖδως προσκαλεσάμενος αὐτῶις εἶπεν, Ὀδίπτε ὅτι οἱ ἀρχιντες τῶν ἐννυν κατακρινοῦσαν αὐτῶν καὶ οἱ μεγάλοι κατεξουσάζουσιν 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 οὐχ ὀντις ἐστιν ἐν ὑμῖν ἀλλʼ ἐν ἰν θέλη ἐν ὑμῖν μέχας γενέοθα ἐστιν 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 ὅ ἐν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἐστι ὑμῶν δούλος; and whoever wants to be first among you must be your slave.

143 20:16 Most witnesses add πολλοὶ γὰρ εἶναι κλητοὶ, ὅλγοι δὲ ἐκλεκτοὶ (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 (8 B L Z 897 1241 1342 1424 cop4, bslf Diatessaron). The reading without these words is given an A rating of certainty by the editorial committee of the United Bible Societies’ Greek New Testament, 4th Edition, which means that it is certain.

144 20:22 In this phrase, "you are asking" is plural. Whereas, when the mother was worshiping and asking, it was singular. Whether or not it was the mother's idea, or the sons', or both, Jesus addresses them in the plural. In the next sentence when he asks, 'Are you able...", plural, he is surely addressing the sons, not the mother.
Mt 20:28 ὡσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἠλθεν διακονήθηναι ἀλλὰ διακονήσαι καὶ δούναι τὴν ψυχήν αὐτοῦ λύτρον ἀντὶ πολλῶν.

28Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many.”

Two Blind Beggars Receive Their Sight
Mt 20:29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχώ ἡκολούθησαν αὐτῷ ὀχλος πολὺς.

29And as they were leaving Jericho, very large crowds were following them.

Mt 20:30 καὶ ἴδον δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδὸν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, [Κύριε,] ἐλέησον ἡμᾶς, εἰς Δαύιδ.

30And behold, two blind men sitting alongside the road, when they hear that Jesus is passing by, they cry out, saying, “Have mercy on us, Lord, Son of David!”

Mt 20:31 ὅ δὲ ὀχλός ἐπετίμησαν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, εἰς Δαύιδ.

31But the crowd scolded them, that they should be quiet. But they cried out the more, saying, “Have mercy on us, Lord, Son of David!”

Mt 20:32 καὶ στὰς ὁ Ἰησοῦς ἔφωνησεν αὐτοὺς καὶ εἶπεν, Τί θέλετε ποιῆσαι ὑμῖν;

32And Jesus stopped, and called out to them and said, “What do you want me to do for you?”

Mt 20:33 λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγώσιν οἱ ὀφθαλμοί ἡμῶν.

33They are saying to him, “Lord, that our eyes be opened.”

Mt 20:34 σπαγχνισθεὶς δὲ ὁ Ἰησοῦς ἠπατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἡκολούθησαν αὐτῷ.

34And feeling sorry for them, Jesus touched their eyes, and immediately they saw, and they followed him.

Chapter 21

The Triumphal Entry
Mt 21:1 Καὶ ὅτε ἠγίσσαν εἰς Ἰεροσόλυμα καὶ ἠλθόν εἰς Βηθαφαγὴ εἰς τὸ Ὄρος τῶν Ἐλαιῶν, 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 λέγον ἄνω, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὑρήσετε ὅνον δεδεμένην καὶ πολον 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 εάν τις ὑμῖν εἴπῃ τι, ἔρειτε ὅτι ὁ κύριος αὐτῶν χρείαν ἔχειν εὐθὺς καὶ ἀποστελεῖ αὐτοῦ.

3And if anyone says anything to you, say, ‘The Lord needs them, and will send them right back.’”

Mt 21:4 Τούτῳ δὲ γέγονεν ἵνα πληρωθῇ τὸ ρήθην διὰ τοῦ προφήτου λέγοντος.

4Now this happened so that what was spoken through the prophet would be fulfilled, which says,

Mt 21:5 Ἐπάπτε τῇ θυγατρὶ Σιών, ἵδον ὁ βασιλεὺς σου ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ ἐπὶ πᾶλον ὕποιν ὑποζυγίῳ.

5“Say to the Daughter of Zion: ‘Behold, your king is coming to you meek, and riding on a donkey, and on a colt, the foal of a donkey.”¹⁴⁶

¹⁴⁶ 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
Mt 21:6: People spread their garments on the road, and some were cutting foreign currency, if they were tables of bankers offering other banking services such as savings accounts.

Mt 21:7: He overturned, and the seats of the ones selling doves.

Mt 21:8: And the crowd proceeding ahead of him, and those following after, were shouting out as follows: "Hosha na" to the Son of David!" "Blessed is he who comes in the name of the Lord!" "Hosha na in the highest!"

Mt 21:10: And when he came into Jerusalem, the whole city was stirred, saying, "Who is this?"

Mt 21:11: And they brought the donkey and the colt, and placed their cloaks on them, and he sat on them.

Mt 21:12: As he overturned, and the seats of the ones selling doves, Τοῦ Κύριου, σῶσον δή - Ο Κύριος, σῶσον δέ, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

Mt 21:13: And the blind and the lame came to him in the temple, and he healed them.

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
147 21:9a Ἡσανάν - Aramaic אָּסְאָנ - הָּסָא נַא, similar to the Hebrew אָסְאָנָה - הָּסָאָה נַא, an expression reminiscent of the אָסְאָנָה 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 ΤΟ Κύριος, σῶσον δή - Ο Κύριος, σῶσον δέ, "O Lord, save now!" or "Save indeed!" No doubt some in the crowd accompanying him expected him, as the Messiah ben David, to literally "save now," and deliver them from the Romans and set up the kingdom of David.

148 21:9b Psalm 118:26
149 21:11 txt Ναζαρεθ ἐν ΝΑ28 Ναζαρεθ
150 21:12 The Greek word here, κολλυβιστῆς - kollubistes, is traditionally translated "moneychangers," but bankers is what they were. They are called moneychangers here because the main purpose of their "tables" when in the temple area was to break up larger currency into smaller change, and also perhaps to exchange foreign currency, if there was such a thing in the Roman empire. But the fact is, what the "tables" were is little in-temple, mini-branches of banks. We know they were tables of bankers offering other banking services such as savings accounts paying interest, because of Luke 19:23, where the "tables" were places to put money on deposit to earn interest.

151 21:13a Isaiah 56:7
152 21:13b Jeremiah 7:11
Mt 21:15 οἱ ἄρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἐποίησεν καὶ τοὺς παιδὰς τοὺς κράτοντας ἐν τῷ Ἰερώ καὶ λέγοντας, Ἰσαὰκ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν

But when the chief priests and the Torah scholars saw the wonders that he performed, and the children crying out in the temple and saying, “Hosha na to the Son of David,” they were indignant,

Mt 21:16 καὶ εἶπαν αὐτῷ, Ἀκούσεις τὶ οὗτοί λέγουσιν; ὁ δὲ Ἰσαὰκ λέγει αὐτοῖς, Ναὶ οοδέποτε ἀνέγνωτε ὅτι Εἴκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσα αὐτὸν; and they said to him, “Do you hear what they are saying?!” And Jesus says to them, “Yes. Have you never read, ‘Out of the mouths of children and those still nursing you have arranged for yourself praise’?

Mt 21:17 καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἐξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἠμέρησε ἐκεῖ.

And and left them, and went outside the city, to Bethany, and found lodging there.

The Withered Fig Tree

Mt 21:18 Ἠρώδης ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.

And early in the morning, as he was on his way back to the city, he was hungry.

Mt 21:19 καὶ ἤδον συκῆν μίαν ἐπὶ τῆς ὀδοῦ ἠθέλεν ἐπὶ αὐτήν, καὶ οὐδὲν εὑρέν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰώνα. 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 ἱδόντες οἱ μαθηταὶ ἡθαμάσασαν λέγοντες, Πῶς παραχρήμα ἐξηράνθη ἡ συκῆ;

And when the disciples saw this they marvelled, saying, “How did the fig tree immediately wither?”

Mt 21:21 ἀποκριθεὶς δὲ ὁ Ἰσαὰκ εἶπεν αὐτοῖς, Ἀμήν λέγω υμῖν, εὰν ἔχητε πίστιν καὶ μὴ διακρίθητε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἀ̂ν τῷ ὁδε ὑπέκριτη, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται:

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 ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες λήμψετε.

In fact anything whatsoever that you ask for in prayer believing, you will receive.”

The Authority of Jesus Questioned

Mt 21:23 Καὶ ἔλθον τὸ αὐτῷ εἰς τὸ ἴερον προσῆλθον αὐτῷ διδάσκοντι οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποιᾷ ἐξουσίᾳ ταύτη ποιεῖς; καὶ τὶς σοι ἐδώκεν τὴν ἐξουσίαν ταύτην;

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 Ἰσαὰκ εἶπεν αὐτοῖς, Ἐρωτήσωμεν ὑμᾶς κἀ̂γῳ λόγῳ ἐνα, ὅτι εὑρέτη ἦν αὐτῶν ὑμῖν ἐρώ ἐν ποιᾷ ἐξουσίᾳ ταύτη ποιώ.

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 πόση πάντα ἢ; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐναί ἐπικρύμενον, ἐξ οὐρανοῦ, ἐρεὶ ἦμιν, Διὰ τὶ σὲ ὁκ ἐπίστευσατε αὐτῷ; 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?’

153 21:16 Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.
Mt 21:26 'I say to you: the revenue agents and prostitutes are going into the kingdom of
Isaiah.'

26And if we say, 'From human beings,' we fear the people, for they all hold John as a prophet."

Mt 21:27 And they stoned another they stoned.

27And they in answer said to Jesus, "We do not know." So he also told them, "Neither am I
telling you by what authority I am doing these things."

The Parable of the Two Sons
Mt 21:28 For John came to you with the way of righteousness, and you did not believe in him. The

28So what do you think? A man had two sons. And he went to the first son and said, 'Son, go
work in the vineyard today.'

Mt 21:29 And he said the same thing. And he in answer said, 'I will, sir,' and
did not go.

29And he went to the other son and said the same thing. And he in answer said, 'I will, sir,' and
did not go.

Mt 21:30 And this is the reception the farmers gave his servants: one they flogged, another they killed,

30And he went to the other son and said the same thing. And he in answer said, 'I will, sir,' and
did not go.

Mt 21:31 And this is the reception the farmers gave his servants: one they flogged, another they killed,

31Who of the two performed the will of the father?" They are saying, "The first one." Jesus says
telling you by what authority I am doing these things."

The Parable of the Tenants
Mt 21:32 'Another he leased out to tenants, and journeyed away.

32And when the time of harvest had drawn near, he sent servants of his to the farmers, to take
his fruit.

33And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

34And the time of harvest was near, he sent his servants to the farmers, to take
his fruit.

35And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

36And when the time of harvest had drawn near, he sent servants of his to the farmers, to take
his fruit.

37And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

38And the time of harvest was near, he sent his servants to the farmers, to take
his fruit.

39And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

40And when the time of harvest had drawn near, he sent servants of his to the farmers, to take
his fruit.

41And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

42And the time of harvest was near, he sent his servants to the farmers, to take
his fruit.

43And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

44And when the time of harvest had drawn near, he sent servants of his to the farmers, to take
his fruit.

45And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

46And the time of harvest was near, he sent his servants to the farmers, to take
his fruit.

47And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

48And when the time of harvest had drawn near, he sent servants of his to the farmers, to take
his fruit.

49And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

50And the time of harvest was near, he sent his servants to the farmers, to take
his fruit.

51And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

52And when the time of harvest had drawn near, he sent servants of his to the farmers, to take
his fruit.

53And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

54And the time of harvest was near, he sent his servants to the farmers, to take
his fruit.

55And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

56And when the time of harvest had drawn near, he sent servants of his to the farmers, to take
his fruit.

57And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

58And the time of harvest was near, he sent his servants to the farmers, to take
his fruit.

59And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

60And when the time of harvest had drawn near, he sent servants of his to the farmers, to take
his fruit.

61And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.

62And the time of harvest was near, he sent his servants to the farmers, to take
his fruit.

63And this is the reception the farmers gave his servants: one they flogged, another they killed,
another they stoned.
Mt 21:36 πάλιν ἀπέστειλεν ἄλλους δοῦλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὁπωσοῦ.

36 Again he sent other servants, more than before, and they treated them the same way.

Mt 21:37 ὥσπερ δὲ ἀπέστειλεν πρὸς αὐτούς τὸν ὕιον αὐτοῦ λέγων, Ἐντερπήσονται τὸν ὕιον μου.

37 So finally he sent his own son to them, thinking, 'They will respect my son.'

Mt 21:38 οἱ δὲ γεωργοὶ ἰδόντες τὸν ὕιον ἐπίσεν ἐν έαυτοῖς, Οὕτως ἐστὶν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχὼμεν τὴν κληρονομίαν αὐτοῦ.

38 But the farmers when they saw the son said to each other, 'This is the heir. Hey, let's kill him, and his inheritance will be ours.'

Mt 21:39 καὶ λαβόντες αὐτὸν ἔξεβαλον ἐξὸ τοῦ ἀμπελώνος καὶ ἀπέκτειναν.

39 And they took him and cast him outside the vineyard and killed him.

Mt 21:40 ὅταν οὖν ἐλθή ὁ κύριος τοῦ ἀμπελώνος, τί ποιήσει τοῖς γεωργοῖς ἑκείνοις?

40 When therefore the owner of the vineyard comes, what will he do to those farmers?"

Mt 21:41 λέγουσιν αὐτῷ, Κακοῦς κακῶς ἀπολέσατε αὐτοὺς, καὶ τὸν ἀμπελώνα ἐκδώσατε ἄλλους γεωργοὺς, οίτινες ἀποδώσατε αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

41 They are saying to him, "He will kill those creeps catastrophically, and give the vineyard to other farmers, who will pay him back the fruits in their seasons."

Mt 21:42 λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκιμάσαν οἱ οἰκοδομώντες οὗτος ἐγενήθη εἰς κεφαλὴν γυναῖς· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔτιν θαυμασθέν ἐν όρφαλμοις ἡμῶν;

42 Jesus says to them, "Have you never read in the scriptures, " 'A stone which the builders rejected, this one has become the chief cornerstone. From the Lord this came about, and it is marvelous in our eyes?"

Mt 21:43 διὰ τούτο λέγω ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἕθειν ποιοῦντι τοὺς καρποὺς αὕτης.

43 Therefore I say to you, that the kingdom of God will be taken away from you, and given to a nation producing its fruit.

Mt 21:44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τούτον συνθλάσθησαι· ἡ ἡ ἐν τῇ σέως λυκήσει αὐτῶν.

44 And the person who trips over that stone will be broken into pieces, and upon whomever the stone falls, it will turn him into powder." 157

Mt 21:45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαίοι τὰς παραβολὰς αὐτοῦ ἐγνώσαν ὅτι περὶ αὐτῶν λέγει·

45 And when the chief priests and the Pharisees heard these parables of his, they knew that it was about them that he was speaking.

Mt 21:46 καὶ ἦτοι τοὺς κρατήσει ἐφοβήθη σαλις ὁλος, ἐπεὶ εἰς προφήτην αὐτῶν ἐίχον.

46 And though seeking to arrest him, they feared the crowds, since they held him to be a prophet.

157 21:41 There may be an alliteration here, κακοῦς κακῶς – kakoús 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 "cacophonous." And the Spanish word "caca."
Chapter 22

The Parable of the Wedding Banquet

Mt 22:14 Καὶ ἀποκρίθης ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῦ λέγων,
1And once again Jesus in response to them spoke by means of a parable, saying,
Mt 22:2 Ὡς ἤτακεν ὁ βασιλεὺς τῶν οὐρανῶν ἀνθρώπω βασιλεῖς, ὡς ἐποίησαν γάμους τῷ γαμῷ αὐτῷ.
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 ἤθελον ἐλθεῖν.
3And he sent his servants to summon those who were invited to the wedding, and they did not want to come.
Mt 22:4 πάλιν ἀπέστειλεν ἄλλους δοῦλους γάμους, Ἐπάνω τοῖς κεκλημένους, Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ ταύροι μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα δεῦτε εἰς τοὺς γάμους.
4“Once 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, ὡς μὲν εἰς τὸν Ἰδιὸν ἀγρόν, ὡς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ:
5But they disregarded this and went off, one to his own field, another on his trade route,
Mt 22:6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δοῦλους αὐτοῦ ὑβρίσαν καὶ ἀπέκτειναν.
6and others of them captured his servants, and insulted and killed them.
Mt 22:7 ὃ δὲ βασιλεὺς ὤργισθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἑκείνους καὶ τὴν πάλιν αὐτῶν ἐνέπρησεν.
7And the king became angry, and sending his soldiers, he slew those murderers, and burned their city.
Mt 22:8 τότε λέγει τοῖς δοῦλοι αὐτοῦ, Ὅ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἤσαν ἄξιοι.
8Then, he says to his servants, ‘Seeing as how my wedding feast is ready, and the ones invited were not worthy,
Mt 22:9 πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὑρήτε καλέσατε εἰς τοὺς γάμους,
9go out therefore on the roads, those servants gathered everyone that they could find, both the evil and the good. And so the wedding hall was filled with guests reclining.
Mt 22:10 καὶ ἔξελθοντες οἱ δοῦλοι ἑκένοι εἰς τὰς ὁδοὺς συνήγαγαν πάντας οὓς ἔδωκαν, πονηροὺς τε καὶ ἄγαθοὺς καὶ ἐπήλθεν 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 εἰσελθῶν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους ἐδεῖ ἐκεῖ ἀνθρώπων οὐκ ἐνδεδυμένους 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, Ἐταύρῃ, πῶς εἰσῆλθες ὡδὲ μὴ ἐχον ἐνδύμα γάμου; ὃ δὲ ἐφημόθη.
12And he says to him, ‘Friend, how is it you have come here without having wedding clothes?’ And he was speechless.
Mt 22:13 τότε ὁ βασιλεὺς ἐπιτίμη τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξωτερον ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός 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 εἰσῆλθον κλητοὶ ὁλίγοι δὲ ἐκλεκτοί.
14For many are invited, but few are chosen.”
Paying the Tribute Tax to Caesar

Mt 22:15 Tότε πορευθέντες οἱ Φαρισαίοι συμβούλουν ἐλαβον ὡς αὐτόν 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 Ἱερουσαλήμων λέγοντες, Διδάσκαλε, οὐδεμιν ὃτι ἀληθῆς εἰ καὶ τὴν ὠδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδένος, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπου.

16And they send disciples of theirs to him, along with Herodians, saying as follows, "Teacher, we know that you are honest, and that you teach the way of God with integrity, and it makes no difference to you about anyone, for you pay no attention to the personage of people." Mt 22:17 εἰπὲ σὺν ἡμῖν τί σοι δοκεῖ· ἐξεταστὶ δοῦναι κήνον 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 τήν πονηρίαν αὐτῶν εἶπεν, Τί Με πειράζετε, ὑποκριταί; 18But aware of their evil, Jesus said, "Why are you testing me, you hypocrites? Mt 22:19 εἰπὲ δὲν τῷ συμβουλευματίᾳ τοῦ κήνου. αὐτῷ δὲν προσήνηκαν αὐτῷ δι νάριον. 19Show me the coinage used for the tribute." And they brought him a denarius. Mt 22:20 καὶ λέγει αὐτοῖς, Τίνος ἢ εἰκὼν αὐτή καὶ ἡ ἐπιγραφή; 20And he says to them, "Whose image is this, and whose inscription?"

Mt 22:21 λέγουσιν αὐτῷ, Καίσαρος, τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ 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 ἐθαμάσαν, καὶ ἀφέντες αὐτὸν ἀπήλθον. 22And when they heard this, they were amazed, and they left him, and went away.

Marriage at the Resurrection

Mt 22:23 Ἔν ἔκεινη τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαίοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτόν. 23During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him.

Mt 22:24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐὰν τὰς ἀποθάνας 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 ἡ σαρκα δὲ μὴ ἐγένεται ἄδελφοι αὐτῶν καὶ ὁ πρῶτος γήμης ἐστελεύσει, καὶ μὴ ἔχων σπέρμα ἀφήκα τὴν γυναῖκα αὐτοῦ τῷ ἄδελφῳ αὐτοῦ. 25As 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 22:26 ὁ δὲ τοῦτος ἐστελεύθησεν καὶ ἀφήκα τὴν γυναῖκα αὐτοῦ τῷ ἄδελφῳ αὐτοῦ. 26And the third, after the second, and the third, up till and including all the seven. Mt 22:27 ὡστε ἐστελεύθησεν ἀπήλθεν ἡ γυνή. 27And last of all, the woman died.

Mt 22:28 ἔν τῇ ἀνάστασιν οὐν τίνος τῶν ἐπτὰ ἐσται γυνή; πάντες γὰρ ἔχον αὐτήν. 28In the resurrection, then, of which of the seven will she be wife? For all of them had her.

---

158 Mt 22:15 The Greek phrase συμβούλουν ἐλαβον ὡς is a Latinism from consilium capere, and it says literally, "took counsel how to.

159 Mt 22:16a Matthew says "you teach the way of God ἐν ἀληθείᾳ - en aithēfēai, whereas Mark and Luke say ἐν ἀληθείαις - ep' aithēthias.

160 Mt 22:16b In other words, "It makes no difference to you who you are dealing with, as far as their status in society."
Mt 22:29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δόναμιν τοῦ θεοῦ.

29 And in answer Jesus said to them, “You are mistaken, from not knowing either the scriptures or the power of God.

Mt 22:30 ἐν γὰρ τῇ ἀναστάσει οὐτε γαμοῦσιν οὐτε γαμίζονται, ἀλλὰ ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν.

30 For in the resurrection, they neither marry nor are given in marriage, but are like the angels in heaven.

Mt 22:31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἁνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγαντος,

31 Now about the resurrection of the dead, have you never read the declaration to you from God, where he says,

Mt 22:32 ἕγερεν ἐμὶ ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.

32 “I am the God of Abraham, and the God of Isaac, and the God of Jacob.”

Mt 22:33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

33 And when the crowds heard this, they were astonished at his teaching.

The Weightiest Commandment

Mt 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες διδαχὴν ἐπὶ τὸ αὐτό.

34 And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same place.

Mt 22:35 καὶ ἐπηρώθησαν εἰς εἰς αὐτῶν νομικὸς πειράζων αὐτῶν,

35 and one of them, a lawyer, questioned him, testing him:

Mt 22:36 Διδάσκαλε, ποιά ἐντολή μεγάλη ἐν τῷ νόμῳ;

36 “Teacher, which is the greatest commandment in the law?”

Mt 22:37 ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις τὸν κόσμον τὸν θεόν σου ἐν δικαιοπνευματίᾳ καὶ σεβάσθησαι σου καὶ ἐν δικαίωμα καὶ ἐν δικαιοσύνῃ.

37 And he told him, “You shall love Yahweh your God with all your heart and with all your soul and with all your strength.”

Mt 22:38 αὐτῇ ἐστὶν ἡ μεγάλη καὶ πρῶτη ἐντολή.

38 This is the greatest and primary commandment.

Mt 22:39 δευτέρα δὲ ὑμοίᾳ αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

39 And the second one is like it: ‘You shall love your neighbor as yourself.”

Mt 22:40 ἐν τούτῳ ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρεμαται καὶ οἱ προφῆται.

40 On these two commandments hang all the law and the prophets.”

---

161 22:32 Exodus 3:6


163 22:37 Deuteronomy 6:4, 5

164 22:39 Leviticus 19:18
Whose Son is the Messiah?

Mt 22:41 Συνειμένουν δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτούς ὁ Ἰησοῦς

41And as long as the Pharisees were collected together, Jesus questioned them,

Mt 22:42 λέγουν, 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 Ἐπεξε τύριος τῷ τύριῳ μου, Κάθου ἐκ δεξιῶν μου ἐως ἂν ἰδῇ τοὺς ἐχθρούς 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

Mt 22:45 εἰ οὖν Δαυίδ καλεῖ αὐτὸν κύριον, πῶς υἱός αὐτοῦ ἔστιν;

45So, since David calls him Lord, how is he his son?”

Mt 22:46 καὶ οὖν ἐδόνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτόν οὐκέτι.

46And no one was able to answer this argument, nor did anyone from that time on dare ask him anything else.

Chapter 23

Jesus Denounces the Rabbis

Mt 23:1 Τότε ὁ Ἰησοῦς ἔλαβεν τοὺς όχλους καὶ τοὺς μαθηταῖς αὐτοῦ

1Then Jesus spoke to the crowd and to his disciples,

Mt 23:2 λέγουν, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

2saying, "The Torah scholars and Pharisees took167 the seat of Moses;

Mt 23:3 πάντα οὖν ὅσα ἔχων ἐπίσημοι μὴ ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε: λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

3therefore whatever they say to you, you should do and keep, but not according to their works should you do. For they say and don’t do.

Mt 23:4 δεσμεύουσιν δὲ σφόντα βαρέα καὶ ἐπιτίθεσιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τὸ δακτύλῳ αὐτῶν οὐ θέλουσιν κινηθῆναι αὐτά.

4But they bind heavy loads168 and place them on the backs of the people, but they themselves would not budge them with a finger of theirs.169

Mt 23:5 πάντα δὲ τὰ έργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις τε πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσεδα,

5But every act of theirs they do with the goal to be seen by people; for they enlarge their phylacteries and lengthen their tassels;

165 22:44 Ἐπεξε τύριος τῷ τύριῳ, "The LORD said to my Lord," from the Hebrew יהוה יהוּדָה (YHVH) and Adonai are found, together. But one could hardly say, “Adonai said to Adonai.” In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: יהוה י יהוה ד א .

166 22:44b Psalm 110:1

167 23:2 The Greek says ἐκάθισαν ἐπὶ καθέδρας τῆς Μωϋσέως, which when translated literally is "they sat upon the seat of Moses." This is probably a "gnomic" aorist, somewhat like the perfect aspect. Jesus appears to be saying that they legitimately took the place of Moses, and still at the time, were sitting there. Note also that the arrangement of furniture in synagogues in that time included a literal raised seat in the front, symbolically reserved for Moses.

168 23:4a There are a variety of readings here in the Greek. Many manuscripts add the words "and oppressive to bear," but that is probably an interpolation from Luke 11:46.

169 23:4b The word "finger" is in the plural, but it is a collective, talking about the group’s acts as individuals. For example, when someone says to a group of people, "Turn your hearts to God," that does not mean that each person has more than one heart, but means rather, each of you all, turn your own heart, singular, to God.
Mt 23:6 filiothien de tιn prōtoukliāsian en tois deipnois kai tais prōtoukathēdrìas en tais synagogais

6 and they love the places of honor in the banquets, and the prominent seats in the synagogues

Mt 23:7 kai tois apoxoimous en tais ēgōrāis kai kaleiōdoi upo tōn ēnthrópon, Ῥαββί.

7 and the greetings in the marketplaces and to be called Rabbi by the people.

Mt 23:8 ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί, εἰς γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἦστε.

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 kai pateéra mē kalēsaste umin epit tis gηs, eis gár estin umōn o patēr o oufráion.

9 And call no one on earth your father, because there is only one father for you, the heavenly one.

Mt 23:10 μηδὲ κληθῆτε καθηγηταῖ, ὅτι καθηγητῆς ὑμῶν ἦστιν εἰς ὁ Χριστός.

10 Neither should you be called Teacher, because your teacher is the Messiah.

Mt 23:11 ὁ δὲ μείζων ὑμῶν ἵσταται ὑμῶν διάκονος.

11 But the greatest among you shall be your servant.

Mt 23:12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὁστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

12 And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

Mt 23:13 Ὑμαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκρίται, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἐμπροσθεν τῶν ἄνθρωπων· ὑμεῖς γάρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἁρίτετε εἰσελθείν.

13 Woe to you, Torah scholars and Pharisees, you hypocrites! For you close the kingdom of heaven in people’s faces; you yourselves do not enter, and neither do those who are entering to enter.¹⁷⁰

Mt 23:15 Ὑμαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκρίται, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ἔχραν ποιησάτε ἕνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν οὐδὲν γενέναι διπλότερων ὑμῶν.

15 Woe to you, Torah scholars and Pharisees, you hypocrites! Because you traverse sea and land to make one convert, and when it happens, you make him twice the son of Gehenna that you are.

Mt 23:16 Ὑμαὶ δὲ ὑμῖν, ὄδηγοι τυφλῷ οἱ λέγοντες, ὡς ἂν ὁμὸση ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὡς ἄν ὁμόση ἐν τῷ χρυσῷ τοῦ ναός ὑφελέ.

16 Woe to you, you blind guides, that say, ‘Whoever swears by the temple, that is nothing; but whoever swears by the temple, he is obligated.’

Mt 23:17 μωροὶ καὶ τυφλοὶ, τίς γάρ μείζων ἔστιν, ὁ χρυσός ἢ ὁ ναός ὁ ἄγιασας τὸν χρυσόν;

17 O you blind fools! For which is greater—the gold, or the temple that makes the gold something holy?

Mt 23:18 καὶ ὡς ἂν ὁμὸση ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὡς ἄν ὁμόση ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὑφελέ.

18 Or that say, ‘Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.’

Mt 23:19 τυφλοὶ, τί γάρ μείζων, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δώρον;

19 O you blind men! For which is greater—the gift, or the altar that makes the gift something holy?

¹⁷⁰ Some manuscripts have before verse 13, this text: Ὑμαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκρίται, ὅτι καταθέτεις τὰς οἰκίας τῶν χρημάτων καὶ προσφέρεις μακρὰ προσευχὰς. Διὰ τούτου ἔλυμενες περισσότερον κρίμα. (Woe to you, Torah scholars and Pharisees, you hypocrites! For you eat up the houses of widows, and for a front, make lengthy prayers. Because of this, you will receive a greater condemnation.) Others have the above text, then what we now know of as verse 13. The shorter Greek textual reading is given an A rating of certainty by the United Bible Societies’ editorial committee. And this is what they say in the textual commentary: “That ver. 14 is an interpolation derived from the parallel in Mk 12:40 or Lk 20:47 is clear (a) from its absence in the earliest and best authorities of the Alexandrian, the Western, and the Caesarean types of text, and (b) from the fact that the witnesses which include the passage have it in different places, either after ver. 13 (so the Textus Receptus) or before ver. 13.”
Mt 23:20 ὁ οὖν ομόσας ἐν τῷ θυσιαστηρίῳ ὄμνυει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·
20It follows therefore, that when you swear by the altar, you are swearing by it AND every other thing that lies upon it.
Mt 23:21 καὶ ὁ ομόσας ἐν τῷ ναῷ ὄμνυει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτὸν·
21and when you swear by the temple, you are swearing by it AND by the One residing in it.\(^{171}\)
Mt 23:22 καὶ ὁ ομόσας ἐν τῷ οὐρανῷ ὄμνυει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
22And when you swear by heaven, you are swearing by the throne of God AND by him who sits upon it.
Mt 23:23 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύσμουν καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα [δὲ] ἔξει ποιῆσαι κάκεινα μὴ ἀρίστει.
23Woe to you, Torah scholars and Pharisees, you hypocrites! For you tithe the mint and dill and cumin, and have passed over more important matters of the law—justice, mercy and faith. But these latter you ought to practice, without leaving the former undone.
Mt 23:24 διδγοὶ τυφλοὶ, οἱ διδύλιζοντες τὸν κόσμον τὴν δὲ κάμηλον καταπίνοντες,
24You blind guides, straining out a gnat, but swallowing a camel!
Mt 23:25 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἐξωθεν τοῦ ποτηρίου καὶ τῆς παροφίδος, ἐσωθεν δὲ γέμουσιν ἐξ ἀρπαγής καὶ ἀκρασίας.
25Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup, such that the outside will be clean as well.
Mt 23:26 Φαρισαίες τυφλὲς, καθάρισαν πρὸ τοῦ τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.
26O 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 τάφος κεκονιμένος, οὕτως ἐξωθεν μὲν φαίνονται ὑφαίσθαι ἐσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.
27Woe to you, Torah scholars and Pharisees, you hypocrites! For you are like whitewashed tombs, that sparkle beautifully on the outside, but inside are full of bones of the dead and all sorts of unclean things.

\(^{171}\) **23:21** tx 23:21: θυσιαστηρίῳ (linear participle) "by the One residing in it," K B Θ F зи13 1424 ὑποκριταί (punctiliar participle) "by him who had dwelt in it," C D E K L W Z Γ Δ 40 90 565 579 700 892 1241 1 844 RP. The New King James Version is the only major English translation that footnotes this issue. In the main text it reads "by Him who dwells in it," and then indicates in a footnote that they did not follow the majority text here. In the NKJV Greek - English Interlinear New Testament, Copyright 1994 by Thomas Nelson, Inc., the Word Studies textual notes say here: "The aorist participle of the Majority Text may suggest He no longer made the temple His special home." There is one reference book that says the verb in the TR reading is plural. There are in fact a couple examples of the same form being plural, in the Doric dialect, a contracted form of the present indicative. But since the article here is singular, the whole phrase is singular.

\(^{172}\) **23:25a** Picture a grabbiness, continuously acquiring things, always wanting more things. There may be a play on words here with the "cup and dish," when it comes to grabbiness for food and drink, and the other word in this sentence, intemperance.

\(^{173}\) **23:25b** ἀκρασίας ποτηρίου: δικαίωσις καὶ ἀφήγησις τῆς ἐν ἀνθρώπων καταφέρθηκεν. ἐν τῷ πληρωθῆναι τοῖς ἀνθρώποις. ἡ παραγωγή. ἢ ἀκρασίας ἑαυτοῦ ἐν τῷ πληρωθῆναι τῇ ἀφήγησις.. The Greek word here, ἀκρασία means to have no or to exercise no power over one's self, in restraining the pursuit of pleasure, one's appetites. (The Majority text, which the KJV did not follow in this instance, reads ἀδικίας ποτηρίου—"unrighteousness"—instead of ἀκρασίας). But it is hard to say, "the inside is full of an absence of something." It was tempted to say here, "full of addictions," because that is the ultimate result of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. It is not solely a Bible-belt fundamentalist concept, that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great Greek philosophers. See the end note on this verse and the word ἀκρασία, with excerpts of the classic philosophers, showing how they used the word.
Mt 23:28 oútwos kai úmeis éxwthen mén faíneose tois ánthrwposis díkaioi, éxwthen de èste mestoi úpokrísws kai ánomyas.

38 So you also, outside you appear to people as righteous, but inside you are loaded up with hypocrisy and lawlessness.

Mt 23:29 Ósais ùmín, græmatikeis kai Fardasiai úpokritai, òti oikodómeite touz táforous toú proúrfwn kai koumexeia tás mnemeiá tón díkaiów,

39 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 kai légete, Ei ñmeba én táis ñmérais tón patéron ùmwn, óuk ñ ñmeba autón koumwno én tó aìmati tón proúrfwn.

40 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 òste matropeîte èautós òti ùi ñi èste tóns founuasántwv touz proútás.

31 By so saying, you are bearing witness against yourselves, that you are sons of the murderers of the prophets.

Mt 23:32 kai úmeis plhrióste to méteron tón patéron ùmwn.

32 You fill indeed the measure of your forefathers.\textsuperscript{174}

Mt 23:33 ðreis genvnéma taç ðkiñwn, ðwz ðugytê èpò tís krisèwv tís génnhn;

33 O you snakes, you spawn of vipers, how will you wiggle out of the sentence of Gehenna?

Mt 23:34 dia tòutò ídou ègò ðpotestélw ðpòs ùmás proútás kai ðsofou kai græmatikeis èx autón ápokteneite kai staurósite, kai èx autón ñastigwoste èn tásis svnagwagías ùmwn kai diwoste èpò pòleis èis pòlin

34 Therefore behold, I am sending to you prophets, and wise men, and Torah scholars; some of them you will kill and crucify, and some of them you will flog in your synagogues and pursue from town to town,

Mt 23:35 ðwos ðlath èf ðì ùmás ðvñ àìma díkaion èkhçvnon on èpò tís gíhs èpò tòo àìmatos 'Aβèl tòo díkaion èwò tòo àìmatos Zèchariai ùiò Baráchía, òn èfhvneúaste metaxó ðu ñaov kai ðtòo ðsaiosthpírwn.

35 So that on you will come all of the blood of the righteous ever spilled upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slaughtered between the sanctuary and the altar.

Mt 23:36 ùmhn légw ùmín, ëxei tautà pànta èpò tìn genvn tauthn.

36 Truly I tell you, this will all fall upon this generation.

Mt 23:37 Ïerousalèm Ïerousalèm, ð ðapoktênuwau tòou proúrfà kai ðvbòbolousa tòou ðpëstaamévous ðpòs autíw, ðsoakis ñèlhèra ðpisuagagèn tò ðkina sou, òn tròpon ðronis ðpisuagàgè tò voòsía autís ðpò tás péruagías, kai ðuk ñèlhèsatè.

37 O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather together your children, as a hen gathers together her young under her wings, and you were not willing.

Mt 23:38 ðidò ðfìtei ùmín ð ðikò ùmwn ðerímos.

38 Now behold, your house will be left to you desolate.\textsuperscript{175}

\textsuperscript{174} Mt 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 ðì ðòòtò - dia touto (for this reason) that Jesus begins verse 34 with. "You will pursue and kill my prophets just like your forefathers did." He is saying that they do indeed fill the shoes of their forefathers (and foremothers--Jezebel).

\textsuperscript{175} Mt 23:38 It was once thought that texts of Matthew included the word ðerímos - ðrëmos to harmonize with Luke 13:35, but now a new analysis of Papyrus 77 (late II century) for Matthew 23:38 has been made, which shows the absence of the word "desolate."
Mt 23:39 λέγω γὰρ υμῖν, οὐ μὴ με ἰδητε ἀπ’ ἀρτι ἑως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὠνόματι 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.'\textsuperscript{176}

Chapter 24

Signs of the Times

Mt 24:1 Καὶ ἔξελθων ὁ Ἰησοῦς ἀπὸ τοῦ ιεροῦ ἐπορεύετο, καὶ προσήλθον οἱ μαθηταί αὐτοῦ ἐπιδείξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ιεροῦ.

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 ἀποκρίθη ἐπειν αὐτοῖς, ὥσιν ἐξατάτα πάντα; ἠμὴν λέγω υμῖν, οὐ μὴ ἀφεθῇ ὁ δὲ λίθος ἐπὶ λίθον δὲ οὐ καταλυθήσεται.

2But in answer he said to them, "Do you see all these things?\textsuperscript{177} Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."

Mt 24:3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαίων προσήλθον αὐτῷ οἱ μαθηταί κατ’ ἰδίαν λέγοντες, ἔπε ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.

3Then as he was sitting on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?"

Mt 24:4 καὶ ἀποκρίθη ὁ Ἰησοῦς εἰπεν αὐτοῖς, ἐβλέπετε μή τις υμᾶς πλανήσῃ.

4And in answer Jesus said to them, "See that no one misleads you.

Mt 24:5 πάλλοι γὰρ ἐλεύθονται ἐπὶ τῶν ὄνομάτων μου λέγοντες, ἕγω εἰμί ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.

5For many will come in my name, saying, 'I am the Christ,' and they will deceive many.

Mt 24:6 μελλήσατε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁράτε, μή θραίνετε· δεῖ γὰρ γενέσθαι, ἀλλ’ οὕτως ἔστιν τὸ τέλος.

6And you will hear about wars and rumors of wars. Do not be alarmed. For such are bound to happen, but the end is still not yet.

Mt 24:7 ἐγερθήσεται γὰρ θνος ἐπὶ θνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοι καὶ σεισμοι κατὰ τόπους.

7For nation will rise up against nation, and king against king, and there will be famines and earthquakes in various places.

Mt 24:8 πάντα δὲ ταῦτα ἄφη ὦδίνων.

8But all these are just the beginning of birth pains.

Mt 24:9 τότε παραδώσουσιν υμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν υμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

9At that time they will deliver you over to trial, and you will be hated by all nations because of my name.

Mt 24:10 καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἄλληλους παραδώσουσιν καὶ μισήσουσιν ἄλληλους.

10And then many will be scandalized, and others will betray and hate each other;

Mt 24:11 καὶ πολλοί ψευδοπροφηταὶ ἐγερθήσονται καὶ πλανήσουσιν πολλοὺς·

11and many false prophets shall arise, and lead many astray.

\textsuperscript{176}23:39 Psalm 118:26

\textsuperscript{177}24:2 This at first looks like it is saying, "Do not look at all these things." But BDF §427(2) says, "Both ὦ and μὴ are still used in questions as in classical." BDF §440 further explains, "Ὡς is employed to suggest an affirmative answer, μὴ (μὴν) a negative reply; in the latter, μὴ with the indicative is an external indication that it is a question, since independent μὴ can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word ὦ suggests a "yes" answer to Jesus' question. It is not necessary to translate the Greek word into a corresponding English word. It is obvious that the disciples did see them.
Mt 24:12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.

32 And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

33 But the person who remains to the end, that one will be saved.

Mt 24:14 καὶ κηρυχθήσεται τότε τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πάσιν τοῖς ἑθεσιν, καὶ τότε ἕξει τὸ τέλος.

14 And this gospel of the kingdom will be preached in the whole inhabited earth, for a witness to all nations, and then the end will come.

Mt 24:15 Ὅταν οὖν ἴδητε τὸ ββέλυμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιήλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἀγίῳ, ὁ ἀναγινώσκων νοεῖτω,

15 When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)

Mt 24:16 τότε οἱ ἐν τῇ Ιουδαίᾳ φευγήσιν εἰς τὰ τῆρη.

16 When those in Judea should flee to the mountains,

Mt 24:17 οἱ ἐπὶ τοῦ δόματος μὴ καταβάτω ἢρα τὰ κτῆσιν αὐτοῦ,

17 the one on the rooftop should not come down to take things from his house,

Mt 24:18 καὶ δὲ τῷ ἄγρῳ μὴ ἐπιστρέφατω ὁ πλῶς ἢρα τὸ ἴματον αὐτοῦ.

18 and the person in the field should not turn back to take his coat.

Mt 24:19 οὐκεὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζοῦσαις 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 ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτῳ.

20 And pray that your flight not happen during winter or on a sabbath.

Mt 24:21 ἔσται γὰρ τότε θλίψις μεγάλῃ ὡς ὁ γέγονεν ἀνʼ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδʼ οὐ 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.

Mt 24:22 καὶ εἰ μὴ ἐκκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἐν ἐσώθῃ πᾶσα σάρξ; διὰ δὲ τοὺς ἐκλεκτούς κολοβώθησαν 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.

Mt 24:23 τότε ἔστω τίς ὑμῖν εἰπή, ἵδον ὅδε ὁ Χριστός, ἢ Ἑρωδίτης, 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 ἐγερθήσεται γὰρ ψευδόχριστος καὶ ψευδοπροφήτης, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὡστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς·

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 ἵδον προείρηκα ὑμῖν.

25 See, I have told you ahead of time.

---

178 This word in the Greek for "made short" is κολοβώθησαν - kolobōthēsan. It has traditionally been translated here as "those days will be shortened." But that raises more questions than are answered. Questions such as, why were those days shortened? It is not clear why God shortened those days to days of less than 24 hours each. No, it means that "that period of time" will be shortened. So then, does it mean God changed his mind, that is, that he had originally planned for that period of time to last X amount of days, but at some point decides to shorten that period of time? No, that would not be consistent with what is written in either the prophets, or in the New Testament. This verse is more clearly put by Mark, in 13:20, because Mark puts it in the past tense, and says who did it also: "He (the Lord) has made those days short." It has already been decided by the Lord how long that period of time will be. Their duration will not be changed. They will not be shortened. The point of this verse it that, if that period of time went on longer, no flesh would survive.
Mt 24:26 Then you will know that it is near, for there will be signs in the sun, in the moon, and in the stars, and on the earth distress of nations tormented by the raging of the seas and the winds. Then shall appear the sign of the Son of Man in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with great power and great glory. When these things begin to come to pass, then look up and lift your heads, because your redemption is drawing near.

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. For as the lightning that is from one end of the sky to the other, so will be the coming of the Son of Man. And wherever the carcass is, there the vultures will gather. When someone comes to you, they also will come to you. 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.

27 For as the lightning that is from one end of the sky to the other, so will be the coming of the Son of Man. 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.

28 Wherever the carcass is, there the vultures will gather.

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.

30 And then the sign of the Son of Man will appear in the sky, and at that time, all the tribes of the land will mourn, and they will see the Son of Man coming on the clouds of the sky, with great power and great glory.

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 the sky to the other.

32 Now learn this parable from the fig tree: when its branch becomes tender and it puts forth leaves, you know that summer is near.
Mt 24:33 οὕτως καὶ ὑμεῖς, διὰ αὐτοῦ ἥν ἔσται ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἔστιν ἐπὶ θύρας.

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 ἀμήν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἐώς ἂν πάντα ταῦτα γένηται.

Truly I tell you: this age will by no means pass away until all these things have taken place.

Mt 24:35 οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθοσιν.

Sky and earth will pass away, but my words will certainly not pass away.

The Day and Hour Unknown

Mt 24:36 Περί δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας σοῦ ἐδείχνετε, οὐδὲ οἱ ἄγγελοί τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

But as for that day and hour, no one knows it except the Father alone; not even the angels of heaven, not even the Son.¹⁸⁹

Mt 24:37 ὅπερ δὲ αἱ ἡμέραι τοῦ Νῦ, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

For just like the days of Noah, that is how the coming of the Son of Man will be.

Mt 24:38 ὡς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἔχον εἰς τῇ ἡμέρᾳ εἰσῆλθεν Νῦ εἰς τὴν κημούσαν,

For just as in the days before the flood they were eating and drinking, marrying and being given in marriage, right up until the day that Noah entered the ark,

Mt 24:39 καὶ οὐκ ἔγνωσαν ἐως ἠλθεν ὁ κατακλυσμός καὶ ἤρεν ἄπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

and they did not know it right up until the flood came and carried them away, that is how it will be with the coming of the Son of Man.

Mt 24:40 τότε δύο ἔσονται ἐν τῷ ἄγρῳ, έκα τοῖς παραλαμβάνεται καὶ εἰς ἀφιέται.

At that time, two men will be in the field; one will be taken and the other left.

Mt 24:41 δύο ἀλήθουσαν ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφιέται.

Two women will be grinding at the mill; one will be taken and the other left.

Mt 24:42 γηγορεῖται οὖν, ὅτι οὐκ οἴδατε ποιήσει ἡμέρα τοῦ κύριος ὑμῶν ἔρχεται.

Be watchful therefore, because you do not know at what hour your Lord is coming.

Mt 24:43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ Ἰησοῦς ὁ οἰκοδεσπότης ποιήσει φυλακὴ ἡ κλέπτης ἔρχεται, ἐγγυόμενον ἐν καὶ οὐκ ἐὰν εἰσέσε ἐστιν, ἔφη οὐκ ὁ θεὸς κατακλυσμὸν ἐργάσει.

But this you know: that if the home owner had known at what watch of the night the thief was coming, he would have watched and not allowed his house to be broken into.

Mt 24:44 διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἐτοιμοὶ, ὅτι ἐὰν δοκεῖτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

For this reason you also must be the same: because the Son of Man is coming at an hour you would not think he would.

Mt 24:45 Τίς ἀρά ἔστιν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃς κατέστησαν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τὸν δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ; ⁴⁵

Who then is the faithful and sensible servant, whom the master places over all his possessions, to be giving out rations in due time?

Mt 24:46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἔληξαν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα.

Happy is that servant whom his lord will find so doing when he comes.

Mt 24:47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχοντιν αὐτοῦ καταστήσει αὐτον.

Truly I tell you, he will place him over all his possessions.

¹⁸⁹ 24:36 Thanks be to God, Jesus is clear and specific throughout this chapter concerning time periods. We will know the season, he says, but not the day or the hour. These words therefore must be taken at their ordinary face value: a season is about three months, a day is 24 hours, and an hour is 60 minutes. That is, when the season comes upon us, which we will recognize by all the signs given in this chapter, then at that time we will know that the his coming will be at most a few couple months after all these signs have taken place. We will never know the day or hour however.

¹⁹⁰ 24:45 Gnom. aorist
Mt 24:48 έαν δὲ εἶπη ὁ κακὸς δοῦλος ἑκείνος ἐν τῇ καρδίᾳ αὐτοῦ, ἠρνήσεται μου ὁ κύριος,
48But if that servant says in his heart, 'My lord is taking a long time,'
Mt 24:49 καὶ ἀρξήσεται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων,
49and his fellow servants he begins to slap around, but eats and drinks with the drunkards,
Mt 24:50 καὶ ἠρνήσεται μου ὁ κύριος τοῦ δούλου ἑκείνου ἐν ἡμέρᾳ ἡ οἷς προσδόκας καὶ ἐν ὥρα ἡ οἷς γινώσκεις,
50the lord of that servant will come at an hour he is not expecting, and at a time he does not know,
Mt 24:51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται ἕκει ἐσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὁδόντων.
51and will cut him in two, and appoint him his inheritance with the hypocrites. There, there will be weeping and gnashing of teeth.

Chapter 25

The Parable of the Ten Virgins

Mt 25:1 Τότε ὄρισε ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένους, αίτινες λαβοῦσας 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."
Mt 25:2 πέντε δὲ ἔξ αὐτῶν ἤσαν μωραὶ καὶ πέντε φρονίμοι.
2Now five of them were foolish, and five of them were wise.
Mt 25:3 αἱ γὰρ μωραὶ λαβοῦσας τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ᾽ ἑαυτῶν ἑαυτοῦ·
3For the foolish ones when they brought their torches, had not brought some oil along with them.
Mt 25:4 αἱ δὲ φρονίμοι ἔλαβον ἑαυτοῦ ἐν τοῖς ἁγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.
4The wise, however, brought along with their torches, some oil in a container.
Mt 25:5 κρόνιζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.
5Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep.
Mt 25:6 μέσης δὲ νυκτὸς κραυγῆ γέγονεν, Ἡδον ὁ νυμφίος, ἐξέρχεσθε εἰς ἑπάντησιν 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 ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόψμησαν τὰς λαμπάδας ἑαυτῶν.
7Then at that time, all those virgins woke up, and trimmed their torches.

---

191 25:1 The meeting "up with," or joining up with, is from the Greek word ὑπάντησις - hupanteesis (See also how I translated this word in John 12:13. This word, by New Testament times, was used somewhat interchangeably with ἀπάντησις (apanteesis) as well, as in verse 6 later in this chapter, and in the passages about meeting the Lord in the air, in I Thessalonians). Here it is referring to the Palestinian wedding custom that the bridesmaids join up with the bridegroom party after he has gone to the bride’s father’s house and gotten his bride. The official ceremony had already started with the groom and his companions’ procession to the bride’s father’s house. And now, the bridesmaids go out and join the procession to the groom’s house. Professional musicians were hired for this procession, and there was much dancing and music. The torches were necessary if darkness had fallen, or in case darkness might fall during the procession and ceremony. It would be prudent to take them, along with extra oil, since the torches burned up the oil rapidly. In this parable, the virgins are at the point where they are waiting for the bridegroom and his party to come with the bride, meet up with them, and then go to the groom’s house. And the groom takes a long time to come.

192 25:3 The plural genitive form of ἑαυτῶν - heautou, as found here, ἑαυτῶν - heautōn, is the same form for all genders. Therefore, "along with them" could be referring either to the virgins, or to the torches. But we see, from verse 4, that it is referring to the torches.

193 25:7 The torches consisted of a rag sitting in a small cavity of oil, and for proper ongoing operation, the rag had to be trimmed occasionally, just as oil or kerosene lamps and refrigerators must have their wicks trimmed. Here, the Greek word translated "trim," is κοσμεῖν - kosmew, which in this passage seems to mean not only trimming, but generally setting in order, including checking the oil level and replenishing or topping it off. No doubt, the torches did need more oil, since this was already the middle of the night, and it is doubtful the virgins would be sleeping in the darkness without their torches burning.
Mt 25:8  
And the foolish ones said to the wise ones, 'Give us some of your oil, because our torches are going out.'

Mt 25:9  
And as he went out to purchase, her husband came, and the door was locked.

Mt 25:10  
And 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  
And the foolish ones, when they knew that the door was locked, went to cry to one another:

Mt 25:12  
But in response, he said, 'Truly I tell you, I do not know you.'

Mt 25:13  
You all should keep watch therefore; because you do not know the day or the hour.'

The Parable of the Talants

Mt 25:14  
One servant went out to purchase five talents, and another returned and gave five talents.

Mt 25:15  
And another returned and gave five talents, and he said, 'Master, here are five talents of yours. I placed them in a bank, and gained five more.'

Mt 25:16  
And the one who received the five talents went out and worked with them and gained five more.  

Mt 25:17  
He brought them together, and handed his master's silver.

Mt 25:18  
And he said to the one returning five talents: 'Well done, servant! Because you were watching, you gained five talents more.'

Mt 25:19  
And to the one returning ten talents: 'Master, here are ten talents of yours. I placed them in a bank, and gained ten more.'

Mt 25:20  
He said to them, 'Well done, good and faithful servant! You were watching to give me the talents. Do this same thing wherever you have been.'

Mt 25:21  
And then the lord returned and settled accounts with the servants.  

Mt 25:22  
And when he returned, he brought in the servants and settled accounts with them.  

Mt 25:23  
And another servant said, 'Sir!  Sir!  I knew you were going out to purchase and then the door was locked, and I came to the door and knocked, and you were not there, and you did not know me.'

Mt 25:24  
He said to him, 'Sir!  You were watching, I knew you were one of those who reckoned on me.'

Mt 25:25  
I will place you with them, because you were watching.'

Mt 25:26  
And another servant said, 'Sir!  I knew you were going to purchase a thoroughbred horse and you did not know me.'

Mt 25:27  
He said to him, 'Sir!  I knew you were a hard man.  You forced me to bring you back what I did not plant and the harvest which did not come from me.'

Mt 25:28  
And he said to him, 'You worthless and wasteful servant!'

Mt 25:29  
And in response he said to his master, 'Sir!  Sir!  You have left me to watch over worthless things.'

Mt 25:30  
And his lord said to him, 'Bring me out the worthless thing, so I may burn it with fire.'

Mt 25:31  
And the servant knew that his lord was going to settle accounts.  

Mt 25:32  
And he said to himself, 'I will not be punished because I have not watched; I will go and hide the gold of my master.'

Mt 25:33  
And the master said, 'You worthless servant!  How I wish that you were not alive.'

Mt 25:34  
And he said, 'Sir!  Sir!  I knew you were going to settle accounts, so I took what you left with me, and I hid it.'

Mt 25:35  
And the master said, 'I will award you a measure of share, because you preserved my gold while I was going out.'

Mt 25:36  
And I was watching for you, and I have made ready ten talents more.'

Mt 25:37  
And the servant, who had five talents, went out and worked with them, and gained five more.

Mt 25:38  
And the servant who had two talents went out, and worked with them, and gained two more.

Mt 25:39  
The lord said to those servants who received talents: 'Well done, good and faithful servants!  Because you have been watching, you gained your master's share.'

Mt 25:40  
For to the one who has, more will be given; and to the one who has not, he will take away even what he has.'

Mt 25:41  
And the servant was exceedingly afraid, and so he went out and hid the talents."
And when the one who had received the five talents came forward, he presented another five talents to him, saying, 'Lord, you entrusted me five talents. Look, I have gained another five talents.'

Mt 25:22 prosegelw de kai to duo talanta eipen, Kuri, duo talanta moi paradeukas; ide alla duo talanta ekerdhaa.

His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:25 kai fosphieis apelwv ekriufa to talantov sou en tis ypsi ide exeis to sun.

And because I was afraid, I went out and hid your talant in the ground. See here, you still have what is yours.'

Mt 25:26 apokritieis de o kurios autou eipen autou, Poinh de doule kai ekhnhe, hedeis oti theriws opou ouk estepira kai sunagw thven ou diaskripisa;

But in response, his master said to him, 'You wicked and idle servant! You knew that I reap where I have not sown and gather what I have not winnowed?'

Mt 25:27 edei se ouv balein ta arghoria mou tois trapezitais, kai elbwn egw ekomiashen an to emon sun tokow.

Then you should have deposited my silver with the bankers, and when I returned I would recover what is mine with interest.

Mt 25:28 fporate ouv ap autou to talantov kai dotte tov exonti tis deka talanta

Now, take then the talant away from him, and give it to the one who has the ten talents.

Mt 25:29 to yap exonti panti dothesetai kai periosseuthsetai tov me ap chei etai ap autou.

For to everyone who has, more will be given, and he will have himself an abundance. But the person who does not have, even such that he has will be taken away from him.

Mt 25:30 kai ton ajрейon doulov ekballete eis to skotos to eξontepoi eketi estai o klauvmos kai o brugmos ton odonton.

And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth.'

20And when the one who had received the five talents came forward, he presented another five talents to him, saying, 'Lord, you entrusted me five talents. Look, I have gained another five talents.'

Mt 25:21 ephi autou o kurios autou, Ei, doule agath kai pisto, epi oliga his pisto, epi pollwv se katasatpirw eisela eis tis charan to kuriou sou.

His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:22 prosegelw de kai o to duo talanta eipen, Kuri, duo talanta moi paradeukas; ide alla duo talanta ekerdhaa.

And when the one who had received the two talents came forward, he said, 'Lord, you entrusted to me two talents. Look, I have gained another two talents.'

Mt 25:23 ephi autou o kurios autou, Ei, doule agath kai pisto, epi oliga his pisto, epi pollwv se katasatpirw eisela eis tis charan to kuriou sou.

His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:24 prosegelw de kai o to en talanton eilhrows eipen, Kuri, eγwv se oti sklhros ei anthrapos, theriws opou ouk estepira kai sunagw thven ou diaskripisa;

But then when the one who had received the one talent came forward, he said, 'Lord, I knew you, that you are a hard man, who reaps where he has not sown, and gathers what he has not winnowed.

Mt 25:25 kai fosphieis apelwv ekriufa to talantov sou en tis ypsi ide exeis to sun.

And because I was afraid, I went out and hid your talant in the ground. See here, you still have what is yours.'

Mt 25:26 apokritieis de o kurios autou eipen autou, Poinh de doule kai ekhnhe, hedeis oti theriws opou ouk estepira kai sunagw thven ou diaskripisa;

But in response, his master said to him, 'You wicked and idle servant! You knew that I reap where I have not sown and gather what I have not winnowed?

Mt 25:27 edei se ouv balein ta arghoria mou tois trapezitais, kai elbwn egw ekomiashen an to emon sun tokow.

Then you should have deposited my silver with the bankers, and when I returned I would recover what is mine with interest.

Mt 25:28 fporate ouv ap autou to talantov kai dotte tov exonti tis deka talanta

Now, take then the talant away from him, and give it to the one who has the ten talents.

Mt 25:29 to yap exonti panti dothesetai kai periosseuthsetai tov me ap chei etai ap autou.

For to everyone who has, more will be given, and he will have himself an abundance. But the person who does not have, even such that he has will be taken away from him.

Mt 25:30 kai ton ajreyon doulo ekblete eis to skotos to exoteron ekete estai o klauvmos kai o brugmos ton odonton.

And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth.'
The Sheep and the Goats

Mt 25:31 ὁταν δὲ ἔλθῃ ὁ οἶχος τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ:

31 And when the Son of Man returns in his glory, and all the angels with him, then he will sit on his glorious throne,

Mt 25:32 καὶ συναχθήσονται ἐξορισθείς αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορισεὶ αὐτοὺς ἀπ’ ἅλληλον, ὥσπερ ὁ ποιμήν ἀφορισεῖ τὰ πρόβατα ἀπὸ τῶν εἶρινων.

32 and all the nations will be brought together before him, and he will separate them one from the other, just as a shepherd separates the sheep from the goats,

Mt 25:33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ εὐωνύμων.

33 and he will put the sheep on his right and the goats on his left.

Mt 25:34 τότε ἔρει ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομῆστε τὴν ἥτοιμασμένην υἱῶν βασιλείαν ἀπὸ καταβολῆς κόσμου.

34 Then, the king will say to the ones on his right, 'Come, you blessed by my Father, receive as

Mt 25:35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατε με, ἥξιον ἤμην καὶ συνηγάγετέ με,

35 For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink.

Mt 25:36 γυμνόν καὶ περιβάλετέ με, ἠθένησα καὶ ἐπεσκέφασθέ με, ἐν φυλακῇ ἤμην καὶ ἠλάτε πρός με.

36 Naked, 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, τότε σε εἰδομένοι πεινώντα καὶ ἐθρέψαμέν, ἢ διηνότα καὶ ἐποτίσαμεν;

37 Then the righteous will answer him saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink?

Mt 25:38 πότε δὲ σε εἰδομένοι ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιβάλομεν;

38 And when did we see you a traveler and invite you in, or naked and put clothes on you?

Mt 25:39 πότε δὲ σε εἰδομένοι ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἠλάτομον πρός σε;

39 And when did we see you sick or in prison and come to visit with you?'

Mt 25:40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἔρει αὐτοῖς, ἧμῖν λέγω υἱῶν, ἐρ’ ὃσον ἐποιήσατε ἕνι τούτων τῶν ἄδελφων μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

40 And in answer, the king will say, 'Truly I say to you, as many times as you have done those things to the least of my brethren, you have done them to me.'

Mt 25:41 Τότε ἔρει καὶ τοῖς ἐξοικονόμοις, Πορεύεσθε ἀπ’ ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἄγγελοις αὐτοῦ:

41 Then, he will say also to the ones on his left, 'Depart from me, accursed ones, into the everlasting fire prepared for the devil and his angels.

Mt 25:42 ἐπείνασα γὰρ καὶ οὐκ ἐδώκατε μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατε με,

42 For I was hungry, and you did not give me anything to eat. I was thirsty, and you did not give me a drink.

201 25:40 The Greek formula here, ἐρ’ ὃσον ἐποιήσατε is rather hard to render. The most common lexical glosses of the words are as follows; epi = (upon); hosos = (as much or as often); and epoiesate = (you have done). Bauer says that the preposition epi is sometimes used with indications of number and measure, and as an example, "epi tris" means "three times." So here, the formula could be rendered, "as many times as you have done it to these...you have done it to me...." Bauer says that here specifically, the formula epi hosos means to the degree that, in so far as. The only other time that this is used in the New Testament is in Romans 11:13. I notice that the rendering "Whatever you have done to these...you have done to me" is popular lately. The traditional rendering "Inasmuch as you have done it to them..." could imply a causative agency- because you have done it to them, you have done it to me.
Mt 25:43 ξένος ἢμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιβάλετε με, ἀσθενής καὶ ἐν φυλακῇ καὶ οὐκ ἔπεσεκέφασθε με.

43 I 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 πεινῶντα ἢ διψῶντα ἢ ξένου ἢ γυμνοῦ ἢ ἀσθενῆς ἢ ἐν φυλακῇ καὶ οὐ διηκονίσαμεν σοι;

44 Then 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, Ἀμὴν λέγω ὑμῖν, ἐφ' ὃς ὑμεῖς ἐποίησατε ἐν τούτων τῶν ἐλαχίστων, οὕτω ἔμοι ἐποίησατε.

45 Then 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 αὐτοί εἰς κόλασιν αἰωνίαν, οἳ δὲ δίκαιοι εἰς ζωὴν αἰωνίαν.

46 And those he will send off into everlasting punishment, but the righteous into everlasting life.

Chapter 26

The Plot Against Jesus

Mt 26:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ο Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,

1 And 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 ἄνθρωπον 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 αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καίαφα.

3 Then the chief priests gathered together, along with the elders of the people, in the courtyard of the high priest, whose name was Caiaphas;

Mt 26:4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν

4 and they came to the decision that they would capture Jesus by trickery and kill him.

Mt 26:5 Ἐλεγον δὲ, Μή ἐν τῷ ἑορτῷ, ἵνα μὴ θρόμφος γένηται ἐν τῷ λαῷ.

5 "But," they were saying, "not in the festival, or there might be an uproar among the people."

Jesus Anointed at Bethany

Mt 26:6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἴκιᾳ Σίμωνος τοῦ λεπροῦ,

6 Now once when Jesus was in Bethany, in the house of Simon the leper,

Mt 26:7 προσῆλθεν αὐτῷ γυνὴ ἐξούσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχευε ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

7 a 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 ἰδοντες δὲ οἱ μαθηταὶ ἡγανάκτησαν λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη;

8 And when the disciples saw this they were indignant, saying, "This is such waste, for what?

Mt 26:9 εὐρύνατο γὰρ τοῦτο πραθήματι πολλοῦ καὶ δοθήσεται πτωχοῖς.

9 Because this could have been sold for a lot of money, to be given to the poor."

Mt 26:10 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν ἤργασατο εἰς ἐμέ·

10 But 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 πάντως γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·

11 For the poor you always have with you, but me you do not always have.
Mt 26:12 βαλοῦσα γὰρ αὐτὴ τὸ μύρων τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφίασαι με ἐποίησεν.

12 For 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 ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ δὲ ἐποίησαν αὐτὴ εἰς μνημοσύνον αὐτής.

13 Truly I tell you, wherever in the whole world this good news is preached, what this woman has done will also be spoken, in honorable remembrance of her.

Mt 26:14 Τότε πορευθεὶς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰουδᾶς Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς

14 At that time one of the twelve went to the high priests, the one called Judas of Kerioth,

Mt 26:15 εἶπεν, Τί θελεῖτε μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τρία κόμματα ἀργύρια.

15 And he said, “What will you give me to betray him to you?” And they placed out for him thirty pieces of silver.202

Mt 26:16 καὶ ἀπὸ τότε ἔξητε εὐκαρίαν ἵνα αὐτὸν παραδώ.

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 ἄξιων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμεν οἱ φαγεῖν τό 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 δείκνυα καὶ εἴπατε αὐτῷ, ὁ διδάσκαλός λέγει, ὁ καιρός 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 ἤτοιμασαν τὸ πάσχα.

19 And those disciples did as Jesus told them, and prepared the Passover.

Mt 26:20 Ὁσίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.

20 And as evening was coming on, he was reclining with the Twelve.

Mt 26:21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἰς ὑμᾶς παραδώσει με.

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 λυπούμενοι σφόδρα ἠρέσαντο λέγειν αὐτῷ εἰς ἐκκόστος, Μήτι ἐγώ εἰμι, κύριε;

22 And deeply saddened, they began every single one to say to him, 203 “It’s not me, is it, Lord?”

Mt 26:23 ὃ δὲ ἀποκρίθηκε εἶπεν, Ὁ ἐμβάφας μετ’ ἐμοῦ τὴν χείρα ἐν τῷ τρυβλίῳ αὐτοῦ με παραδώσει.

23 And in answer he said, “The one who dips his hand with mine in the bowl, he is the one who will betray me.”

---

202 Mt 26:15 Bauer says under ἀργύριον 2.(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.
203 Mt 26:22 In the apparatus below, dotted lines represent a lacuna, and blank space means the MS omits those words. The data is from the NA27 footnotes, Swanson’s apparatus, and the online Muenster Institute apparatus.

legate auté eis ekostatos
..............................eis ekostatos
..............................ekostatos autón
..............................Δν

λέγειν δικαίως δικαιώς autón
λέγειν autó eis ekostatos
λέγειν autó eis ekostatos autón
λέγειν autó ekostatos autón
λέγειν ekostatos autón
ekostatos autón
ekostatos autón
λέγειν autó ekostatos autón
λέγειν ekostatos autón
λέγειν ekostatos autón
λέγειν ekostatos autón
λέγειν ekostatos autón
λέγειν ekostatos autón
λέγειν ekostatos autón
lac

Κ B L Z 33 1071 NA27 {l}
P37
(P45 acc. to Swanson’s apparatus)
P45 D Θ f2 378 syv5 (P45 acc. to the online Muenster apparatus & NA27)
M 157 syv5 Jam
700 Eusebius
346
1424
1424
A K U W Λ Π Φ 074 f1 2 28 565 579 1424 syv5 TR HF RP
P45 N P
Mt 26:24 ο μὲν υἱός τοῦ άνθρώπου ύπάγει καθώς γέγραπται περί αὐτοῦ, οὐά δε τῷ άνθρώπῳ ἐκείνῳ δι’ οὐδ’ ο υἱός τοῦ άνθρώπου παραδίδοται· καλὸν ἢν αὐτῷ εἰ οὐκ ἠγεννήθη ο άνθρωπος ἐκείνος

24 The Son of Man is going just indeed like it is written about him, but nevertheless woe to that man through whom the Son of Man is being betrayed. It would have been better for that man if he had not been born.

Mt 26:25 ἀποκριθεὶς δὲ Ἰούδας ὁ παραδίδος αὐτὸν εἶπεν, Μήτι ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

25 And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?"

Mt 26:26 ἐξεθύμων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἅρτον καὶ εὐλογήσας ἐκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν, Λάβετε 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 ἔδωκεν αὐτοῖς λέγων, Πίετε ἐκ αὐτοῦ πάντες,

27 And when he had taken the cup and given thanks, he gave it to them, saying, 204 "Drink from it everyone.

Mt 26:28 τότε γὰρ ἐστὶν τὸ ἀίμα μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυσόμενον εἰς ἀφεσιν ἀμαρτιῶν.

28 For this is my blood of the covenant, 205 being shed on behalf of many for the forgiveness of sins.

Mt 26:29 λέγω δὲ υμῖν, οὐ μὴ πίω ἀπ’ ἅρτι ἕκ τοῦτο τοῦ γεννήματος τῆς ἁμέλου ἐως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ’ ὅμοιν καίνον ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

29 And I say to you, I will certainly not drink from this fruit of the vine now on, until that day when I drink it with you new in the kingdom of my Father."

Mt 26:30 Καὶ ὑμνήσαντες ἔξηλθον εἰς τὸ ὀροῖ τῶν Ἑλαιῶν.

30 And when they had sung a hymn, they went out toward the Mount of Olives.

Mt 26:31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες υμεῖς σκανδαλισθήσεσθε ἐν ἑμοί ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθοῦσα τὰ πρόβατα τῆς ποίμνης. 206

31 Then Jesus is saying to them, "You will all be scandalized because of me this very night, for it is written: " I will strike down the shepherd, and the sheep of the flock will be scattered."

Mt 26:32 μετὰ δὲ τὸ ἐγερθῆναι με πρόξεω ὑμῶν εἰς τὴν Γαλαήναν.

32 But after I am resurrected, I will go ahead of you into Galilee."

Mt 26:33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ σύνετο σκανδαλισθήσομαι.

33 But in response Peter said to him, "Though everyone else will be scandalized because of you, I will never be scandalized."

Mt 26:34 ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτωρ φωνήσα τρίς ἀπαναίθησα με.

34 Jesus said to him, "Truly I tell you, This very night before the rooster crows, you will disown me three times."

---

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 "καὶ" (and) between the two participles. The "καὶ" 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 "καὶ" 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 τὸ διαθήκης (covenant) Ψ Ἑ ras α K B L Z copmac bo L Tr RP. The Textus Receptus reading is probably a harmonization with Luke 22:20, as there is no apparent reason why καινῆς, "new," might have been deleted, either accidentally or deliberately.

206 Mt 26:31 Zechariah 13:7
Mt 26:35 λέγει αὐτῷ ὁ Πέτρος. Καὶν δὲι με σὺν σοι ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

35Peter says to him, "Even if I have to die with you, I will never disown you." And all the other disciples said the same.

Gethsemane

Mt 26:36 Τότε ἔρχεται μετ’ αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῖ, καὶ λέγει τοῖς μαθηταῖς. Καθίσατε αὐτοῦ ἐως ἅν ἀπελθῶν ἐκεί προσεύχωμαι.

36Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, "Sit here during such time I am gone over there to pray."

Mt 26:37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἧρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

37And he took Peter along, and the two sons of Zebedee, and he began to be sorrowful and deeply depressed.

Mt 26:38 τότε λέγει αὐτοῖς. Περίλυπός ἦστιν ἡ ψυχὴ μου ἐως θανάτου· μεῖνατε ὑδὲ καὶ γρηγορεῖτε μετ’ ἐμοῦ.

38Then he says to them, "My soul is too sad, to the point of death.208 Remain here and stay awake with me."

Mt 26:39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἦστιν, παρελθάτω ἀπ’ ἐμοῦ τὸ ποτήριον τούτο· πλήν ὑς ἡγή σὲ ς ἀλλ’ ὡς σὺ.

39And then after he had moved forward a little, he fell on his face, praying and saying, "My Father, if it is possible, remove this cup from me. Nevertheless, not as I will, but as you will."

Mt 26:40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἴσχυσατε μίαν ὡραν γηγορήσατε μετ’ ἐμοῦ; 40And he returns to the disciples, and finds them sleeping. And he says to Peter, "This is how you guys are,209 lacking the self-control to stay awake with me one hour?"

Mt 26:41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃ εἰς πειρασμὸν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σάρξ ἀσθενής.

41Stay awake and pray, that210 you not go into temptation. The spirit indeed is willing, but the flesh is weak."

Mt 26:42 πάλιν ἐκ δεύτερου ἀπελθῶν προσήχεσθε λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πίω, γενηθῇ 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 ἔθιψαν πάλιν εὕρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοί βεβαρημένοι.

43And when he returned again, he found them sleeping, because their eyelids were weighed down heavily.

Mt 26:44 καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθῶν προσήχεσθαι ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

44And again he left them and went away, praying for the third time, saying the same thing again.

Mt 26:45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἵδιον ἦγγικεν ἡ ὦρα καὶ ὁ υἱὸς 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.

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.

209 26:40 There is no Greek word corresponding to the word "guys," but I added it to show that the words here are plural inflection, and that Jesus is addressing not just Peter but all three of them.

210 26:41 The Greek is ambiguous as to whether it means that the activity of praying would prevent them from going into temptation, or that their prayer request should be that they not go into temptation. Both could in fact be true simultaneously.
Mt 26:46 ἔγειρεσθε, ἄγωμεν· ἵδοι ἡγισκεν ὁ παραδίδους με.

46Get up, let’s go. Look, the one betraying me is approaching.”

**Jesus Arrested**

Mt 26:47 Καὶ ἐτί αὐτοῦ λαλοῦντος ἱδοῖ Ἰούδας εἰς τῶν δώδεκα ἠλθεν καὶ μετ’ αὐτοῦ οχλος πολὺς μετά μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

47And while he was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd of people with swords and clubs, from the chief priests and elders of the people.

Mt 26:48 ὁ δὲ παραδίδους αὐτὸν ἐδωκεν αὐτοῖς σημείον λέγων, ὃν ἂν φιλήσω 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 εὐθέως προσελθὼν τῷ Ἰσοῦ εἶπεν, Χαῖρε, ραββί· καὶ κατεφίλησεν αὐτὸν.

49And he came straight up to Jesus and said, "Good morning, Rabbi.” Then he kissed him.

Mt 26:50 ὁ δὲ Ἰσοῦς εἶπεν αὐτῷ Ἔτοιρε, ἐφ’ ὄ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χειρὰς ἐπὶ τὸν Ἰσοῦν καὶ ἐκράτησαν 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 ἱδοῖ εἰς τῶν μετὰ Ἰσοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφέτεκεν αὐτοῦ τὸ ώτον.

51And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

Mt 26:52 τότε λέγη αὐτῷ ὁ Ἰσοῦς Ἀπόστρεφον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.

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 πάτερά μου, καὶ παραστήσει μοι ἄρτι πλεῖον δώδεκα λεγώνας ἀγγέλων;

53Or do you think I am not able to call on my Father, and he make available to me right now twelve legions of angels?

Mt 26:54 πῶς οὖν πληρωθῶσιν αἱ γραφαι ὃτι οὕτως δεί γενέσθαι;

54But then how would the scriptures be fulfilled which indicate that all this needs to happen?”

Mt 26:55 ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰσοῦς τοῖς οχλοῖς. ὡς ἐπὶ ληστὴν ἐξῆλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβαίνει με; καθ’ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεξόμην διδάσκων καὶ οὐκ ἐκρατήσατε με.

55At that time, Jesus said to the crowd, "As though after a bandit you have come out with swords and clubs to capture me? Every day I was sitting in the temple teaching and you didn’t arrest me.

Mt 26:56 τότε δὲ ὄλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαι τῶν προφητῶν. Τότε οἱ μαθηται πάντες ἀφέντες αὐτὸν ἔφυγον.

56But, this has all come about as 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 Ἰσοῦν ἀπῆγαγον πρὸς Καΐφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβυτέροι συνήχθησαν.

57And the ones arresting Jesus led him away to Kaiapha the high priest, where the Torah scholars and the elders had gathered.

---

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 26:58 ó de Pétros ἡκολούθει αὐτῷ ἀπὸ μακρὸθεν ἐώς τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθεντο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

Now Peter had been following him from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome.

Mt 26:59 οἱ δὲ ἄρχιερεῖς καὶ τὸ συνέδριον ἔδωκαν ἐξήτων πεπεραστηκών κατὰ τοῦ Ἰησοῦ ὅπως αὐτῶν βανατώσωσιν,

And the high priest and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death.

Mt 26:60 καὶ οὐχ εὗρον πολλῶν πεπεραστήκτων πεπεραστηκῶν. Ὑπέρευς ἐπὶ πεπεραστήκτως δύο

and they had not found it from the many false witnesses who had come forward. But then later, two came forward

Mt 26:61 εἶπαν, ὦτὸς ἔφη, Δύναμαι καταλῦσαι τὸν ναόν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.

61 and said, "This man said, 'I am able to destroy the temple of God, and in three days to build it again.'"

Mt 26:62 καὶ ἀναστήσας ὁ ἄρχιερεὺς εἶπεν αὐτῷ, ὦτὸς ἀποκρίνη; τί οὖν τούτου σου καταμαρτυροῦσιν;

62 And the high priest rose and said to him, "Aren't you answering anything? What about this they are testifying against you?"

Mt 26:63 ὁ δὲ Ἰησοῦς ἐείσηκεν. καὶ ὁ ἄρχιερεὺς εἶπεν αὐτῷ, ἐξορκίζω σε κατά τοῦ θεοῦ τοῦ Ἰουνίου ἴνα ἐπεισερχόμεθα εἰ τοῦ Ἰησοῦ τοῦ θεοῦ.

But Jesus was keeping silent. And the high priest said to him, "I adjure you by the living God that you declare under oath whether you are the Messiah, the Son of God."

Mt 26:64 λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας πλήν λέγω ἵνα, ἃτι ἄρτι δίσεβε τὸν οὐ κατηθύμην ἐκ δεξιῶν τῆς δυνάμεως καὶ εὐφράτησαν ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

64 Jesus says to him, "You said that. Nevertheless I say to you: after now you shall all see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

Mt 26:65 τότε ὁ ἄρχιερεὺς διέρρησεν τὰ ἱμάτια αὐτοῦ λέγων, Ἐβλασφήμηκας τί ἔτι χρείαν ἔχομεν μαρτυρῶν; ἵνα νῦν ἱκουσίατε τὴν βλασφημίαν·

65 Then the high priest tore his robe, saying, "He has blasphemed! What more need do we have for witnesses? Behold, now you have heard the blasphemy."

Mt 26:66 τῷ ἔμλευσεν δοκεῖ; οἱ δὲ ἀποκρίθησιν εἶπαν, Ἠσών ἐκεῖνος ἐστίν.

66 How does it look to you?" And they said in answer, "He is guilty enough for death."

Mt 26:67 τότε ἔνεπτον εἰς τὸ πρόσωπον αὐτοῦ καὶ κέφαλάσιον αὐτοῦ, οἱ δὲ ἐράπασαν

67 Then they spit on his face and pummeled him; they slapped him

Mt 26:68 λέγοντες, Προφητεύνον ἡμῖν, Χριστέ, τίς ἐστίν ὁ πάις σε;

68 while saying, "Prophesy to us, you Messiah— who is the one who hit you?"

Peter Disowns Jesus

Mt 26:69 ὁ δὲ Πέτρος ἐκάθετο ἐξῶ ἐν τῇ αὐλῇ καὶ προσῆλθηκεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ ὁ ὅθα πάντων Ἡσῶν τοῦ Γαλιλαίου.

69 And Peter was sitting outside in the courtyard, and one maidservant approached him, saying, "You also were with Jesus the Galilean."

Mt 26:70 ὁ δὲ ἤρνησάτο ἐμπροσθέν πάντων λέγων, οὔκ ὀδότι τί λέγεις.

70 But he was denying it before all of them, saying, "I do not know what you are saying."

Mt 26:71 ἐξελθόντα δὲ εἰς τὸν κήπον εἶδεν αὐτὸν καὶ λέγει τοῖς ἀκολούθοις, ὀδότι ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

71 And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, "This man was with Jesus the Nazarene."

Mt 26:72 καὶ πάλιν ἤρνησάτο μετὰ ὅρκου τοῦ ὕποκτον τοῦ ἄνθρωπον.

72 And again he was denying it, with an oath: "I do not know the man."
Mt 26:73 metà mikrón de proselthónites oi èstótes eípon tò Pèterow, Ἀληθῶς kai ón éx autōn éi, kai gár éi laalía sou dhílon se poiei.

73And after a little while those standing there said to Peter, “You definitely are also one of them, because your speech also gives you away.”
Mt 26:74 tòte ἤρξατο katalambmatizéin kai òmenúen òti Oúk oída tôn ánvrwpon. kai évthéos állektów éfrōnhsen.

74Then he began to curse and swear, saying, “I do not know the man.” And immediately a rooster crowed.
Mt 26:75 kai emfnsi ò Pèteros tòu ῥήmatos Ἰησοῦ εἰρηκότος òti Prín álektora phw尼斯αι tríç aparchísqi me’ kai ðé البhoun ðé o kælòs píkròs.

75And Peter was reminded of the statement Jesus had said, that “Before the rooster crows, you will deny me three times.” And he went off outside, and wept bitterly.

Chapter 27

Judas Hangs Himself
Mt 27:1 Πρώτας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οὶ πρεσβύτεροι τοῦ λαοῦ κατὰ τὸ Ἰησοῦ 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 δῆσαντες αὐτὸν ἀπήγαγον καὶ παρῆκαν Πιλάτῳ τῷ ἡγεμόνι.

2And they bound him, and led him away, and handed him over to Pilate the governor.
Mt 27:3 Τότε ἴδων Ἰουδᾶς ὁ παραδίδων αὐτὸν ὁ κατεκρίθη μεταμεληθεὶς ἠστρέφθη τὰ τριάκοντα ἀργυρία τοῖς ἀρχιερευσίν καὶ πρεσβυτέροις.

3Then, when Judas the one who betrayed him saw that he was condemned, he with remorse returned the thirty pieces of silver to the chief priests and elders.
Mt 27:4 λέγων, Ἡμαρτων παραδίδως αὑμα ἀθίνων. οὶ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὄψη.

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 ρύμας τὰ ἀργυρία εἰς τὸν ναὸν ἁνέχωρησαν, καὶ ἀπελθὼν ἀπήγαζατο.

5And after throwing the silver into the temple, he departed, and went off and hung himself.
Mt 27:6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργυρία ἐπαν, Ὡσκ ἐξεστίν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἔπει τιμὴ αἵματος ἔστιν.

6And the chief priests when they picked up the pieces of silver, said, “It is not permissible to put them in the temple treasury, since it is blood price money.”
Mt 27:7 συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἀγρόν τοῦ Κεραμέως εἰς ταφὴν τοῖς ἔξοις.

7And after conferring on a course of action, they bought with the coins the potter’s field, as a burial place for foreigners.
Mt 27:8 διὸ ἐκλήθη ὁ ἄγρος ἐκεῖνος Ἀγρός Αἵματος ἔως τῆς σήμερον.

8For which reason that field was called “the Field of Blood” to this day.
Mt 27:9 τότε ἐπληρώθη τὸ ρῆμα διὰ Ἰερείου τοῦ προφήτου λέγουσας, Καὶ ἔλαβον τὰ τριάκοντα ἀργυρία, τὴν τιμὴν τοῦ τετιμημένου ὅπε ἐτιμήσατο 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.”
Mt 27:10 καὶ ἔδωκαν αὐτὰ εἰς τὸν Ἀγρόν τοῦ Κεραμέως, καθαλαυσάειν μοι κύριος.

10and they traded them for the potter’s field, just as the Lord directed me.”

212 27:9 The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.
211 27:10 Zechariah 11:12,13; Jeremiah 32:6-9
Jesus Before Pilate

Mt 27:11 'Ο δὲ Ἰησοῦς ἐστάθη ἐμπροσθεν τοῦ ἡγεμόνος καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμόνων λέγων, ὦ εἰ ὁ βασιλεὺς τῶν ἱουδαίων; δὲ ὁ Ἰησώ̂ς ἔρχη, ὅ λέγεις.

31And Jesus was stood before the governor; and the governor examined him, saying, "YOU are the king of the Jews?" And he said, "You are saying that, not I."

Mt 27:12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

32And during the whole time he was being accused by the chief priests and elders, he was not responding at all.

Mt 27:13 τότε λέγει αὐτῷ ὁ Πιλάτος, Ὠκ οὐκ ἀκούσεις πόσα σου καταμαρτυροῦσιν;

33Then Pilate says to him, "Don't you hear all the things they are charging you with?"

Mt 27:14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὖδὲ ἐν ῥήμα, ὡστε θεωρῆσαν τὸν ἡγεμόνα λίαν.

34And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

Mt 27:15 Κατὰ δὲ ἔστην εἰσῆδε ὁ ἡγεμόνων ἀπολογεῖν ἑνα τῷ ὀχλῷ δέσμιον ὃν ἤθελον.

35Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted.

Mt 27:16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Ἰησοῦν Βαραββάν.

36And they were holding at that time a particularly well-known prisoner named Barabbas.215

Mt 27:17 συνηγμένον οὖν αὐτῶν ἐπένεαν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ή Ἰησοῦν τὸν λεγόμενον Χριστόν;

37When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,216 or Jesus who is called Christ?"

Mt 27:18 ἤδη γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

38(For he knew that it was out of envy that they had handed him over.)

214 27:11 The BDF grammar in §277(1) says that this use of the nominative of a pronoun was used for contrast or other emphasis. In this case, "you" is emphasized, as in "YOU are the king of the Jews?" Blass says Pilate is expressing surprise as follows: "A man like you, is king of the Jews?" And in response also, Jesus' answer starts out with an emphatic you: "You are saying that, not I." In the gospel of John, it is more clear: "You are saying that I am a king; I am saying that I have come to testify to the truth." But see the endnote in my translation of the gospel of Mark, for discussion of other possibilities.

215 27:16 txt Ἰησοῦν Βαραββᾶν Κ Α Δ Β Δ Κ Λ Μ Υ Η Δ Π Φ 0250 f13 1* 2 3 3 3 3 3 (69 Βαρραββᾶν) 157 180 205 346 565 579 597 700c 788 892 1006 1010 1071 1214 1243 1292 1342 1424 1505 1505 1582قن. Μ Lect itaur,b,c,d,ff,ff,gg,hu,r. vgs syrh,palms copia,meglo eth geo slav (Diattessaron) Origin; Jerome Augustine TR HF RP Θ τὸν Ἰησοῦν τὸν Βαραββᾶν ἡ Ἰησοῦν τὸν λεγόμενον Χριστόν; Origen mss. to Peter-Laudices [N27] (C) l lacuna φ45 C N P 28 syr. It is possible that the original gospel of Matthew said "Jesus Barabbas." And possible that to the Editorial Committee of the United Bible Societies Greek New Testament, the word "Jesus" in connection to Barabbas was "deliberately suppressed in most witnesses for reverential considerations." For example, acc. to the UBS textual commentary, Origen stated, it cannot be right, because, "In the whole range of the scriptures we know that no one who is a sinner [is called] Jesus." Origen, though admitting that Barabbas was called Jesus, nevertheless suppressed this in his work. In many even later witnesses, the copists state in the margin that the earlier copies call Barabbas Jesus as well. But, they suppressed it, and the subsequent copies did not say Jesus Barabbas. Westcott and Hort however, state that the reading "Jesus Barabbas" was probably due to a scribe's error in transcription. Some say it is still easier to explain why "Jesus" might have been deleted than why it might have gotten added. In addition, having two men named Jesus fits better with the phrase of Pilate, found in all manuscripts, "or the Jesus called Christ," where he seems to be setting them off in a needed 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.
Mt 27:19 Kαθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν οίς καὶ τῷ δίκαιῳ ἐκείνῳ, πολλὰ γὰρ ἐπανῆκαν σήμερον κατ᾽ ὄναρ δι᾽ αὐτόν.

19 And while he was sitting on the judgment seat, his wife sent word to him as follows: "Have nothing to do with that righteous man, for I have suffered much today because of a dream about him." 217

Mt 27:20 Oi δὲ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι ἐπέσαν τοὺς χίλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

20 And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

Mt 27:21 Ἀποκρίθησις δὲ ὁ ἡγεμόνως εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολούσω ύμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν.

21 But when the governor answered, he said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas."

Mt 27:22 Λέγει αὐτοῖς ὁ Πιλάτος, Τί σὺν ποιήσω Ἰησοῦν τὸν λεγόμενον Ἰησοῦν; λέγουσιν πάντες, Σταυρωθήτω.

22 Pilate is saying to them, "What then should I do with Jesus who is called Christ?" They are saying, "Let him be crucified!"

Mt 27:23 Ο δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω.

23 But Pilate was saying, "Why? What crime has he committed?" But they kept shouting that much more, saying, "Let him be crucified!"

Mt 27:24 ἰδὼν δὲ ὁ Πιλᾶτος ὅτι οὐδὲν ὥραλει ἄλλα μάλλον θόρυβος γίνεται, λαβὼν ὅδωρ ἀπενύθη τὰς χεῖρας ἀπέναντι τοῦ χίλου, λέγων, Ἀδῶν οἱμί ἀπὸ τοῦ αἵματος τούτου ὑμεῖς ὄψεθε.

24 And when Pilate saw that he was accomplishing nothing, but that instead an uproar was starting, he took some water and washed his hands in front of the crowd, saying, "I am innocent of this man’s blood." 218 You see to that yourselves.”

Mt 27:25 καὶ ἀποκρίθησις πᾶς δὲ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἔργον ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

25 And in response the whole crowd said, "Let his blood be on us and on our children.

Mt 27:26 τότε ἀπέλυσεν αὐτοὺς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

26 At that time, he released Barabbas to them, but Jesus, after scourging him, he handed over to be crucified.

The Soldiers Mock Jesus

Mt 27:27 Τότε οἱ στρατιώται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπὶ αὐτόν ὡλην τὴν σπείραν.

27 Then the soldiers who were guarding Jesus, after taking him into the Praetorium, gathered together onto him the whole cohort.

Mt 27:28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέβηκαν αὐτῷ,

28 And they stripped him of his clothes and placed around him a scarlet robe,
Mt 27:29 καὶ πλέξαντες στέφανον εξ ἄκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἐξπροσθέν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαίρε, βασιλεύ τῶν Ἰουδαίων,

29 and after weaving together a crown of thorns they set that on his head, and a rod in his right hand, and then they dropped to their knees before him and mocked him, saying, "Hail, King of the Jews!"

Mt 27:30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

30 And after they spit on him, they took the rod, and repeatedly beat on his head.

Mt 27:31 καὶ ἔνεπαιξαν αὐτῷ, ἐξέδοσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδοσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρόσαι.

31 And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

The Crucifixion

Mt 27:32 Ἐξερχόμενοι δὲ εὐρόν ἄνθρωπον Κυρηναίου ὁνόματι Σίμωνα· τούτον ἤγγαρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

32 And as they were leading him out, they encountered a Cyrenian man by the name of Simon. This man they conscripted to carry his cross.

Mt 27:33 Καὶ ἔλθοντες εἰς τόπον λεγόμενον Γολgota, ὃ ἐστιν Κρανίου Τόπος λεγόμενος,

33 And when they came to the place called Gulgotha [ἥγησα], which is called the "skull" place,

Mt 27:34 ἔδωκαν αὐτῷ πιεῖν ὅπως μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.

34 they offered him wine to drink, mixed with a bitter drug; and after tasting it, he refused to drink it.

Mt 27:35 σταυρώσαντες δὲ αὐτὸν διεμείρισαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλήρων,

35 And once they had crucified him, they divided up his garments by casting lots.

Mt 27:36 καὶ καθήμενοι ἔτηρουν αὐτὸν ἐκεί. 37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην: Ὅτους ἐστίν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

36 And sitting down, they kept watch over him there.

Mt 27:37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην: Ὅτους ἐστίν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

37 And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS."

Mt 27:38 Τότε σταυροῦνται σὺν αὐτῷ δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐκ εὐθώνων.

38 There were being crucified along with him at that time two bandits, one on his right and one on his left.

Mt 27:39 Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλάς αὐτῶν

39 And those passing by defamed him, wagging their heads

Mt 27:40 καὶ λέγοντες, ὃ καταλύων τὸν ναὸν καὶ ἐν τρισίν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ νῦν εἰ τῷ θεῷ, [καὶ] καταβῆτι ἀπὸ τοῦ σταυροῦ.

40 and 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."

219 27:29α 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 27:29β The Greek word means a wooden stalk, reed or staff. The obvious purpose was to be a mock sceptre, for the King of the Jews.

221 27:34 The Greek word is χόλη - chóbē, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - chólōs. 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 27:40 The nominative article used as vocative, that is, the case or lexical form for addressing someone.
Mt 27:41 ομοίως καὶ οἱ ἀρχιερεῖς ἔμπαιζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,

42]In the same way also the chief priests, making fun along with the Torah scholars and the elders, were saying.
Mt 27:42 Ἅλλος έσωσεν, ἑαυτόν οὐ δύναται σώσαι· βασιλεὺς Ἰσραήλ ἐστίν, καταβάτων νῦν ἀπὸ τοῦ σταυρίου καὶ πιστεύσομεν ἐπὶ αὐτόν.

43]Others he saved; himself he cannot save. Is he 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, ὡνομάζω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι θεοῦ εἰμι οὐίος.

44]He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God's son.'
Mt 27:44 τὸ δ' αὐτὸ καὶ οἱ λησταὶ οἱ συσταυρωθέντες σὺν αὐτῷ ὑνείδιζον αὐτόν.

45]In the same way the bandits who were crucified with him were also taunting him.

Jesus' Death
Mt 27:45 ἀπὸ δὲ ἐκτῆς ὦρας σκότος ἔγενετο ἐπὶ πᾶσαν τὴν γῆν ἐως ὦρας ἐνάτης.

46]And starting from the sixth hour, darkness came over the whole land until the ninth hour. 223
Mt 27:46 περὶ δὲ τὴν ἐνάτην ὦραν ἀνέβοσαν ὁ Ἰησοῦς φωνὴ μεγάλη λέγων, Ἡλι ἡλια καθόραν; τοῦτ' ἐστιν, θεοῦ μου θεοῦ μου, ινατι με ἐγκατέλιπον.

47]And 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 τείνεις δὲ τῶν ἐκεῖ ἐστηκὸν ἀκούοντας ἔλεγον ὅτι Ἑλιαῖον φωνεῖ οὕτως.

48]And some standing there who heard this were saying, "This man is calling Elijah." 224
Mt 27:48 καὶ εὐθέως δραμὼν εἷς εὗτος καὶ λαβὼν σπόγγον πλήσας τις ἐξείρησεν καὶ περίτεθες καλάμῳ ἐπιτούθην αὐτὸν.

49]And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, he gave him as drink.
Mt 27:49 οἱ δὲ λοιποὶ ἔλεγον, Ἅρας ἰδοὺς εἰ ἔρχεται Ἡλιαῖος σώσας αὐτόν.

50]But the rest were saying, "Back off. Let's see if Elijah comes to save him." 225
Mt 27:50 ὁ δὲ Ἰησοῦς πάλιν κραξάς φωνῇ μεγάλῃ ἀφήκεν τὸ πνεῦμα.

51]But Jesus, after crying out in a loud voice, gave up his spirit. 227

223 27:45 That is, from noon until 3:00 p.m. In the Jewish system of that time, the first hour was the first hour of daylight, or 6:00 a.m. Thus, the sixth hour would be 12:00, six hours later, and the ninth hour was 9 hours after 6, which is 3:00 o'clock.
224 27:47 This shows that the bystanders did not know Hebrew or Aramaic. The sign above Jesus’ head was written in three languages for good reason. Most Jews of that day could not read the scriptures in Hebrew, and so it is no surprise that they did not recognize this spoken form of the Hebrew name for God.
225 27:49 The verb for save here is in the form of a future participle, which is a rare but allowable use thereof in place of the infinitive of purpose. BDF §151(1), but see also §418(4).
226 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 in 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, ἔγενεν δὲ ἐν τῷ πλασθῃ αὐτήν τὴν ψυχήν, ἀπέθανεν γὰρ, ἔκαλεσεν τὸ ὄνομα αὐτήν... "Now it came about that when she have up her soul (for she was dying), she called his name..." It is interesting that the need was felt to clarify that she was dying. In the Greek translation of Luke, in 23:46, Jesus himself says, Πάτερ, εἰς χεράς σου παραπεθαμένον τὸ πνεῦμά μου. - "Father, into your hands I commit my spirit." And in John 19:30 it says that Jesus parédooken to πνεῦμα, "gave up his spirit."
Mt 27:51 Kai ἴδοι τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ’ ἀνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσχίσθη, καὶ αἱ πέτραι ἐσχίσθησαν,

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 ἀνεῴχθησαν καὶ πολλὰ σώματα τῶν κεκοιμημένων ἠγέρθησαν,

52and the tombs were opened up, and many bodies of the saints who had fallen asleep were raised again,

Mt 27:53 καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἐγερσίν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐναράγησαν πολλοῖς.

53And after coming out of the tombs at the time of His resurrection, they went into the holy city and showed themselves to many.

Mt 27:54 ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ’ αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἴδον τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, ἀπίντες ἢκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλαλαίας διακονοῦσαι αὐτῷ.

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 ἤσαν δὲ ἐκεῖ γυναίκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, ἀπίντες ἢκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλαλαίας διακονοῦσαι αὐτῷ.

55And there were present many women at a distance observing, who had followed Jesus from Galilee providing for him;

Mt 27:56 εν αἰς τῇ Μαρίᾳ καὶ Μαρίᾳ τῇ ἤμικου ἔμπροσθεν καὶ Ιωσὴφ μήτηρ καὶ ἡ μήτηρ τῶν ἱδών 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 ὢσιὰς δὲ γενομένης ἠλθὲν ἀνθρώπου πλοῦσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσὴφ, δι’ ἑαυτοῦ ἐμαυθαίρετο 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 ἠτέλματο τὸ σῶμα τοῦ Ἰησοῦ, τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

58This man went to Pilate for the body of Jesus. Pilate thereupon ordered that it be handed over to him.

Mt 27:59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ ἐντολιέξεν αὐτὸ ἐν σινδόνι καθαρᾷ,

59And after taking the body, Joseph wrapped it in clean linen cloth,

Mt 27:60 καὶ ἐθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

60and placed it in his own new tomb that he had hewn out of the rock. And after rolling a large stone up against the entrance of the tomb, he departed.

Mt 27:61 ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

61Now Mary the Magdalene, along with the other Mary, was there throughout, sitting opposite the grave site.

---

228 27:52a Σωτος καὶ τὰ μνημεῖα ἀνεῴχθησαν Ν* B D K M U Δ Θ Ῥ Φ 28 69 124 157 565 700 788 1071 1424 TR RP NA27 SBL {lac.}
I καὶ τὰ μνημεῖα ἀνεῴχθησαν Ν* B D K M U Δ Θ Ῥ Φ 346 scept 2* lac. Ν P 13

229 27:61 The verb “was” is in the singular, because the main subject of and focus of this account is Mary the Magdalene.
The Guard at the Tomb

Mt 27:62 Τῇ δὲ ἐπαύριον, ἠτίς ἐστίν μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἄρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον

62 The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate.

Mt 27:63 λέγουντες, Κύριε, ἐξενίσθημεν διʼ ἐκεῖνος ὁ πλάνος εἰπεν ἐτί ζῶν, Μετὰ τρεῖς ἡμέρας ἐγέρθημεν.

63 saying, ‘Sir, we remember that he deceiver, when he was still living, said, ’After three days I will rise again.’

Mt 27:64 κέλευσον οὖν ἀσφαλίσθην τὸν τάφον ἐως τῆς τρίτης ἡμέρας, δήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἰποῦσιν τῷ λαῷ, Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

64 Give orders therefore to secure the grave site through the third day, or his disciples might go steal him and then tell the people, ‘He has risen from the dead,’ and this last deception will be worse than the first.”

Mt 27:65 ᾧ ταῦτα ὁ Πιλάτος, ἔχετε κοιστῳδίαν· ύπάγετε ἀσφαλίσασθε ὡς οἶδατε.

65 Pilate said to them, “You have a guard.230 Go secure it as best you know how.”

Mt 27:66 οἱ δὲ πορευθέντες ἢσφαλίσαντο τὸν τάφον ὁραγίσαντες τὸν λίθον μετὰ τῆς κοιστῳδίας.

66 So they went and secured the grave site, sealing the stone along with stationing231 the guard.

Chapter 28

The Empty Tomb

Mt 28:1 Ὁψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἠλθεν Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

1 And after the Sabbath,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 σειρὰς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκάλυψεν 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 ἦν δὲ ἡ εἰδεά αὐτοῦ ὡς ἀστραπῆ καὶ τὸ ἐνδυμα αὐτοῦ λευκὸν ὡς χιόν.

3 And his face was233 like lightning, and his garments a gleaming white like snow.

Mt 28:4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείοθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί.

4 And for fear of him, the guards trembled, and became235 as dead men.

230 Mt 28:4 ἔχετε κοιστῳδίαν· ύπάγετε ἀσφαλίσασθε ὡς οἶδατε. The word “guard” here is a collective noun. It does not mean one man who is a guard, but a contingent of guards. Pilate may be giving them some guards here, but more likely, he is referring to the company of guards that the Jewish religious authorities already had charge of, by Pilate’s authority, for the purpose of guarding the temple, and enforcing their exclusive legal jurisdiction, which Rome allowed in some matters of their Jewish religious law.

231 The Greek preposition μετὰ - metà here, according to Bauer, “makes the stationing of the guard an accomplishment to the sealing of the stone.” But he also says in parentheses that this could be an instrumental use of μετὰ, meaning that the placing of the guard was the means of sealing the stone. But also, under the entry for σφραγίζω - sphragizo, to seal, he says that there could also have been a literal means of fastening the stone securely to the tomb so that it could not be moved.

232 The phrase ὁψε 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.”

233 Some manuscripts say ἀστραπῆ - idéa, and others say ἀστραπῆ - idéa. Both are words of vision, that is, appearance. The former has more the nuance of the face (visage) than does the latter. The latter is a word covering more of the appearance in general rather than just the countenance.

234 Χωρὶς ἐντολῆς καὶ προσωπικῶς καὶ πρὸς Πιλάτον καὶ ζῶντες. Some manuscripts say ἀστραπῆ - idéa, and others say ἀστραπῆ - idéa. 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.
Mt 28:5 ἀποκρίθης δὲ ὁ ἄγγελος εἶπεν ταῖς γυναικῖς, Ἔφθασεν ὁ Υἱὸς τοῦ Θεοῦ τον ἐσταυρωμένον ἐκεῖνον.

3But in response, the angel said to the women, "You should not be afraid, for I know that you are looking for Jesus the crucified man.

Mt 28:6 οὐκ ἔστιν ὠδός, ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἰδεῖτε τὸν τόπον ὅπου ἔκειτο.

4He is not here. For he has risen just as he said. Come, see the place where he was lying.

Mt 28:7 καὶ ταῦτα περιεβαίνει εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἡγέρθη ἄπο τῶν νεκρῶν, καὶ ἴδοι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεί αὐτὸν ὄψεσθε· ἴδοι εἶπον ὑμῖν.

And quick, go tell his disciples as follows, 'He has risen from the dead. And behold, he is going ahead of you into Galilee; there you will see him.' There, I have told you.”

Mt 28:8 καὶ ἀπέλθοντο ταῦτα ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλῆς ἔδραμον ἀπαγγέλλας τοῖς μαθηταῖς αὐτοῦ.

6And they departed quickly from the tomb, and with fear and great joy they ran to report this to his disciples.

Mt 28:9 καὶ ἴδοι Ἠσυχὸς ὑπήντησεν αὐταῖς λέγων, Χαίρετε, αἱ δὲ προσελθοῦσαί ἐκράτησαν αὐτοῦ τός πόδας καὶ προσκυνήσαν αὐτῷ.

And behold, Jesus met up with them, saying, "Good morning." And after approaching him, they grasped onto his feet, and worshiped him.

Mt 28:10 τότε λέγει αὐταῖς ὁ Ἠσυχός, Ἔφθασεν ἀπαγγέλλας τοῖς ἁδέλφοις μου ἰνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κάκει με δύναται.

Then Jesus is telling them, "Do not be afraid. Go report to my brothers that I am leaving for Galilee, and they will see me there.”

The Official Cover-Up

Mt 28:11 Περιεβαίνεις δὲ αὐτῶν ἵδον τινες τῆς κοινωνίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἁρχιερεύσιν ἀπαντανα τὰ γεγομένα.

And while those were on their way, behold, some of the guard went into the city and reported to the chief priests everything that had happened.

Mt 28:12 καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιοι τε λαβόντες ἀργύρια ἱκανὰ ἐξωκαν τοῖς στρατιώταις

And after coming together with the elders, they came up with a plan, and took the sufficient amount of silver coins and gave them to the soldiers.

Mt 28:13 λέγοντες, Ἐπιτες ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλέψαν αὐτὸν ἡμῶν κοιμώμενον.

Telling them, "Say that his disciples came by night and stole him while you were sleeping.

Mt 28:14 καὶ εἶπαν ἄκουσθε τούτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

And if this should ever reach the ears of the governor, we will satisfy him and make you have no worries.”

Mt 28:15 οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ως ἐδιδάχθησαν. Καὶ διεφθηκε οὗ τὸς παρὰ ἱουδαίους μέχρι τῆς σήμερον [ἱμερας].

And 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 ἔπορευθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἔταξατο αὐτοῖς ὁ Ἠσυχός,

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.

And when they saw him, they worshiped him, though some hesitated.

256 28:14 Some manuscripts do not have αὐτῶν - autōn - "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.
And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me.

Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,

teaching them to keep everything, whatever things I have commanded you. And lo, I am with you always, even to the end of the age."
ENDNOTES

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 = yə , הֹ = h , שׁ = sh , וּ = oo , ע = ʿ

"yə-hō-shu-ʿa"

The letter shwa, ə, transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ʿ, transliterated as ō, is pronounced like the "o" in "roll." Sometimes the holam vav is transliterated as "ōw," to distinguish it from the kamats hatuf, ָ, which is a shorter "o" sound. But putting the "w" in there is confusing, and does more harm than good. The "w" just means that you round your lips more when you say a holam, than when you say a kamats hatuf. The kamats hatuf, ָ, is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ָ, or "a" as in father, looks just the same.)

The letter named ayin, 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

(Remember, you read Hebrew from right to left.)
Yeshua, pronounced Yay-shoo-a, with the "a" in the first syllable "yay" being long, like in "rake."

Hebrew for the word "Anointed," from which we get the English words "Messiah," and "Christ." (See ; 2 Sam 23:1; 2 Chron. 6:42, Psalm 2:2)

Mashiach Moshiach Pronounced "maw-shee-ach," the "ch" as in Bach

The Hebrew article, i.e., the word for "the," is the word "ha." So if you wanted to say Jesus the Christ, that is, Jesus the Anointed One, in Hebrew, it would be Yeshua Ha-Moshiach.

Jesus' name in Greek is Ἰησοῦς (Iēsoûs), "Yaysos," which was a common enough name for Jews in the time of Greek language ascendency and Hebrew language descendancy. This is the form of the name into which the Jewish scholars of Alexandria, Egypt, translated the name Joshua from the Hebrew into Greek for their translation of the Jewish Bible into Greek a couple centuries before Christ. Thus the title page of the book of Joshua in the Greek translation of the Jewish Bible (the Septuagint or LXX) reads ΙΗΣΟΥΣ ΝΑΥΗ (Iēsoûs Naûê), "Jesus son of Nun." So Iēsoûs (Yaysos) was the transliteration of the Hebrew יהוסף, yēšōʰa "Yaysua," which was a later form of the Hebrew name of Joshua, יְשׁוּע, yəhōshuʿa "Y'hoshua." (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter ש shin, became the "s" sound of the Greek letter σ, "sigma," because the Greek language did not have the sound "sh." And the "s" was added on to the end of the name for Greek, because that is simply the ending that the Greek language added on to the end of masculine names. The endings of Semitic names were Hellenized (Grecized) in different ways, depending sometimes, for example, on whether they ended in a consonant or a vowel. Names ending with a consonant like Jacob and Eleazar received in their nominative case form a final 'os,' and thus Yacov (Jacob) became Yacobos and Lazaros (Lazarus). Names ending in a vowel, like Levi and Yeshua, received in their nominative form a final 's,' and thus Levi became Lewis (Greek had no v sound) Yeshua became Jesus. The 'Jesus' was in turn transliterated into English, after first passing through Latin, and some initial 'Y's became 'J's. The route by which the Y of Y'huda (Judah) became the J of 'Jew,' or the Y of Yacov became the J of Jacob, is the same route by which the Y of Yeshua and Yesous became the J of Jesus. In other languages also, Y's become J's. For example in Spanish, the pronoun meaning "I," "yo," is often pronounced "jo."

As for the Z sound, one myth is that the second syllable of the name Jesus came from the Greek god Zeus. In fact, the final 's' as said before was the Hellenization of the name. And the 'z' sound of the middle 's' is simply the common phenomenon of "phonological assimilation." In this case, the normally unvoiced letter 's' experiences a peer pressure 'squeeze' by the voicedness of the vowels before and after it, and so the "s" takes on, 'assimilates,' that voicedness, and becomes the voiced version of s, which is 'z.' This phenomenon occurs in many other English words as well. For example, when we pluralize a word in English, we add the letter "s" to it. When we speak of more than one rock, we add an "s" sound on the end, and say "rocks." When we speak of more than one cliff, we add an "s" sound on the end, and it becomes "cliffs." Now, the final sounds of both "rock" and "cliff" are unvoiced, so the "s" added to them remains unvoiced. However, when we add an "s" to a word that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of the vowel. For example, the when we speak of more than one key, we add an "s" to it, but the "s" becomes a "z" sound, which is the voiced version of "s." For another example, when we speak of more than one car, we add an "s" to it, and the result is the word "cars." But now, the "s" has become a "z" sound, which is the voiced version of "s." This is the same principle of phonological assimilation that happens in the word "Jesus." The "s" becomes a "z" sound simply because of the influence of the two voiced vowels surrounding it.

The name Jesus was completely Jewish. In the time of Jesus Christ, many Jews did not speak Hebrew. Hence the need for the Greek Septuagint and the Aramaic "Targums." Hebrew was probably spoken only in and around Jerusalem, by the scribes and priests who were trying to keep it alive. Depending on where they lived, Jews would have spoken Aramaic, Greek or Latin, or two or all of them. According to the Jewish historian Flavius Josephus, the name "Jesus" was a not uncommon name for Greek-speaking Jews in the Greek speaking era. In Galilee especially, which was a cosmopolitan district, with Latin and Greek being necessary for effective commerce, there would have been many Jews who read their Bible only in Greek, in the Septuagint. There were several Jews named Jesus mentioned in the Septuagint and in Josephus' histories of the Jews.

Yahveh and Adonai in Hebrew font:

YHVH:
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 "ו," "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this "v" sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have actually been neither like our English V or W, but rather a sound formed similar to a W, but heard like a V, such as there is in Spanish.

This is very easy for a Spanish-speaking person to understand. Because the Spanish language has this same sound, quite close to the "vaw" (ו) sound of Hebrew. In most Spanish words, there is neither difference in sound nor method of articulation, between the letters "B" and "V." Take for example, the name "Gustavo." If the name were spelled "Gustabo," they would pronounce it no differently. So also in Hebrew, the letter Beyt (ב) sounds identical and is produced the same way, as the letter "waw" (ו). Only when the Beyt has a dot in the middle (ב) is the Beyt pronounced like our English "B." If you are unable or unwilling to pronounce the "waw" (ו) in "Yahweh" correctly, there is no spiritual disadvantage to you. God's name is not a magic incantation, or an "open sesame" that is required to be pronounced exactly right or God won't hear you. God has shown perfect willingness over the millennia to answer prayers made to all of his names, in all the different variations of them caused by all the different languages of the world. If you are relying on pronouncing this name exactly right, you are on shaky ground, because no one is absolutely certain how it is pronounced, since the Hebrew scribes forgot exactly which vowels used to be included with these four consonants.

Following is the Hebrew for "Said Yahweh to my lord" from Psalm 110:1

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:
indicate the reading of אֶַֽׁלֹהִֹׁים. We could, moreover, not account for the abbreviated forms יוֹ, יוֹ prefixed to so many proper names, unless we consider the vowels of יהוּדִי original.

Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:

• God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.

• The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.

• The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.

• All my life I have observed that God honors and answers the prayers of people who pray to "God," which is a Germanic word related to the word "gut" which meant "good." Indeed, "good" is one of God's "names" or character traits.

• God is concerned about our heart attitudes, not that we pronounce things exactly.

• It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.

• We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual - Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters: [http://www.stoa.org/diotima/essays/118267.pdf](http://www.stoa.org/diotima/essays/118267.pdf)

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-ooos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "Ya is salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "Ya is salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "God is salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.
Endnote #2 - Genealogies

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


<table>
<thead>
<tr>
<th>MATTHEW</th>
<th>LUKE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham</td>
<td>Abraham</td>
</tr>
<tr>
<td>Isaac</td>
<td>Isaac</td>
</tr>
<tr>
<td>Jacob</td>
<td>Jacob</td>
</tr>
<tr>
<td>Judah</td>
<td>Judah</td>
</tr>
<tr>
<td>Perez</td>
<td>Perez</td>
</tr>
<tr>
<td>Hezron</td>
<td>Hezron</td>
</tr>
<tr>
<td>Aram</td>
<td>Aram</td>
</tr>
<tr>
<td>Amminadab</td>
<td>Amminadab</td>
</tr>
<tr>
<td>Nahshon</td>
<td>Nahshon</td>
</tr>
<tr>
<td>Salmon</td>
<td>Salmon</td>
</tr>
<tr>
<td>Boaz</td>
<td>Boaz</td>
</tr>
<tr>
<td>Obed</td>
<td>Obed</td>
</tr>
<tr>
<td>Jesse</td>
<td>Jesse</td>
</tr>
<tr>
<td>David</td>
<td>David</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Solomon</td>
<td>Nathan</td>
</tr>
<tr>
<td>Rehoboam</td>
<td>Mattatha</td>
</tr>
<tr>
<td>Abijah</td>
<td>Menna</td>
</tr>
<tr>
<td>Asa</td>
<td>Melea</td>
</tr>
<tr>
<td>Jehoshaphat</td>
<td>Eliakim</td>
</tr>
<tr>
<td>Joram</td>
<td>Jonam</td>
</tr>
<tr>
<td>Uzziah</td>
<td>Joseph</td>
</tr>
<tr>
<td>Jotham</td>
<td>Judah</td>
</tr>
<tr>
<td>Ahaz</td>
<td>Simeon</td>
</tr>
<tr>
<td>Hezekiah</td>
<td>Levi</td>
</tr>
<tr>
<td>Manasseh</td>
<td>Matthat</td>
</tr>
<tr>
<td>Amos/Amon</td>
<td>Jorim</td>
</tr>
<tr>
<td>Josiah</td>
<td>Eliezer</td>
</tr>
<tr>
<td>Jeconiah</td>
<td>Joshua</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Shealtiel</td>
<td>Er</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>Elmadam</td>
</tr>
<tr>
<td>Abiud</td>
<td>Cosam</td>
</tr>
<tr>
<td>Eliakim</td>
<td>Addi</td>
</tr>
<tr>
<td>Azor</td>
<td>Melki</td>
</tr>
<tr>
<td>Zadok</td>
<td>Neri</td>
</tr>
<tr>
<td>Achim</td>
<td>Shealtiel</td>
</tr>
<tr>
<td>Eliud</td>
<td>Zerubbabel</td>
</tr>
<tr>
<td>Eleazar</td>
<td>Rhesa</td>
</tr>
<tr>
<td>Matthathias</td>
<td>Joseph</td>
</tr>
<tr>
<td>Joseph</td>
<td>Semein</td>
</tr>
<tr>
<td></td>
<td>Mattathias</td>
</tr>
<tr>
<td>Jesus</td>
<td>Levi</td>
</tr>
<tr>
<td></td>
<td>Matthathias</td>
</tr>
</tbody>
</table>
Heli
Joseph
Jesus

It should be noted that though Matthew states in 1:17 that there are three sets of 14 generations, there are only 13 generations in his 3rd set. He also left out two generations from the second set which would have made that set 16 generations. After Josiah came Jehoiakim and Jehoiachin, according to 2 Kings 23:34 – 24:6. Thus it seems Matthew made these sets for some purpose such as to be a memorization aid or teaching aid.

Following is taken from an article on the Internet, formerly on carm.org:

Both Matthew 1 and Luke 3 contain genealogies of Jesus. But there is one problem. They are different. Luke's Genealogy starts at Adam and goes to David. Matthew's Genealogy starts at Abraham and goes to David. When the genealogies arrive at David, they split with David's sons: Nathan (Mary's side) and Solomon (Joseph's side).

There is no discrepancy because one genealogy is for Mary and the other is for Joseph. It was customary to mention the genealogy through the father even though it was clearly known that it was through Mary.

**First**, realize that the Bible should be interpreted in the context of its literary style, culture, and history. Breaking up genealogies into male and female representations was acceptable in the ancient Near East culture since it was often impolite to speak of women without proper conditions being met: male presence, etc. One genealogy is of Mary and the other of Joseph, even though both mention Joseph. In other words, the Mary was counted “in” Joseph and under his headship.

**Second**, do any critics actually think that those who collected the books of the New Testament, and who believed it was inerrant, were unaware of this blatant differentiation in genealogies? Does anyone actually think that the Christians were so dense that they were unaware of the differences in the genealogy lists, closed their eyes and put the gospels into the canon anyway hoping no one would notice? Not at all. They knew the cultural context and had no problem with it knowing that one was of Joseph and the other of Mary.

**Third**, notice that Luke starts with Mary and goes backwards to Adam. Matthew starts with Abraham and goes forward to Joseph. The intents of the genealogies were different which is seen in their styles. Luke was not written to the Jews, Matthew was. Therefore, Matthew would carry the legal line (from Abraham through David) and Luke the biological one (from Adam through David). Also, notice that Luke's first three chapters mention Mary eleven times; hence, the genealogy from her. Fourth, notice Luke 3:23, "And when He began His ministry, Jesus Himself was about thirty years of age, being supposedly the son of Joseph, the son of Eli." This designation "supposedly" seems to signify the Marian genealogy since it seems to indicate that Jesus is not the biological son of Joseph.

**Finally**, in the Joseph genealogy there is a man named Jeconiah. God cursed Jeconiah (also called Coniah), stating that no descendant of his would ever sit on the throne of David, "For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah." (Jer. 22:30). But Jesus, of course, will sit on the throne in the heavenly kingdom. The point is that Jesus is not a biological descendant of Jeconiah, but through the other lineage -- that of Mary. Hence, the prophetic curse upon Jeconiah stands inviolate. But, the legal adoption of Jesus by Joseph reckoned the legal rights of Joseph to Jesus as a son, not the biological curse. This is why we need two genealogies: one of Mary (the actually biological line according to prophecy), and the legal line through Joseph.

Again, the early church knew this and had no problem with it. It is only the critics of today who narrow their vision and require this to be a ‘contradiction’ when in reality we have an explanation that is more than sufficient.

It should also be mentioned that two Hebrew Matthew manuscripts have been found by Jewish textual scholar Nehemia Gordon which say here that this genealogy is of the “father” of Mary. I am not saying they are the true original text; I am simply pointing out that they exist.
ENDNOTE #3 - Nazarene

WHAT O.T. PROPHECIES WAS MATTHEW REFERRING TO WHICH SAID OF JESUS, "HE SHALL BE CALLED A NAZARENE"?

Diatess. 3:10; Mt 2:23

PROBLEM: In Matthew 2:23, Matthew says, "And having been warned in a dream, he withdrew to the district of Galilee, and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he will be called a Nazarene." Greek: Ναζωραῖος - Nazōraios. But there is no passage in the Old Testament prophets which says this.

Note that Matthew says here, "what was spoken through the prophets” with prophets in the plural. This is why I did not put the prediction in quotes, because it is not one specific prophecy, but a general one from more than one prophet. Some interpreters see the key to be the Semitic root word "netser" meaning "branch," which when spoken aloud, sounds similar to the "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 33:15 "I will cause a righteous Branch to spring up for David, and he shall reign as king..."; 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 φωζερ [nezer] in the Septuagint is translated as "crown" in IV Kings 11:12; in our Bible, II Kings 11:12)

This term "Nazarene" came to be a general term of contempt, considering the Judeans' view of Galileans and Samaritans as polluted genetically and contemptible. Nazareth was an unlikely place for the Messiah to be from, because Nazareth was held in contempt. Nathaniel said in John 1:46, "Nazareth! Can anything good come from there?" In John 7:52, the Pharisees scorned the temple guards, saying, "Are you also from Galilee? Search and see that no prophet arises out of Galilee." The Pharisees in John 8:48 told Jesus, "Do we not rightly say that you are a Samaritan?" For the town of Nazareth was quite close to Samaria.

Therefore, perhaps Matthew viewed Jesus' living in Nazareth as a fulfillment of several Old Testament prophecies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scorned by men, and despised by the people."
Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined." Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah."

How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth..." Deuteronomy 18:18 Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25, "...according to the word of YHVH, the God of Israel,
which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher.” There was only one prophet named Jonah, who was the son of Amittai. Jonah was also in Sheol / Hades, as Jesus was (Jonah 2:2). Jonah also volunteered to be killed, in order to save the rest of the souls on the boat. Jesus volunteered to be killed, in order to save the rest of our souls.

ENDNOTE #4 – Matt 14:21

Matthew 14:21

The Greek word for "without" in Matthew 14:21 is χωρίς (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.

Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word chōrís. Or, (2), That no women and children were among the crowd that "ran together" over to the place (Mark 6:33) and arrived ahead of the boat. This would be reasonable, since the children and the women laden with infants would not be able to "run together" the four miles with the men. For the crowd ran all the way from Capernaum, most likely, as that became Jesus' "own town," and base of operations. They ran from Capernaum to near Bethsaida-Julia, across the lake from Capernaum. This would be a fast run of about four miles. (When you look at the shape of the lake, it would make sense to boat it, to go as the crow flies rather than around the hump in the shape of the lake that separated the two towns.) In addition, John notes that the Passover, the festival of the Jews, was near. This festival was one of the three "pilgrim" festivals, which only required men, not women and children, to "go up" to Jerusalem to present themselves to the Lord (Exodus 23:17). Thus the men were already out journeying, making their way to Jerusalem, for only there could they present themselves. So for both these reasons, it is reasonable to conclude that only adult males were even in the crowd that went out to that remote place. For otherwise, it is puzzling why John made note that it was almost the Passover. Moreover, there is Mark 6:44 that flatly states that the ones eating were five thousand males, and Luke 9:14 says that those present "were about five thousand males." And so the meaning of chōrís in Matthew 14:21 would be that the men were there without women and children. They came without them.

All that said, it would still be difficult to give meaning number 2 to chōrís here for the geographical and temporal considerations stated, but not for the use of chōrís in Matthew's account of the feeding of the four thousand in 15:38. Thus it seems most reasonable to conclude that women and children were not in the groups of hundreds and fifties, but were still possibly present and fed, only segregated from the men.
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?

"So all the elders of Israel gathered together and came to Samuel at Ramah. 5They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' 6But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. 7And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. 8As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. 9Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' 10Samuel told all the words of the LORD to the people who were asking him for a king. 11He said, This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. 12Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. 13He will take your daughters to be perfumers and cooks and bakers. 14He will take all of your fields and vineyards and olive groves and give them to his attendants. 15He will take a tenth of your grain and of your vintage and give it to his officials and attendants. 16Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. 17He will take a tenth of your flocks, and you yourselves will become his slaves. 18When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.' 19But the people refused to listen to Samuel. "No!' they said. 'We want a king over us. 20Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' 21When Samuel heard all that the people said, he repeated it before the LORD. 22The LORD answered, 'Listen to them and give them a king.' 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.

"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

ENDNOTE #5 – Atonement Tax

HOW DID A ONCE-ONLY ATONEMENT OFFERING BECOME AN ANNUAL TAX?

Diatessaron 17:22, Matthew 17:24

"11Then the LORD said to Moses, 12When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. 13Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. 14Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. 15The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. 16You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life."

Exodus 30:11-16
everyone who is counted, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD— the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary.' 6But by the twenty-third year of the reign of King Joash, the priests still had not made needed repairs on the temple. 7So King Joash summoned the priest Jehoiada and the other priests. 'Why do you not repair the temple?' he asked them. 'Now therefore, you must no longer take funds from your acquaintances. You shall hand the money over for the repairs.' 8The priests agreed that they would neither take funds from the people nor make the repairs on the temple. 9Then the priest Jehoiada took a chest, bored a hole in its lid, and set it beside the pillar on the right side, as one entered the temple of the Lord. The priests who guarded the threshold put in it all the money that was brought into the house of the LORD. 10Whenever they saw that there was a large amount of money in the chest, the royal secretary and the high priest came, counted the money that had been brought into the house of the LORD and put it into bags. 11When the amount had been determined, they would give the money into the hands of the workmen who had the oversight of the house of the LORD; and they in turn paid it out to the carpenters and the builders who worked upon the house of the LORD, 12and to the masons and stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay upon the repairs of the house. 13No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust."

II Chronicles 24:4, 5; II Kings 12:4-12, 15

This is the first time in the Bible that it was ever suggested that the census be annual, and that each man pay money every year when he is counted.

Note that Joash decided this. It was not commanded by God. God had been rejected as king. The decision to make the census annual, and accompanied by a "tax," was the decision of a human king. This was a clear disobedience to God's command. And therefore, illegal.

Note that each priest collected the money "each from his own acquaintances," v. 5. Then in verse 7, Joash told the priests to no longer collect from their acquaintances, but apparently they continued to do so, as we will see in the New Testament.

In addition to collecting from their own acquaintances, there was a chest placed at the entrance to the temple for voluntary offerings. This money was then given to Levites in charge of repairing the temple. Note that "No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust." This system gave them opportunity to skim from the collections for themselves.

Between the time of King Joash and the time of Nehemiah, the temple was destroyed and the people of Judah were taken into exile. After regaining an opportunity to return to Jerusalem, Ezra and Nehemiah led the people in the effort to rebuild the city and the temple. At that time, the people said:

"We lay upon ourselves the obligation to charge ourselves yearly one third of a shekel for the service of the house of our God"  Nehemiah 10:32

This time, it is not a king who imposes this "temple tax" upon the people, but the people themselves who "lay upon ourselves the obligation to charge ourselves yearly..."

Here the people themselves have set aside the scriptures in order to set up their own tradition. And is there any human government anywhere, that, if the populace volunteers to pay a tax of some sort, would say, "No, we do not want the money. Do not give us any money"? A voluntary or temporary tax takes on a life of its own, and soon becomes a much larger amount, becomes more frequent, and becomes mandatory. Typical this is of the life of a tax. Such is the fate of a people who reject God as their king and choose a human government.

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

25He says, "Yes he does."

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

26And when he answered, "From others," Jesus said to him, "Alright then, the sons are free. 27But, so that we not scandalize them, go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. Take that, and give it to them, as mine and yours."

Matthew 17:24-27  (DRP)
It appears that the custom of the priests collecting money "each from his own acquaintance" was still being practiced. The collectors "came to Peter." Peter did not seek the collectors out, or pass by a toll booth, or run an errand to a government building. No, these collectors must have been men who knew Peter, for they came to Peter. This happened in Capernaum, Peter's hometown. That may be why they chose to come to Peter and not to Jesus. They were men of Capernaum, and acquaintances of Peter, and not of Jesus.

The payment at issue in this passage was a Jewish religious matter. Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth."  Rev. 5:10  Kings do not pay the tax. And kings are what Jesus and the twelve apostles were.

"Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny.

Calling his disciples to him, Jesus said, 'I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave their gifts out of their wealth; but she out of her poverty put in everything— all she had to live on.'"  Mark 12:41-44; Luke 21:1-4

So by Jesus' time, the priests not only still collected "each from his own acquaintance," but they also collected by means of the chest at the temple entrance.

This is typical of the life of a tax. Whether ancient Israel, or America, if the lawmaking entity adopts a tax, say, for one time only, to be assessed only at the time of the manufacture of, say, a bullet making machine, over time the human government manages to turn it into an annual tax, and make it apply to everyone, who never had anything to do with a bullet making machine at all! The new generations of citizens do not study law, and are not aware of the "intent of congress" when that tax law was written. The schools are government run, so the schools from then on tell them that this tax must be paid annually by everyone.

But here is great news: In the land of the Majestic King,

"You will call to mind what once you feared: 'Where is the one who counted? (for tax purposes) Where is the one who weighed the tribute? Where is the one who counted the treasuries?' No longer will you see these arrogant people...For Yahweh is our judge; Yahweh is our lawgiver."  Isaiah 33:18,19, 22

So, store up your treasures in heaven, where moths do not eat, rust does not destroy, thieves do not break in and steal, and bureaucrats do not confiscate under a pretense of law.

ENDNOTE #6 – Evil Eye

**What is the "evil eye"?  ὀφθαλμός πονηρός – ophthalmós ponērós**

Diatessaron 10:2, 14:10, 18:29, 23:50; Matt. 6:23, 20:15; Mark 7:22; Luke 11:34

This phrase ὀφθαλμός πονηρός – ophthalmós ponērós, "evil eye," is not original in the Greek New Testament, but is from עין הר עין יר עין הראה – rāḥā ‘ayin, or, with the article and modifier postpositive, עין '~/ayin hāra'. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmós ponērós is used only four times in the Greek New Testament. Two of those, Matthew 6:23 and Luke 11:34, are in the same teaching, the "lamp of the body," and so for the purpose of understanding the meaning of the phrase from context, these two passages really count as one context. Thus we have three contexts: the "eye is the lamp of the body" discourse of Matthew 6:23 and Luke 11:34; the set of "evils coming out of the heart of the human being that makes the human unclean" discourse of Mark 7:22; and the Parable of the workers in the field, Matthew 20:15, in which the 11th hour workers receive the same wage as the 3rd hour workers. And in the Jewish translation of the scriptures into Greek, the Septuagint, the phrase is found once, in Deuteronomy 15:9. This makes a total of four contexts from which to glean the meaning of the phrase ophthalmós ponērós.

When so few contexts are available, it is very helpful if the passages themselves designate any antonyms to the word or phrase in question, and this fortunately is such a case. For both the Matthew and Luke versions of the "lamp of the body" teaching show Jesus contrasting the ophthalmós ponērós to the ὀφθαλμός ἄπλοος – ophthalmós haplōus. This word, in its uncontracted form, ἄπλοος, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχή ἄπλοα – psuchē haplē, "liberal soul," is translated from the Hebrew נפשׁ ברק – nepēṣ šorākāh, for a giving, blessing, generous person.
The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye יִּרְעָה עִיּ֛ן - rāʿāh ʿayin, is a case of resenting the poor, looking on one's poor neighbor with an evil eye, resenting the year of release of debts.

Similar is Matt. 20:15. In that passage the person with the evil eye had objected to the landowner for giving the same amount of pay to someone who had worked one hour as he had given to someone who had worked all day. The Greek says, "Is your eye evil because I am good?" There it seems to be a trait of suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple begrudging of the landowner's generosity, as "Does my generosity arouse your stinginess?" Resentment or suspicion also darken the eye. The aperture of the eye narrows when the soul feels suspicious or stingy. And by stingy itself we mean "tight" and restricted. The word raʾ also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that יִּרְעָה עִיּ֛ן, raʾ - ʿayin means "eye of envy."

Also helpful is to note as many antonyms of ἀπλός as possible in all the Greek literature. It is the opposite of διπλός, "two-fold, double," of ἀκριβής, "strict, accurate," and of μεμυγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew יִּרְעָה עִיּ֛ן was also translated into the Greek attributive noun βασκαίνω - báskanos, and the adjective βασκανία - báskanía. For instances of these words in the Greek scriptures, see Proverbs 23:6, 28:22. In these and other Jewish writings in Greek, such as the Apocrypha and Josephus, the words usually pertain to envy, covetousness, stinginess, or selfishness. An evil eye could be generalized as an attitude of malevolence toward one's neighbor, physically signaled by a narrowing of the eye when regarding the neighbor. The narrowing of the aperture of the eye decreases the light coming into one's own soul, and one's light becomes darkness.

Another aspect of narrowing of the eye is an attitude of scheming as to how one can manipulate things and people for one's own selfish gain, whether gain of power, prestige, or money. This desire arises out of lack of contentment with what situation one already has; thus it is related to "discontented, covetous." Look at the context of Jesus' teachings surrounding the mention of the evil eye. It is the person with the evil eye that is scheming how to manipulate and control in order to ensure financial advantage or security for himself. Even prayer can be used with an evil eye.

But one who is "simple," and relaxes in the knowledge of the fatherly benevolence of Elohim, does not take thought about what he will eat or wear in the coming days. Neither does he covet what he does not have. And rather than take advantage of the weakness and poverty of others, is cognizant that God is the champion of the poor, the widow, the fatherless, the alien, and the traveler.

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

The voodoo aspect of the evil eye got obscured when translated into Greek because it was translated by more than just the words "evil eye." Deut. 28:54, 56 talk of "hapalos" persons being changed by God's curse, and becoming persons who look with evil eye יִּרְעָה עִיּ֛ן - rāʿāh ʿayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκαίνω - báskanā. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses báskanā for "bewitch" when he says, "O foolish Galatians, who has bewitched you...?" The idea of Galatians chapter three is, "Who has worked the evil eye on you and deluded you into going back to thinking you are perfected by works of the law?"

But throughout, whether in Babylonic, Kabbalistic, Talmudic, or Jesus' teaching, the evil eye radiates. (We can see some connection between báskanā and our English word "bask." We "bask" in the sun's radiation.) An evil eye emits malevolent darkness upon one's neighbor. Jesus says, emit from your eye the benevolent light of the love from God upon your neighbor. If you do this, the forces will work in your favor without your manipulation and narrow-eyed foxiness being necessary.

A fundamental principle of all magic is the belief in the power of thought. Evil people try to use magic to manipulate the environment in order to obtain their own selfish ends. The "evil eye" magically speaking was the focusing of the radiation of one's thought power by means of squinting the eye and beaming the energy out of the eye that way. This idea of squinting is essential to understanding why Jesus speaks of a good eye allowing fullness of light, but an evil eye causing darkness in the body. I am not saying that Jesus legitimized any aspect of magic, but that he was simply using the well known principle of a squinted eye to make a parable about the eye being the lamp of the body, and the idea of your eye letting light in or not.

Jesus, speaking of the eye as the lamp of the body in the Sermon on the Mount (Diatess. 10:2; Matt. 6:22-24; Lk 11:33-36), speaks of a ἀπλός - haplōs eye letting more light through, as opposed to one whose eye is evil, having a body filled with darkness or emitting darkness out through the aperture of the eye. For an evil eye, picture someone with a narrowed eye, out of suspicion, envy, resentment of another's happiness, resentment of another's goodness; plotting, scheming; stingy; having as its antonym ἀπλός - haplōs, 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 unhumble and the evil.

Endnote #7 – TC Matt 19:17

Textual Variant Matthew 19:17

Τίς μὲν λέγεις ἀγαθὸν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ θεὸς. C E F G H K M W Σ f 2 28 33 118 124 157 180 205 346 565 788 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424* 1505 1546 1582c 1646 2148 2174 Lectionary syr,h copra,bom, ethms, TH slav (Ju) Basil Chrysostom TR HF RP

Τίς μὲν λέγεις ἀγαθὸν; οὐδεὶς ἢ γαθῳ, εἰ μὴ εἷς, ὁ θεὸς. D

Τίς μὲν ἀγαθὸν οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεὸς. Δ

Τίς μὲν λέγεις ἁγαθὸν; εἰς ἐστίν ὁ ἁγαθὸς MarFr

Τίς μὲν λέγεις ἁγαθὸν; εἰς ἐστιν ὁ ἁγαθὸς, ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς Marcusacc. to Irenaeus Justin Naassenesacc. to Hippolytus (Ps-Clementines)

Τίς μὲ ἐρωτάς περὶ τοῦ ἁγαθοῦ; εἰς ἐστιν ὁ ἁγαθὸς, Κ B2 L Θ 1424* 1582* pc ita.d (lat,syr,s.ch.meg) copmae.bo Origen WH NA27 [A]

Τίς μὲ ἐρωτάς περὶ τοῦ ἁγαθοῦ ἐστίν ὁ ἁγαθὸς. B*

Τίς μὲ ἐρωτάς περὶ τοῦ ἁγαθοῦ; εἰς ἐστίν ὁ ἁγαθὸς. D

Τίς μὲ ἐρωτάς περὶ τοῦ ἁγαθοῦ; οὐδεὶς ἢ γαθῳ, εἰ μὴ εἷς, ὁ θεὸς. ita1,h Eusebius Augustine

Τίς μὲ ἐρωτάς περὶ τοῦ ἁγαθοῦ; διές ἐστιν ὁ ἁγαθὸς. 892*

Τίς μὲ ἐρωτάς περὶ τοῦ ἁγαθοῦ; οὐδεὶς ἢ γαθῳ, εἰ μὴ εἷς, ὁ θεὸς. 892c

Τίς μὲ ἐρωτάς περὶ τοῦ ἁγαθοῦ; εἰς ἐστίν ὁ ἁγαθὸς. f 22 700 1192* 1424* pc

Τίς μὲ ἐρωτάς περὶ τοῦ ἁγαθοῦ; εἰς ἐστιν ὁ ἁγαθὸς, ὁ θεὸς. itaaur,b.c.(flf),ff1,lt1 vg (syr,hmeg,palms) copmae.bo geo2,(A) Novatian Jerome

Τίς μὲ ἐρωτάς περὶ τοῦ ἁγαθοῦ; εἰς ἐστιν ὁ ἁγαθὸς, ὁ πατήρ. itc

The Majority Text reads, “Why are you asking me good? No one is good but one: God.”. The UBS and Nestle / Aland text read Τίς μὲν ἐρωτάς περὶ τοῦ ἁγαθοῦ; εἰς ἐστιν ὁ ἁγαθὸς: “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 ἁγαθὸς “good” modifying Teacher when the man first addresses Jesus in verse 16. The UBS editorial committee says that the passage clearly was changed by copyists to harmonize Matthew’s account with Mark 10:18 and Luke 18:19. And they say about the majority reading, as shown in my translation above, that if it were original in Matthew, it is hard to imagine why copyists would have altered it to a more obscure one, whereas scribal assimilation to Synoptic parallels occurs frequently. “Well, I for one can easily imagine why someone would not like the reading “Why are you asking me about what is good?” It seems preposterous that a Rabbi would object to being asked about what is good, since declaring what was good or what was not good, that was his job. And even more preposterous, is that the Son of God, who was made into flesh in order to declare the attributes of the Father to men, would object to being asked about what is good.

ENDNOTE #8 - ἀκρασία

How the classic Greek philosophers used the word ἀκρασία.

Used in Matthew 23:25.

The Greek word here, ἀκρασία - akrasia, means to have no power over or to exercise no power over one’s self, in restraining pursuit of pleasure, the pursuit of one’s appetites. But it is hard to say, “the inside is full of an absence of something.” I was tempted to say here, “full of addictions,” because that is the ultimate product of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. Perhaps the regular Biblical way to say addiction would be with the Greek words ἐπιδόσις with τινός (epidosis with tinos), “being given over to something.” Ultimately I decided to use the word intemperance, and to include this endnote to show how the Greek word was used in other Greek literature.

It is not solely a Bible-belt fundamentalist concept that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great philosophers in the history of civilization. See the excerpts below of the classic philosophers, showing how they used the word. It is an antonym of the temperance or self-control that
is said to be a fruit of the Holy Spirit in Galatians 5:22, 23. And in another place, I Corinthians 14:32, Paul says that a trait of a true prophet is that "the spirits of the prophets are subject to the prophets." That is, under the control of the prophets. Whatever our station as Christians, our verbal testimony is weak or worse, if we are addicted to shopping, or to eating, or to drinking, or drugs, or pornography, or to romance novels, or to sex, or to television, or to complaining, or cursing, or anything else. Whoever sins habitually is a slave to sin.

The "Majority Text" reads δικίαν here—"unrighteousness"—instead of ἀκρασίας. But the King James Version in this case did not follow the "Majority Text."

Demosthenes, in his Second Olynthiac Speech, spoke of Philip the king of the Macedonians as follows:

Εἰ δὲ τίς σώφρων ἢ δίκαιος άλλος, τὴν καθ᾽ ἡμέραν ἀκρασίαν τοῦ βίου καὶ μεθήν καὶ κορδακίσμους οὐ δυνάμενος φερεῖν, παρεώσθαι καὶ ἐν οὐδένος εἵναι μέρει τὸν τοιοῦτον.

"Any fairly decent or honest man, who cannot stomach the licentiousness of his daily life, the drunkenness and the lewd dancing, is pushed aside as of no account."

Socrates, in Xenophon, Memorabilia, Book 4 (Ἀπομνημονευμάτων Δ)

V. He did also try to make his companions efficient in affairs, as I will now show. For holding that it is good for anyone who means to do honorable work to have self-control, he made it clear to his companions, in the first place, that he had been assiduous in self-discipline; moreover, in his conversation he exhorted his companions to cultivate self-control above all things. Thus he bore in mind continually the aids to virtue, and put all his companions in mind of them. I recall in particular the substance of a conversation that he once had with Euthydemos on self-control.

"Tell me, Euthydemos," he said, "do you think that freedom is a noble and splendid possession both for individuals and for communities?"

"Yes, I think it is, in the highest degree."

"Then do you think that the man is free who is ruled by bodily pleasures and is unable to do what is best because of them?"

"By no means."

"Possibly, in fact, to do what is best appears to you to be freedom, and so you think that to have masters who will prevent such activity is bondage?"

"I am sure of it."

"You feel sure then that the incontinent are bond slaves?"

"Of course, naturally."

"And do you think that the incontinent are merely prevented from doing what is most honorable, or are also forced to do what is most dishonorable?"

"I think that they are forced to do that just as much as they are prevented from doing the other."

"What sort of masters are they, in your opinion, who prevent the best and enforce the worst?"

"The worst possible, of course."

"And what sort of slavery do you believe to be the worst?"

"Slavery to the worst masters, I think."

"The worst slavery, therefore, is the slavery endured by the incontinent?"

"I think so."

"As for Wisdom, the greatest blessing, does not incontinence exclude it and drive men to the opposite? Or don't you think that incontinence prevents them from attending to useful things and understanding them, by drawing them away to things pleasant, and often so stuns their perception of good and evil that they choose the worse instead of the better?"

"That does happen."

"With Prudence, Euthydemos, who, shall we say, has less to do than the incontinent? For I presume that the actions prompted by prudence and incontinence are exact opposites?"

"I agree with that too."

"To caring for what is right is there any stronger hindrance, do you think, than incontinence?"

"Indeed I do not."

"And do you think there can be aught worse for a man than that which causes him to choose the harmful rather than the useful, and persuades him to care for the one and to be careless of the other, and forces him to do the opposite of what prudence dictates?"

"Nothing."

"And is it not likely that self-control causes actions the opposite of those that are due to incontinence?"
"Certainly."
"Then is not the cause of the opposite actions presumably a very great blessing?"
"Yes, presumably."
"Consequently we may presume, Euthydemus, that self-control is a very great blessing to a man?"
"We may presume so, Socrates."
"Has it ever occurred to you, Euthydemus—?"
"What?"
"That though pleasure is the one and only goal to which incontinence is thought to lead men, she herself cannot bring
them to it, whereas nothing produces pleasure so surely as self-control?"
"How so?"
"Incontinence will not let them endure hunger or thirst or desire or lack of sleep, which are the sole causes of pleasure
in eating and drinking and sexual indulgence, and in resting and sleeping, after a time of waiting and resistance until the
moment comes when these will give the greatest possible satisfaction; and thus she prevents them from experiencing any
pleasure worthy to be mentioned in the most elementary and recurrent forms of enjoyment. But self-control alone causes
them to endure the sufferings I have named, and therefore she alone causes them to experience any pleasure worth
mentioning in such enjoyments."
"What you say is entirely true."
"Moreover, the delights of learning something good and excellent, and of studying some of the means whereby a man
knows how to regulate his body well and manage his household successfully, to be useful to his friends and city and to
defeat his enemies—knowledge that yields not only very great benefits but very great pleasures—these are the delights of
the self-controlled; but the incontinent have no part in them. For who, should we say, has less concern with these than he
who has no power of cultivating them because all his serious purposes are centered in the pleasures that lie nearest?"
"Socrates," said Euthydemus, "I think you mean that he who is at the mercy of the bodily pleasures has no concern
whatever with virtue in any form."
"Yes, Euthydemus; for how can an incontinent man be any better than the dullest beast? How can he who fails to
consider the things that matter most, and strives by every means to do the things that are most pleasant, be better than the
stupidest of creatures? No, only the self-controlled have power to consider the things that matter most, and, sorting them
out after their kind, by word and deed alike to prefer the good and reject the evil."
And thus, he said, men become supremely good and happy and skilled in discussion. The very word "discussion,"
according to him, owes its name to the practice of meeting together for common deliberation, sorting, discussing things
after their kind: and therefore one should be ready and prepared for this and be zealous for it; for it makes for excellence,
leadership and skill in discussion.


Isocrates, Speeches and Letters (ed. George Norlin)
Περὶ ἀντιδοσεως
Speech 2: To Nicocles, 219-221

But surely we could not expect to be admired nor to enjoy great honor for sending out disciples of that sort; on the
contrary, we should be much more despised and hated than those who are charged with other forms of villainy. And, mark
you, even if we could shut our eyes to these consequences, we could not gain the most money by directing a training of
that character; for, I suppose, all men are aware that a sophist reaps his finest and his largest reward when his pupils prove
to be honorable and intelligent and highly esteemed by their fellow-citizens, since pupils of that sort inspire many with the
desire to enjoy his teaching, while those who are depraved repel even those who were formerly minded to join his classes.
Who, then, could be blind to the more profitable course, when there is so vast a difference between the two?

Perhaps, however, some might venture to reply that many men, because of their incontinence, are not amenable to
reason, but neglect their true interests and rush on in the pursuit of pleasure. I grant you that many men in general and
some who pretend to be sophists are of this nature.

Isocrates with an English Translation in three volumes, by George Norlin, Ph.D., LL.D. Cambridge, MA, Harvard
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 Vice, 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 ἐμφύλισεν δὲ ὁ Ἰησοῦς καὶ ἤδη ἐκεῖνον καὶ ἤδη ἠνέῳξαν οἱ οὐρανοί, καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ καταβαίνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ' αὐτόν·  

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

Mt 5:12 χαίρετε καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολύς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἔδιωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.  

12Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you.”
Mt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
16your Father who is in heaven.

Mt 5:45 τοῦ πατρός ὑμῶν τοῦ ἐν οὐρανοῖς
45your Father who is in heaven

Mt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς
1your Father in heaven.

Mt 6:9 Οὕτως ὑμεῖς προσεύχεσθε: "Πάτερ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς, ἅγια ἡ πλῆρης ὁ ἐν τοῖς οὐρανοῖς.
9"This, then, is how you should pray: " Our Father in heaven, hallowed be your name.

Mt 6:16 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἄπωθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐρανίος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
16your Father who is in heaven

Mt 7:11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
11your Father in heaven

Mt 7:21 τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς·
21"my Father who is in heaven.

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ἁἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
20And Jesus says to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere he can lay his head.

Mt 10:32 τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς·
32"my Father in heaven.

Mt 10:33 ὁστὶς δὲ ἄρνησηταί με ἐμπροσθεν τῶν ἀνθρώπων, ἄρνησομαι κἀγὼ αὐτὸν ἐμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
33And whoever disowns me before humans, I also shall disown that person before my Father in heaven.

Mt 11:23 καὶ σύ, Καφαρναούμ, μὴ ἔχως οὐρανοῦ ὑψωθήσῃ; ἔξω ἐδοκεὶς καταβήσῃς. ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν, αἱ δυνάμεις αἱ γενόμεναι ἐν σοί ἔμεινεν ἅπαστι μέχρι τῆς σήμερον.
23And you, Capernaum, will you be exalted to the skies? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.

Rev. 12:12 διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοί καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐάλ τιν τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ολίγον καταράν ἔχει.
12Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea! For the devil has come down to you with great fury, because he knows he has but little time."
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
Recov.  the price of Him that had been priced, whom they of the sons of Israel had priced
NRSV  the price of the one on whom a price had been set, on whom some of the people of Israel had set a price

CBW  the price of the one whose price had been fixed by some Israelites
RSV  the price of him on whom a price had been set by some of the sons of Israel,
NASB  the price of the one whose price had been set by the sons of Israel
ISV  the value of Him whose price was set by the people of Israel
HCSB  the price of the one whose price had been set by the people of Israel
ESV  the price of the one whose price had been set by some of the sons of Israel,

Douay  the price of him that was prized, whom they prized of the children of Israel
Wey  the price of the prized one on whom Israelites had set a price
JB  the sum at which the Precious One was priced by the children of Israel
BBE  the price of him who was valued by the children of Israel;

NIV/TNIV  the price set on him by the people of Israel
JNT  which was the price the people of Israel had agreed to pay for him
NCV  That is how little the Israelites thought he was worth.
Mess  the price of the one priced by some sons of Israel
NLT  the price at which he was valued by the people of Israel
GW  the price the people of Israel had placed on him,

NAB  the value of a man with a price on his head, a price set by some of the Israelites
REB  the price set on a man's head (for that was his price among the Israelites)
CEV  the price of a person among the people of Israel

Bauer  Bauer says under τιμάω, def. 1, that the price set could have been the price set for the field, or, if referring to a man, then referring to Judas, as being the one who valued Jesus at 30 pieces of silver.

The BDF grammar offers no comment on this specific passage.
Table of Witnesses to Matthew
(nothing after VIII century cited)

<table>
<thead>
<tr>
<th>MS symbol</th>
<th>Alt</th>
<th>Date</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>ℓ1</td>
<td>III</td>
<td>1:1-9,12,14-20</td>
<td></td>
</tr>
<tr>
<td>ℓ19</td>
<td>P.Oxy.1170</td>
<td>IV/V</td>
<td>10:32-11:5</td>
</tr>
<tr>
<td>ℓ21</td>
<td>P.Oxy.1227</td>
<td>IV/V</td>
<td>12:24-26,32-33</td>
</tr>
<tr>
<td>ℓ25</td>
<td>IV</td>
<td>18:32-34; 19:1-3,5-7,9,10</td>
<td></td>
</tr>
<tr>
<td>ℓ37</td>
<td>III/IV</td>
<td>26:19-52</td>
<td></td>
</tr>
<tr>
<td>ℓ44b</td>
<td>VI/VII</td>
<td>17:1-3,6-7</td>
<td></td>
</tr>
<tr>
<td>ℓ53</td>
<td>III</td>
<td>26:29-40; Acts 9:33-43; 10:1</td>
<td></td>
</tr>
<tr>
<td>ℓ62</td>
<td>IV</td>
<td>11:25-30</td>
<td></td>
</tr>
<tr>
<td>ℓ64</td>
<td>w/ð67</td>
<td>200</td>
<td>3:9, 15; 5:20-22, 25:28; 26:7-8, 10, 14-15, 22-23, 31-33</td>
</tr>
<tr>
<td>ℓ70</td>
<td>P.Oxy 2384</td>
<td>III</td>
<td>2:13-16, 22-3:1; 11:26-27; 12:4-5; 24:3-6, 12-15</td>
</tr>
<tr>
<td>ℓ71</td>
<td>P.Oxy.2385</td>
<td>IV</td>
<td>19:10-11, 17-18</td>
</tr>
<tr>
<td>ℓ73</td>
<td>VII</td>
<td>25:43, 26:2-3</td>
<td></td>
</tr>
<tr>
<td>ℓ77</td>
<td>II/III</td>
<td>23:30-39</td>
<td></td>
</tr>
<tr>
<td>ℓ83</td>
<td>VI</td>
<td>20:23-25, 30-31, 23:39; 24:1,6</td>
<td></td>
</tr>
<tr>
<td>ℓ86</td>
<td>IV</td>
<td>5; recto: 5:13-16, &lt;p&gt; verso: 5:22-25</td>
<td></td>
</tr>
<tr>
<td>ℓ86</td>
<td>VI</td>
<td>3:13-15</td>
<td></td>
</tr>
<tr>
<td>ℓ101</td>
<td>P.Oxy., LXIV 4401</td>
<td>III</td>
<td>3:10-12, 16 - 4:3</td>
</tr>
<tr>
<td>ℓ102</td>
<td>P.Oxy., LXIV 4402</td>
<td>III/IV</td>
<td>4:11-12, 22-23</td>
</tr>
<tr>
<td>ℓ103</td>
<td>II/III</td>
<td>13:55-56; 14:3-5</td>
<td></td>
</tr>
<tr>
<td>ℓ104</td>
<td>&lt;250</td>
<td>21:34-37; 21:43,45</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>01</td>
<td>IV</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>02</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>03</td>
<td>IV</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>02</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>03</td>
<td>IV</td>
<td></td>
</tr>
<tr>
<td>B</td>
<td>04</td>
<td>VI</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>05</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>06</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>07</td>
<td>VI</td>
<td>all</td>
</tr>
<tr>
<td>D</td>
<td>08</td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>L</td>
<td>019</td>
<td>VIII</td>
<td>lacks 4:22-5:14; 28:17-end</td>
</tr>
<tr>
<td>N</td>
<td>022</td>
<td>VI</td>
<td>with lacunae</td>
</tr>
<tr>
<td>Code</td>
<td>Page Number</td>
<td>Section(s) of Matthew</td>
<td>Notes</td>
</tr>
<tr>
<td>------</td>
<td>-------------</td>
<td>-----------------------</td>
<td>-------</td>
</tr>
<tr>
<td>W</td>
<td>032</td>
<td>IV/V</td>
<td>all of Matthew</td>
</tr>
<tr>
<td>Z</td>
<td>035</td>
<td>VI</td>
<td>all</td>
</tr>
<tr>
<td>Σ</td>
<td>042</td>
<td>VI</td>
<td>6:3- end</td>
</tr>
<tr>
<td>Φ</td>
<td>043</td>
<td>VI</td>
<td>Matthew parts</td>
</tr>
<tr>
<td>047</td>
<td></td>
<td>VIII</td>
<td>18:18-29</td>
</tr>
<tr>
<td>058</td>
<td></td>
<td>IV</td>
<td>14:13-16,19-23; 24:37-25:1,32-45; 26:31-45</td>
</tr>
<tr>
<td>064</td>
<td>w/090</td>
<td>VI</td>
<td>1:21-24; 1:25-2:2</td>
</tr>
<tr>
<td>067</td>
<td></td>
<td>VI</td>
<td>14:19-35; 15:2-8</td>
</tr>
<tr>
<td>071</td>
<td></td>
<td>V/VI</td>
<td>17:22-18:3,11-19; 19:5-14</td>
</tr>
<tr>
<td>073</td>
<td>w/074,084</td>
<td>VI</td>
<td>20:3-32; 22:3-16</td>
</tr>
<tr>
<td>078</td>
<td></td>
<td>VI</td>
<td>1:23-2:2; 19:3-8; 21:19-24</td>
</tr>
<tr>
<td>085</td>
<td></td>
<td>VI</td>
<td>See 0293</td>
</tr>
<tr>
<td>087</td>
<td></td>
<td>VI</td>
<td>24:9-21</td>
</tr>
<tr>
<td>089</td>
<td>w/0293</td>
<td>VII</td>
<td>21:24-24:15</td>
</tr>
<tr>
<td>094</td>
<td></td>
<td>VII</td>
<td>23:7-22</td>
</tr>
<tr>
<td>1017</td>
<td></td>
<td>VII</td>
<td>22:15-23:14</td>
</tr>
<tr>
<td>1016</td>
<td></td>
<td>VIII</td>
<td>28:5-19</td>
</tr>
<tr>
<td>1018</td>
<td></td>
<td>VIII</td>
<td>26:25-26, 34-36</td>
</tr>
<tr>
<td>1019</td>
<td></td>
<td>VIII</td>
<td>22:7-46</td>
</tr>
<tr>
<td>10170</td>
<td></td>
<td>VI/VII</td>
<td>13:20-21</td>
</tr>
<tr>
<td>10171</td>
<td></td>
<td>V/VI</td>
<td>6:5-6,8-10,13-15,17</td>
</tr>
<tr>
<td>0204</td>
<td></td>
<td>VII</td>
<td>11:20-21</td>
</tr>
<tr>
<td>0231</td>
<td>P. Ant. 11</td>
<td>IV</td>
<td>24:39-42,44-48</td>
</tr>
<tr>
<td>0233</td>
<td></td>
<td>VIII</td>
<td>26:75-27:1-3, 4</td>
</tr>
<tr>
<td>0234</td>
<td></td>
<td>VIII</td>
<td>all</td>
</tr>
<tr>
<td>0237</td>
<td></td>
<td>VI</td>
<td>15:12-15, 17-19</td>
</tr>
<tr>
<td>0242</td>
<td></td>
<td>IV</td>
<td>8:25-9:2; 13:32-38, 40-46</td>
</tr>
<tr>
<td>0250</td>
<td></td>
<td>VIII</td>
<td>many lacunae</td>
</tr>
<tr>
<td>0257</td>
<td></td>
<td>VII</td>
<td>5:25,26,29,30</td>
</tr>
<tr>
<td>0277</td>
<td></td>
<td>VII/VIII</td>
<td>14:22,28,29</td>
</tr>
<tr>
<td>0281</td>
<td></td>
<td>VII/VIII</td>
<td>21:27-28,31-32; 26:2-12</td>
</tr>
<tr>
<td>0307</td>
<td></td>
<td>VII</td>
<td>11:21-12:4</td>
</tr>
<tr>
<td>LATIN</td>
<td>1</td>
<td>IV/V</td>
<td>1:1-3, 10; 4:1-14, 17; 15:20-36</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>iตก</td>
<td>2</td>
<td>V</td>
<td>lacking 1:1-12, 49; 24:50-28:2</td>
</tr>
<tr>
<td>iתק</td>
<td>3</td>
<td>IV</td>
<td>lacking 25:2-12</td>
</tr>
<tr>
<td>iתק</td>
<td>7</td>
<td>VIII/IX</td>
<td>all</td>
</tr>
<tr>
<td>iתק</td>
<td>8</td>
<td>V</td>
<td>lacking 1:1-11:16</td>
</tr>
<tr>
<td>iתק</td>
<td>9</td>
<td>VIII</td>
<td>Matthew</td>
</tr>
<tr>
<td>iתק</td>
<td>10</td>
<td>VI</td>
<td>lacking 8:16-26</td>
</tr>
<tr>
<td>iתק</td>
<td>11</td>
<td>VIII</td>
<td>lacking 1:1-2,15</td>
</tr>
<tr>
<td>iתק</td>
<td>12</td>
<td>V</td>
<td>3:15-14:33; 18:12-28:20</td>
</tr>
<tr>
<td>iתק</td>
<td>14</td>
<td>VII</td>
<td></td>
</tr>
<tr>
<td>iתק</td>
<td>15</td>
<td>VIII</td>
<td></td>
</tr>
<tr>
<td>iתק</td>
<td>16</td>
<td>V</td>
<td>9:17, 30-37; 10:1-5,7-10</td>
</tr>
<tr>
<td>iתק</td>
<td>18</td>
<td>VII</td>
<td></td>
</tr>
</tbody>
</table>

http://bibletranslation.ws/palmer-translation/