

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

**October 2023 Edition**

(First Edition was April 2003)

Published by DRP for public permissionless use.  
Copyright waived.

freely available from:

<https://bibletranslation.ws/palmer-translation/>  
[ipfs://drpbible.x](https://ipfs://drpbible.x)

[Printed Edition](#) of this document is available on [Amazon](#)  
<https://www.amazon.com/dp/1958612073>

A Robinson-Pierpont edition of this Palmer translation of Matthew is also available in print:  
the [Gospel According to Matthew](#)

This page intentionally blank

## The Gospel of Matthew ΚΑΤΑ ΜΑΘΘΑΙΟΝ

### Chapter 1

#### *The Genealogy of Jesus*

Mt 1:1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

<sup>1</sup>A record of the genealogy of Jesus<sup>1</sup> the Christ, the son of David, the son of Abraham:

Mt 1:2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

<sup>2</sup>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 Ἑρώμ, Ἑρώμ δὲ ἐγέννησεν τὸν Ἀράμ,

<sup>3</sup>and Judah begot Perez and Zerah, by Tamar, and Perez begot Hezron, and Hezron begot Ram,

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

<sup>4</sup>and Ram begot Amminadab, and Amminadab begot Nahshon, and Nahshon begot Salmon,

Mt 1:5 Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ῥαχάβ, Βόες δὲ ἐγέννησεν τὸν Ἰωβήδ ἐκ τῆς Ῥούθ, Ἰωβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί,

<sup>5</sup>and Salmon begot Boaz, by Rahab, and Boaz begot Obed, by Ruth, and Obed begot Jesse,

Mt 1:6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα. Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου,

<sup>6</sup>and Jesse begot David the King. David<sup>2</sup> begot Solomon, by her who belonged to Uriah,

Mt 1:7 Σολομών δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσά,

<sup>7</sup>and Solomon begot Rehoboam, and Rehoboam begot Abijah, and Abijah begot Asa,<sup>3</sup>

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

<sup>8</sup>and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,

Mt 1:9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,

<sup>9</sup>and Uzziah begot Jotham, and Jotham begot Ahaz, and Ahaz begot Hezekiah,

<sup>1</sup> 1:1 Greek, Ἰησοῦς (Iēsoûs), "Yaysoos," from the Hebrew יְהֵשׁוּעַ (yēšū'a) "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ (yəhōšū'a) "Y'hoshua." Y'hoshua in turn had developed by vowel dissimilation from the original Yəhoshua. Yeshua means "salvation."

<sup>2</sup> 1:6 txt δαυιδ δε ϣ¹ Ⲛ Ⲑ ⲑ Ⲓ 1 209 579 700 788 1582\* pc itg¹,k vg<sup>mss</sup> syr<sup>s,c,p</sup> cop<sup>sa</sup> arm Did SBL TH NA28 {} // δαυιδ δε ο βασιλευς C E L M W Δ Π 2 28 33 118 124 157 346 565 892 1071 1424 1582<sup>c</sup> ⲙⲓ lat syr<sup>h</sup> geo TR (Δαβιδ) RP // lac A D F G H N P Y Z Γ Θ Φ 0233 13 69.

<sup>3</sup> 1:7-8 txt ασα E L W Σ ⲙⲓ it(a),ff<sup>1</sup> vg syr<sup>c,s,p,h,pal</sup> Ps-Eustath (Epiph<sup>1/2</sup>) TR RP // ασαφ ϣ¹ Ⲛ Ⲑ ⲑ (D<sup>Luke</sup>) it<sup>aur</sup>,(d<sup>Luke</sup>),g<sup>1,k,q</sup> vg<sup>mss</sup> (syr<sup>hms</sup>) cop<sup>sa,mae</sup> arm eth geo (Epiph<sup>1/2</sup>); Ambrose SBL TH NA28 {B} // lac A D N P Z Φ. In the genealogy in I Chronicles 3:10 most Greek manuscripts read Ἀσα, though MS 60 reads Ἀσαβ. In Antiquities VIII.XI.3—xii.6 Josephus uses Ἀσανος, though in the Latin translation *Asaph* appears. The man's name, of course, was Asa. Is it not written in the annals of the kings of Israel and Judah? This variant is not a big deal, since *Asaph* appears to be just a variant spelling of Asa; probably as a result of passing through different languages. The New Testament has many examples of this phenomenon. A Hebrew word cannot end in a vowel, so I suspect that the glottal stop consonant which ends the Hebrew name was substituted with some other consonant in other languages. In Hebrew, the name Asa begins and ends with the letter Ⲛ (Aleph), which is a consonant, a glottal stop. Other languages, (including Greek) which do not have a letter for the glottal stop, substituted other consonants for it. The confusion of terminal glottal stops with other unvoiced consonants happens often in English as well, since English has no letter for the glottal stop. (Though in transliteration schemes, the single straight apostrophe is used to represent the glottal stop.) In very ancient Greek, the letter φ was pronounced like our letter p, it was not an "f." In English today, words ending in p often sound like they end in a glottal stop. That is, we do not always aspirate the p as we would if the p was in the middle of a word, but simply shut off the exhaled air by closing our lips.

Mt 1:10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ ἐγέννησεν τὸν Ἰωσίαν,

<sup>10</sup>and Hezekiah begot Manasseh, and Manasseh begot Amon,<sup>4</sup> and Amon begot Josiah,

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

<sup>11</sup>and Josiah begot Jeconiah and his brothers at the time of the exile to Babylon.

Mt 1:12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,

<sup>12</sup>After the exile to Babylon: Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel,

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

<sup>13</sup>and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor,

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

<sup>14</sup>and Azor begot Zadok, and Zadok begot Akim, and Akim begot Eliud,

Mt 1:15 Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ,

<sup>15</sup>and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob,

Mt 1:16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

<sup>16</sup>and Jacob begot Joseph, the husband<sup>5</sup> of Mary, of whom<sup>6</sup> was born Jesus, the one called the Christ.

Mt 1:17 Πᾶσαι οὖν 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.

<sup>17</sup>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.<sup>7</sup>

<sup>4</sup> **1:10** txt αμων αμων E K L U W Σ f<sup>13</sup> 2 28 118 180 565 579 597 788 1006 1009 1010 1216 1230 1241 1242 1243 1365 1424<sup>\*c</sup> 1505 1646 2148 **¶** Lect it(a) vg(mss) syr<sup>c,s,p,h,pal</sup> copmae slav (Ps-Eustath); Aug TR RP // αμμων αμμων 700 892 1195 f<sup>211</sup> itaur<sup>f</sup> // αμμωμ αμμωμ 124 // αμνων αμωv B\* // αμωv αμω Π // αμωv αμωv **¶** B<sup>c</sup> C (D<sup>Luke</sup>) M Γ Δ<sup>\*c</sup> Θ f<sup>1</sup> 33 157 1071 1079 1292 1546 f<sup>68</sup> (f<sup>184</sup>) f<sup>253</sup> f<sup>672</sup> f<sup>673</sup> f<sup>813</sup> f<sup>1223</sup> f<sup>1627</sup> itc,(d<sup>Luke</sup>),ff<sup>1</sup>,g<sup>1</sup>,k,q vgmss (syr<sup>hmg</sup>) cop<sup>sa,fay</sup> arm eth geo Epiph; Ambrose SBL TH NA28 {B} // lac A D F G H N P Y Z Φ 0233 13 69. In the LXX of 1 Chron. 3:14, most manuscripts read αμων, but A B<sup>c</sup> read αμωv, and B\* and one minuscule read αμνων. Further, in 2 Kings 21:18, 19, 23-25 and 2 Chronicles 33:20-25, several Greek manuscripts read αμωv. It is admitted by almost all that αμωv is an error, whether by LXX scribes, Matthew, or another scribe.

<sup>5</sup> **1:16a** See the endnote at the end of this document comparing this genealogy to Luke's genealogy.

<sup>6</sup> **1:16b** τον ανδρα μαριας εξ ης εγεννηθη ιησους ο λεγομενος χριστος is the reading of **¶**<sup>1</sup> **¶** N B C E L P W (Δ omit τον) *Svid* (f<sup>1</sup> omit ησους) 28 33 157 180 205 565 579<sup>vid</sup> 597 700 892 1006 1010 1071 1241 1243 1292 1424 1505 **¶** Lect itaur<sup>f,ff1</sup> vg syr<sup>p,h,pal</sup> cop<sup>sa</sup> (arm) (eth) geo TR RP SBL TH NA28 {A} // lac A D F G H N Y Φ 13 69. Other witnesses, Θ f<sup>13</sup> f<sup>547</sup> and some Italic, Syriac and Coptic versions add various words and phrases in order to clarify the ambiguity of whether Matthew was saying that Jesus was begotten of Joseph, or of Mary. But the original wording can be properly understood as meaning born of Mary. It should also be mentioned that two Hebrew Matthew manuscripts have been found by Jewish textual scholar Nehemia Gordon which say here that this genealogy is of the "father" of Mary.

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

## The Birth of Jesus

Mt 1:18 Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις<sup>8</sup> οὕτως ἦν. μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὗρεθῇ ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.

<sup>18</sup>This is how the birth of Jesus Christ came about. His mother Mary was pledged<sup>9</sup> 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 ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.

<sup>19</sup>But her husband Joseph, being a righteous man, did not want to disgrace<sup>10</sup> her, and planned to divorce her secretly.

Mt 1:20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαυίδ, μὴ φοβηθῇς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου·

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

Mt 1:21 τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

<sup>21</sup>She will give birth to a son, and you are to call his name Jesus, because he will save his people from their sins."<sup>11</sup>

Mt 1:22 Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ κυρίου<sup>12</sup> διὰ τοῦ προφήτου λέγοντος,

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

Mt 1:23 Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἑμμανουήλ, ὃ ἐστὶν μεθερμηνευσόμενον Μεθ' ἡμῶν ὁ θεός.

<sup>23</sup>"Behold, the virgin shall be pregnant, and shall bear a son, and they shall call his name Immanuel,"<sup>13</sup> which when translated is, "God with us."

Mt 1:24 ἐγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ·

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

Mt 1:25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

<sup>25</sup>But he did not know her<sup>14</sup> until she gave birth to her firstborn son.<sup>15</sup> And he called his name Jesus.

<sup>8</sup> 1:18a txt γενεσις P<sup>1</sup> N B (C W γενεσεις) (P 2 γενησις) S Z Δ Θ Σ f<sup>1</sup> 579 {2211 arm Eus Ps-Athan SBL TH NA28 {B} // γεννησις E K L Π f<sup>13</sup> 28 33 157 180 205 565 597 700 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1292 1365 1424 1505 1546 1646 2148 2174 M<sup>1</sup> Lect it<sup>a,aur,b,c,d,f,ff<sup>1</sup>,g<sup>1</sup>,k,q</sup> vg Ir<sup>Gr</sup> Or Did<sup>dub</sup> Epiph Chrys Theodotus-Ancyra Nestorius; Chromat Jer Aug TR RP // lac A D F G H N Y Φ 13 69.

<sup>9</sup> 1:18b μνηστευθεισης P<sup>1</sup> N B C\* Z f<sup>1</sup> 700 SBL TH NA28 {} // μνηστευθεισης γαρ C<sup>c</sup> E K L M P S U W Δ Θ Π Σ Ω 2 28 33 118 124 157 346 565 579 788 1071 1424 TR RP // lac A D F G H N O Y Φ 0233 13 69.

<sup>10</sup> 1:19 txt δειγματισαι P<sup>1</sup> N<sup>1</sup> B Z SBL TH NA28 {} // παραδειγματισαι N<sup>\*2</sup> C E L P W Σ M<sup>1</sup> Eus TR RP // lac A D N O Φ 0233.

<sup>11</sup> 1:21 The Greek name, Ἰησοῦς (Iēsoûs), came from the Hebrew יְהֹשֻׁעַ (yēšū'a) "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ (yēhōšū'a) "Y'hoshua," which in turn was a later form of Yəhoshua. Yeshua means "salvation."

<sup>12</sup> 1:22 txt κυριου N B C D W Z Σ 071 SBL TH NA28 {} // του κυριου E L M<sup>1</sup> Eus TR RP // lac A N O P Φ 0233.

<sup>13</sup> 1:23 Isaiah 7:14

<sup>14</sup> 1:25a "Did not know her" is a euphemism meaning, "he did not have sex with her."

<sup>15</sup> 1:25b txt τον υιον αυτης τον πρωτοτοκον C D<sup>c</sup> (D\* L it<sup>d,q</sup> omit αυτης) E K M N W Δ Π Σ 087 28 118 124 157 180 205 346 565 579 597 700 828 892 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1292 1365 1505 (1546 υιον αυτοις) 1582<sup>c</sup> 1646 2148 2174 M<sup>1</sup> Lect it<sup>aur,f,ff<sup>1</sup></sup> vg syr<sup>p,h,pal<sup>mss</sup></sup> arm eth Diatess Cyril-Jerusalem Did Did<sup>dub</sup> Epiph Chrys

## Chapter 2

### *The Visit of the Magi*

Mt 2:1 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα

<sup>1</sup>Now after Jesus had been born in Bethlehem of Judea, in the days of King Herod, behold, Magi<sup>16</sup> from out of the east showed up in Jerusalem,

Mt 2:2 λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

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

Mt 2:3 ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,

<sup>3</sup>Upon hearing this, King Herod was disturbed, and all Jerusalem with him.

Mt 2:4 καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.

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

Mt 2:5 οἱ δὲ εἶπαν αὐτῷ, Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

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

Mt 2:6 Καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

<sup>6</sup>"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."<sup>17</sup>

Mt 2:7 Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος,

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

Mt 2:8 καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὑρητε ἀπαγγείλατέ μοι, ὅπως καγὼ ἐλθὼν προσκυνήσω αὐτῷ.

<sup>8</sup>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."

Mt 2:9 οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.

<sup>9</sup>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 above where the child was.

Mt 2:10 ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

<sup>10</sup>When they saw the star, they rejoiced with a surpassingly great joy.

---

Proclus; Jer Aug TR RP // υιον & B Z 071<sup>vid</sup> 1 33 788 (1182 cop<sup>sa</sup> υιον αυτης) 1192 1582\* it<sup>b,c,g<sup>1</sup>,k</sup> syr<sup>s,c</sup> pal<sup>ms</sup> cop<sup>meg</sup> geo Ambrose Chrom SBL TH NA28 {A} // lac A F G H P Y Θ Φ 0233 13 69 1424. Adding the words τον before the word υιον, "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 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.

<sup>16</sup> 2:1 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.

<sup>17</sup> 2:6 Micah 5:2

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

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

Mt 2:12 καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

<sup>12</sup>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 ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἶπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

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

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

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

Mt 2:15 καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

<sup>15</sup>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."<sup>18</sup>

Mt 2:16 Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.

<sup>16</sup>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<sup>19</sup> in Bethlehem and all its environs who were two years old or under, in accordance with the time he had ascertained from the Magi.

Mt 2:17 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,

<sup>17</sup>Then what was said through<sup>20</sup> the prophet Jeremiah was fulfilled, which says:

Mt 2:18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὄδυρμος πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς, καὶ οὐκ ἤθελεν παρακληθῆναι, ὅτι οὐκ εἰσίν.

<sup>18</sup>"A voice heard in Ramah, a weeping<sup>21</sup> and loud wailing, Rachel weeping for her children and refusing to be comforted, because they are no more."<sup>22</sup>

### *The Return to Nazareth*

Mt 2:19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ

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

---

<sup>18</sup> 2:15 Hosea 11:1

<sup>19</sup> 2:16 Greek: παῖδας - paídas. It is the masculine form of the word. If Matthew had intended to include girls, he could have added the feminine form, παιδίσκας (paidískas), like Luke did in Luke 12:45; Diatessaron 19:26.

<sup>20</sup> 2:17 txt δια & B C W Z 0250 it vg cop<sup>sa</sup> SBL TH NA28 {} // υπο κυριου δια D it<sup>aur</sup> // υπο E L Σ 0233 TR RP // "in the hand of" syr // lac A N O P Φ

<sup>21</sup> 2:18a txt κλαυθμος & B Z 0250 it<sup>a,aur,b,f,ff</sup> g<sup>1</sup> k<sup>1</sup> l<sup>1</sup> q vg syr<sup>p,pal</sup> cop<sup>sa,mae</sup> Justin Macarius/Symeon Hesychius; Hilary Jer Aug SBL TH NA28 {B} // θρηνος και κλαυθμος C D E L W Σ 0233 𐌹𐌸 (it<sup>d</sup>) syr<sup>c,s,h</sup> arm eth geo (Diatess<sup>arm</sup>) Proclus Or TR RP // lac A N O P Φ. The LXX at Jer 38:15: Φωνή ἐν Ραμα ἠκούσθη θρήνου καὶ κλαυθοῦ καὶ ὄδυρμοῦ· Ραχὴλ ἀποκλειομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

<sup>22</sup> 2:18b Jeremiah 31:15

Mt 2:20 λέγων, Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

<sup>20</sup>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 ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραὴλ.

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

Mt 2:22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς<sup>23</sup> Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,

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

Mt 2:23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

<sup>23</sup>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.<sup>24</sup>

## Chapter 3

### *John the Baptizer Prepares the Way*

Mt 3:1 Ἐν ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας

<sup>1</sup>In<sup>25</sup> those days John the Baptizer appears, preaching in the desert,

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

<sup>2</sup>saying,<sup>26</sup> "Repent, for the kingdom of heaven has drawn near."

Mt 3:3 οὗτος γάρ ἐστιν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἐτοιμάσατε τὴν ὁδὸν κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

<sup>3</sup>This is the one spoken of through<sup>27</sup> Isaiah the prophet: "A voice calling in the wilderness, 'Prepare the way for the Lord, make the paths straight for him.'<sup>28</sup>

Mt 3:4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφή ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

<sup>4</sup>This man<sup>29</sup> John had clothing of camel's hair and a leather belt around his waist, and his food was locusts and wild honey.

Mt 3:5 τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου,

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

Mt 3:6 καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

<sup>6</sup>And confessing their sins, they were baptized by him in the Jordan River.<sup>30</sup>

<sup>23</sup> 2:22 της Ν Β Ν Σ Eus SBL TH NA28 {} // επι της C D E L W 0233 0250 TR RP // lac P<sup>70</sup> A O P Z Φ

<sup>24</sup> 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.

<sup>25</sup> 3:1 ἐν D E L N Σ pm it syr<sup>s</sup> cop<sup>bapt</sup> // εν δε Ν Β C W 0233 pm lat syr<sup>p,h</sup> cop<sup>sa,mae</sup> TR RP SBL TH NA28 {} // lac A O P Z Φ 0250

<sup>26</sup> 3:2 txt λεγων Ν Β it<sup>q</sup> cop eth Hilarius // και λεγων C D E L N W Σ 0233 m lat syr TR RP SBL TH NA28 [και] {} // lac A O P Z Φ

<sup>27</sup> 3:3a δια Ν Β C D W it vg cop<sup>sa</sup> SBL TH NA28 {} // υπο E L N Σ 0233 TR RP // lac A O P Z Φ

<sup>28</sup> 3:3 Isaiah 40:3

<sup>29</sup> 3:4 From the demonstrative use of αὐτός. "What kind of man was it that came to you and told you these things?" "He was a man dressed in hairs, with a leather belt around his waist." "It is Elijah." II Kings 1:7-9 A garment of hair was a mark of a prophet, Zechariah 13:4. "What kind of man did you go out to see?" Matthew 11:7-14



Mt 3:7 Ἴδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

<sup>7</sup>But when he saw many of the Pharisees and Sadducees coming to the baptism,<sup>31</sup> he said to them, "You spawn of snakes! Who warned you to flee from the coming wrath?

Mt 3:8 ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας·

<sup>8</sup>Then produce fruit characteristic of repentance.

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

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

Mt 3:10 ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

<sup>10</sup>And<sup>32</sup> 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 ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·

<sup>11</sup>"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:<sup>33</sup>

Mt 3:12 οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

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

### *The Baptism of Jesus*

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

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

Mt 3:14 ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;

<sup>14</sup>But 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,<sup>34</sup> Ἄφες ἄρτι, οὕτως γὰρ πρόπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

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

<sup>30</sup> 3:6 txt ιορδανη ποταμω X B C\* W Σ 0233 it<sup>9</sup> syr cop<sup>sa</sup> arm eth Or SBL TH NA28 {} // ιορδανη C<sup>3</sup> D E L M lat cop<sup>mae</sup> TR RP // lac A N O P Z Φ

<sup>31</sup> 3:7 txt βαπτισμα X\* B (syr<sup>p</sup>) cop<sup>sa,mae</sup> geo Or Hil NA25 // βαπτισμα αυτου X<sup>1</sup> C D E L W Σ 0233 M latt syr<sup>s,c,h</sup> TR RP SBL TH NA28 {} // lac A N O P Z Φ

<sup>32</sup> 3:10 txt δε η X B C D<sup>5</sup> 0233 it vg syr<sup>s,c,p</sup> cop Or Ir SBL TH NA28 {} // δε και η (Lk 3:9) E L Σ M syr<sup>h</sup> TR RP // lac P<sup>101</sup> A D N O P Z Φ

<sup>33</sup> 3:11 txt πνευματι αγιω και πυρι P<sup>101vid</sup> X B C K L M U W Δ Π Σ 0233 f<sup>1</sup> f<sup>13</sup> 22 33 565 latt syr<sup>c,p,h</sup> cop<sup>sa</sup> Origen Basil TR AN SBL TH NA28 {} // πυρι και πνευματι αγιω syr<sup>s</sup> // πνευματι αγιω E S V Ω 2 28 517 579 1424 M it<sup>m</sup> syr<sup>pal</sup> BG RP // illegible 13 // lac A D F G H N P Y Z Θ Φ. Codex B has an umlaut. The addition of και πυρι may be a harmonization to Luke.

<sup>34</sup> 3:15 txt ειπεν προς αυτον P<sup>64</sup> X C E D<sup>s</sup> L P W Σ 0233 M syr<sup>h</sup> TR RP SBL TH NA28 {} // ειπεν προς αυτοις K // ειπεν αυτω P<sup>96</sup> B f<sup>13</sup> // ειπεν 0250 cop<sup>sams</sup> // lac A D N Z Φ

Mt 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδεν πνεῦμα<sup>35</sup> θεοῦ<sup>36</sup> καταβαῖνον ὥσει περιστερὰν ἐρχόμενον<sup>37</sup> ἐπ' αὐτόν·

<sup>16</sup>As soon as he was baptized, Jesus came up out of the water, and behold, heaven was opened to him,<sup>38</sup> and he saw the Holy Spirit of God coming down like a dove, coming onto him.

Mt 3:17 καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

<sup>17</sup>And behold, a voice from heaven, 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 ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου.

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

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

<sup>2</sup>And he fasted forty days and forty nights, and afterward he was hungry.

Mt 4:3 Καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

<sup>3</sup>The tempter came and said to him,<sup>39</sup> "If you are the Son of God, command that these stones become loaves of bread."

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

<sup>4</sup>But he in answer said, "It is written, 'Man<sup>40</sup> shall not live on bread alone, but on every word<sup>41</sup> coming out of the mouth of God.'<sup>42</sup>"

Mt 4:5 Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ,

<sup>5</sup>Then the devil takes him into the holy city and had him stand<sup>43</sup> on the gable of the temple,

Mt 4:6 καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

<sup>6</sup>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.'<sup>44</sup>"

<sup>35</sup> **3:16a** txt πνευμα X B Ir SBL // το πνευμα P<sup>101vid</sup> C E L P W Σ 0233 M TR RP TH NA28 [το] {} // lac A D N Z Φ 0250

<sup>36</sup> **3:16b** txt θεου X B Ir SBL // του θεου C E L P W Σ 0233 M TR RP TH NA28 [του] {} // lac P<sup>101</sup> A D N Z Φ 0250

<sup>37</sup> **3:16c** ερχομενον P<sup>101</sup> X\* B it<sup>a,aur,b,ff<sup>1</sup>,g<sup>1</sup>,h</sup> vg Ir<sup>lat</sup> Hilary Jer Aug Ps-Vig SBL // omit cop<sup>sa</sup> // και ερχομενον X<sup>2</sup> C D E L P W Σ 0233 M it<sup>d,f,l</sup> vg<sup>cl</sup> syr<sup>c,s,p,h,(pal)</sup> arm eth geo Ir<sup>gr</sup> (Ps-Hipp) (Eus) Basil CyrJ Chrys Proclus Spec TR RP TH NA28 [και] {} // lac A N Z Φ 0250

<sup>38</sup> **3:16d** txt ηνεωχθησαν αυτω X<sup>1</sup> C E L P W Σ 0233 M it<sup>a,aur,b,d,f,ff<sup>1</sup>,g<sup>1</sup>,h,l</sup> vg syr<sup>p,h,pal</sup> cop<sup>mae</sup> arm eth geo Ir Ps-Hipp Eus Basil Ps-Justin Chrys Chromat Jer Aug Spec TR RP TH NA28 [αυτω] {} // ηνεωχθησαν (Lk 3:21) X\* B vg<sup>mss</sup> syr<sup>s,c</sup> cop<sup>sa</sup> Ir<sup>lat</sup> CyrJ Did<sup>dub</sup> Hilary Ps-Vig SBL // lac P<sup>101</sup> A D N Z Φ 0250

<sup>39</sup> **4:3** txt προσελθων ο πειραζων ειπεν αυτω P<sup>101</sup> X B W it<sup>aur,ff<sup>1</sup>,l</sup> vg cop<sup>mae</sup> SBL TH NA28 {} // προσηλθεν αυτω ο πειραζων και ειπεν αυτω D it syr<sup>s,c,(p)</sup> // προσελθων αυτω ο πειραζων ειπεν C E L P Σ 0233 M it<sup>f(k)</sup> syr<sup>h</sup> cop<sup>sa</sup> TR RP // lac A N Z Φ 0250

<sup>40</sup> **4:4a** txt ο ανθρωπος X B C D E L P W Z Σ 0233 cop<sup>sa</sup> SBL TH NA28 {} // ανθρωπος TR RP // lac P<sup>101</sup> A N Φ 0250. This is an example of what you sometimes find when you list Greek witnesses only 8th century and earlier.

<sup>41</sup> **4:4b** Upon every ῥήμα - hreema that proceeds from the mouth of God. In Hebraistic Greek, ῥήμα was used not only for words or statements, but when combined with the Greek word 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."

<sup>42</sup> **4:4c** Deuteronomy 8:3

<sup>43</sup> **4:5** txt εστησεν X B C D Z it vg syr<sup>s,c,p</sup> cop<sup>sa</sup> SBL TH NA28 {} // ιστησιν E L P W Σ 0233 M syr<sup>h</sup> TR RP // lac A N Φ

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

<sup>7</sup>Jesus said to him, "It is also written: 'You shall not put Yahweh your God to a test.'<sup>45</sup>"

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

<sup>8</sup>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 εἶπεν<sup>46</sup> αὐτῷ, Ταῦτά σοι πάντα δώσω ἐὰν πεσὼν προσκυνήσῃς μοι.

<sup>9</sup>and said to Jesus, "All these I will give to you, if you will fall down and worship me."

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

<sup>10</sup>Then Jesus said to him, "Go away, Satan!<sup>47</sup> For it is written: 'You shall worship Yahweh your God, and him only shall you serve.'<sup>48</sup>"

Mt 4:11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἰδοὺ ἄγγελοι προσήλθον καὶ διηκόνουν αὐτῷ.

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

### *Jesus Begins to Preach*

Mt 4:12 Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.

<sup>12</sup>And when he heard that John had been arrested, he went away to Galilee.

Mt 4:13 καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς Καφαρναούμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ·

<sup>13</sup>And forsaking Nazareth, he went and lived in Capernaum, beside the sea, in the territory of Zebulun and Naphtali,

Mt 4:14 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

<sup>14</sup>so that the thing spoken through Isaiah the prophet might be fulfilled, which says:

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

<sup>15</sup>"Land of Zebulun and land of Naphtali, the road by the sea, on the other end of the Jordan, Galilee of the Gentiles—

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

<sup>16</sup>the people sitting in darkness have seen a great light; and on those sitting in the land of the shadow of death<sup>49</sup> a light has dawned."<sup>50</sup>

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

<sup>17</sup>From that time on Jesus began to preach and to say, "Repent, for the kingdom of heaven is near."

<sup>44</sup> 4:6 Psalm 91:11,12

<sup>45</sup> 4:7 Deuteronomy 6:16

<sup>46</sup> 4:9 txt ειπεν X B C D Z SBL TH NA28 {} // λεγει E L P W Σ 0233 M TR RP // lac A N Φ

<sup>47</sup> 4:10a txt υπαγε X B C\*vid P W Σ 0233 it<sup>f,k</sup> vg syr<sup>p,pal</sup> cops<sup>sams,mae</sup> geo Diatess<sup>arm</sup> Or Asterius<sup>mss</sup> Ps-Ignat Tert Hilary Chromat Jer Ir<sup>latvid</sup> SBL TH NA28 {A} // vade retro (it<sup>a,aur,c,ff2,g1</sup>) vg<sup>mss</sup> syr<sup>s</sup> Ir<sup>arm</sup> vid // υπαγε οπισω μου C2 D E L Z M it<sup>b,d,h,1\*</sup> syr<sup>c,h</sup> with\* cop<sup>samss</sup> arm eth Diatess<sup>syrr</sup> Peter-Alex Aster Athan Chrys Nest (Ambrose) (Aug) Ps-Vig TR RP // lac A N Φ. The words υπαγε οπισω μου are what Jesus said to Peter in Matthew 16:23 and Mark 8:33.

<sup>48</sup> 4:10 Deuteronomy 6:13

<sup>49</sup> 4:16a Compare Isaiah 9:1 in the LXX: οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμπει ἐφ' ὑμᾶς, where the "kai" is not present between "region" and "shadow." Compare also Luke 1:79: ἐπιφάναι τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις. Compare also Psalm 22:4 in the LXX: ἐν μέσῳ σκιᾶς θανάτου; Job 12:22: ἐξήγαγεν δὲ εἰς φῶς σκιὰν θανάτου.

<sup>50</sup> 4:16 Isaiah 9:1, 2

### *The Calling of Simon, Andrew, James, and John*

Mt 4:18 Περιπατών δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν θάλασσαν· ἦσαν γὰρ ἀλιεῖς.

<sup>18</sup>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 ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων.

<sup>19</sup>And he says to them, "Come you two, follow me, and I will make you fishers of people."

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

<sup>20</sup>And they followed him immediately, leaving the nets.

Mt 4:21 Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς.

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

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

<sup>22</sup>And they immediately followed him, leaving the boat and their father.

### *Jesus Heals the Sick*

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

<sup>23</sup>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 ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχόμενους καὶ <sup>51</sup> δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς.

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

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

<sup>25</sup>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·

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

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

<sup>2</sup>and opening his mouth, he began to teach them, saying:

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

<sup>3</sup>"Blessed are the poor in spirit,<sup>52</sup> for theirs is the kingdom of heaven.

<sup>51</sup> **4:24** txt καὶ δαιμονιζομενους N C<sup>2</sup> D E L W Σ m<sup>l</sup> latt syr<sup>c,p,h</sup> cop<sup>sa,mae</sup> TR RP NA28 [καὶ] {} // δαιμονιζομενους B C\* Eus SBL TH // lac A N P Z Φ 0233

<sup>52</sup> **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 I 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."

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

<sup>4</sup>Blessed are those who mourn, for they will be comforted.

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

<sup>5</sup>Blessed are the meek, for they will inherit the earth.

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

<sup>6</sup>Blessed are they who hunger and thirst for righteousness, for they will be satisfied.

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

<sup>7</sup>Blessed are the merciful, for they will be shown mercy.

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

<sup>8</sup>Blessed are the pure in heart, for they will see God.

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

<sup>9</sup>Blessed are the peacemakers, for they will be called offspring of God.<sup>53</sup>

Mt 5:10 μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

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

Mt 5:11 μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἰπῶσιν πᾶν πονηρὸν<sup>54</sup> καθ' ὑμῶν ψευδόμενοι<sup>55</sup> ἕνεκεν ἐμοῦ.

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

Mt 5:12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

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

### *Salt and Light*

Mt 5:13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι<sup>56</sup> ὑπὸ τῶν ἀνθρώπων.

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

Mt 5:14 Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

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

<sup>53</sup> 5:9 The Greek word here is υἱοί, "sons." The word children can sound like it emphasizes the immaturity of the subjects. I also considered the word "offspring," because that would convey part of what is emphasized here. What is emphasized by this passage is two-fold: the fact that offspring of a father bear resemblance in personality, values, and quality of the "faith of their fathers," and two, that these sons are heirs of their father, heirs of a future kingdom. The word "sons" is said to have been a legal term, and was gender inclusive. It included daughters. Today, the word "son" legally means, according to Black's Law Dictionary, 6th Ed., "Male offspring. An immediate male descendant. The word may be applied also to a distant male descendant. In a broad use, term may be employed as designating any young male person, as a pupil, a ward, an adopted male child or dependent." This current legal definition greatly limits the acceptability of this word. "Children" is defined as: Progeny, offspring of parentage. Unborn or recently born human being. At common law one who had not attained the age of fourteen years, though the meaning now varies in different statutes." This definition, which includes the idea of being offspring, and is gender-inclusive as well, makes the word "children" perhaps the best choice. This is also the word that Tyndale used, and the King James Version as well. Black's Law Dictionary, Copyright © 1990, West Publishing Co., St. Paul, Minnesota, All Rights Reserved.

<sup>54</sup> 5:11a txt πονηρον N B D lat syr<sup>s,c</sup> cop<sup>sa</sup> eth Tert SBL TH NA28 {} // πονηρον ρημα C E W Σ M it<sup>q</sup> syr<sup>p,h</sup> cop<sup>mae</sup> Or TR RP // lac A N P Z Φ 0233 0250

<sup>55</sup> 5:11b txt ψευδομενοι N B C E W Σ M ita<sup>?</sup>,aur,f,ff<sup>1</sup>,l,q vg syr<sup>c,p,h,pal</sup> cop<sup>sa,mae</sup> arm eth geo Or<sup>1/2</sup> Basil ApCon Greg-Nyss Did Epiph Chrys Cyr Hesych Theodoret; Crom<sup>1/2</sup> Jer Ruf Aug<sup>6/11</sup> TR RP SBL TH [NA28] {C} // omit D it<sup>b,d,g<sup>1</sup>,h,k</sup> syr<sup>s</sup> Or<sup>1/2</sup> Tert Hil Luc Ambrosiaster Ambrose Chrom<sup>1/2</sup> Aug<sup>5/11</sup> Spec // lac A L N P Z Φ 0233 0250

<sup>56</sup> 5:13 βληθεν εξω P<sup>86c</sup> N B C syr<sup>h</sup> SBL TH NA28 {} // βληθεν εξω και P<sup>86c</sup> // βληθηναι εξω και D E W Σ M latt TR RP // lac A L N P Z Φ 0233 0250. There ends up not being any difference in English. The infinitive passive form of the verb following, καταπατεῖσθαι, enables me to translate this the way I did.

Mt 5:15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

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

Mt 5:16 οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

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

### *The Fulfillment of the Law*

Mt 5:17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι.

<sup>17</sup>"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, ἕως ἄν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἄν πάντα γένηται.

<sup>18</sup>For truly I say to you, until the sky and the earth pass away, not one iota,<sup>57</sup> not one serif,<sup>58</sup> will by any means pass away from the Law until everything is carried out.

Mt 5:19 ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῇ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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

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

<sup>20</sup>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 Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

<sup>21</sup>"You have heard that it was said to the people of long ago, 'Do not murder,'<sup>59</sup> and anyone who murders will be subject to judgment.'<sup>60</sup>

---

<sup>57</sup> **5:18a** The Greek says ἰῶτα (iōta), which is the spelling out of the name of the ninth letter of the Greek alphabet. It is the smallest letter of that alphabet, and even smaller when it is "subscript." When the iota is subscript, 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.

<sup>58</sup> **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.

<sup>59</sup> **5:21a** Exodus 20:13. This word φονεύω - phoneuw did not mean just murder, but homicide in general, including by carelessness or negligence, and manslaughter. See for example Deuteronomy 19:6; Joshua 21:13. And the word phoneuw did NOT include in its meaning the killing of non-human life. It was not used for the killing of animals. Perhaps this verse would be better rendered, "Do not kill a human."

<sup>60</sup> **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)

Mt 5:22 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, 'Ρακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

<sup>22</sup>But I tell you that anyone who is angry with his brother<sup>61</sup> will be subject to judgment. And anyone who says to his brother, 'Raca,'<sup>62</sup> is answerable to the council.<sup>63</sup> But anyone who says, 'You fool!' will be in danger of the fire of Gehenna.<sup>64</sup>

Mt 5:23 ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κάκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,

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

Mt 5:24 ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἔλθὼν πρόσφερε τὸ δῶρόν σου.

<sup>24</sup>leave your gift there in front of the altar, and first go be reconciled to your brother, and then come and offer your gift.

<sup>61</sup> **5:22a** txt τω ἀδελφῷ αὐτοῦ "with his brother"  $\mathfrak{P}^{64}$   $\aleph^*$  B  $\Omega$  372 1292 1424<sup>mg</sup> 2174<sup>vid</sup> 2737 *al.* it<sup>aur</sup> vg eth<sup>ms</sup> Or<sup>mssacc</sup> to Apollinaris, Tert<sup>vid</sup> Chromat Jer Aug<sup>3/4</sup> Greek mss<sup>acc.</sup> to Augustine SBL TH NA28 {B} // τω ἀδελφῷ αὐτοῦ εἰκῇ "with his brother without a cause"  $\aleph^2$  D E K L M S U W  $\Delta$   $\Theta$   $\Pi$   $\Sigma$  0233 0287  $f^1$   $f^{13}$  2 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1079 1195 1216 1230 1241 1242 1243 1342 1365 1424<sup>txt</sup> 1505 1546 1646 2148  $\mathfrak{M}$  it<sup>a,b,c,d,f,ff<sup>1</sup>,g<sup>1</sup>,h,k,l,q</sup> vg<sup>mss</sup> syr<sup>c,s,p,h,pal</sup> cop<sup>sa,mae,bo</sup> arm eth<sup>TH</sup> geo slav Ir<sup>lat</sup> mss<sup>acc.</sup> to Origen Eus Basil Apostolic Constitutions mss<sup>acc.</sup> to Apollinaris Ps-Justin Chrys Cyril Theodoret; Cypr Hilary Lucifer mss<sup>acc.</sup> to Jerome Aug<sup>3/4</sup> Spec TR RP // lac  $\mathfrak{P}^{86}$  A C F G H N P Y Z  $\Phi$  0250 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, 'without a cause' is not present. The fact that a majority of Greek mss in Jerome's time did not contain it, is far more significant than whether a majority of manuscripts today contain it. Opponents of the UBS Greek text object to this omission, because they say that it forbids all anger, even righteous anger. Not so; it only says that if you are angry, you are in danger of judgment. On the other hand, if the text reads "Do not be angry with your brother without a cause," that is so easy to get around. Practically everyone who is angry with his brother believes he has cause to be angry. The end result of adding "without a cause" is that there is no meaningful prohibition, no truly solemn warning here. Plus, it misses the whole point of the phrase "will be subject to judgment". The whole point of the judgment is to decide if there is a cause. It makes no sense to say that if you are angry with your brother without a cause, you will be tried, to see if there is a cause. Often the argument is made, that the UBS reading, the one without the phrase, "without a cause," makes Jesus look like a sinner, since he was angry sometimes. Then what do the people who argue this, do with the phrase later in this same verse, where the Majority Text says that someone who says "You fool," is in danger of the fire of Gehenna? For Jesus did say to someone "You fool" in the Majority Text, in Matthew 23:17.

<sup>62</sup> **5:22b** An Aramaic term of contempt

<sup>63</sup> **5:22c** The council of elders at the town gate was a common scene in the life of an ancient Israelite. By the time of Jesus, there were three sizes of council, or religious court, in Judea. A local religious court (Bet Din) was composed of three judges, at least one a Rabbi. This council would hear disputes and accusations and try cases like a court. For higher cases, however, such as involving offenses punishable by death, as in Deuteronomy 21:18-21 and 22:13-21, a court of twenty-three or more judges was required. Finally, the supreme Sanhedrin in Jerusalem was composed of seventy men, plus the High Priest who presided over it. The seventy was made up of three kinds of members: (1) high priests- the current high priest and former high priests; (2) the Elders: tribal and family representatives of the lay aristocracy; and (3) and the Scribes, the experts in the law from the Torah. The Sanhedrin's authority in civil matters was subject to the Romans' limits, but in Jewish religious matters, it had complete authority, including a body of police and guards under its command, by which to enforce its rulings. The Sanhedrin was abolished with the destruction of Jerusalem in A.D. 70. The scribes later codified its accumulated conclusions, however, in the form of the written Mishnah.

<sup>64</sup> **5:29** Γέεννα From Gey-Hinnom, the name of a ravine south of Jerusalem, The Valley of the Son of Hinnom, which was the trash heap or landfill for the city. The garbage was perpetually on fire; the fire never went out. See II Chron. 28:3; II Kings 23:10; Jeremiah 7:31-32; Joshua 15:8, 18:16. According to Jewish popular belief, the Last Judgment was to take place there. Thus in the New Testament *Gehenna* means a place of perpetual fire, further described as a lake of burning sulfur, whose fire can never be put out, and in which a person never loses his being, but forever loses his well-being— that is, is forever separated from God and thus anything good. At the present time, anyone who dies while out of God's favor goes to Hades (see chapter 21:27-33), which is a temporary storage hell. But later, at the end of Christ's kingdom on earth, Hades and everyone in it will be thrown permanently into *Gehenna* (Revelation 20:5,10-15). This is called the Second Death. There is no remedy for the Second Death. Jesus mentions *Gehenna* eleven times (nine times in my harmony / Diatessaron). James uses the word once, in 3:6.

Mt 5:25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ' αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῶ ὁ ἀντίδικός σου τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ,<sup>65</sup> καὶ εἰς φυλακὴν βληθῇσιν·

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

Mt 5:26 ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

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

## Adultery

Mt 5:27 Ἠκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις.

<sup>27</sup>"You have heard that it was said,<sup>66</sup> 'Do not commit adultery.'<sup>67</sup>

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

<sup>28</sup>But I tell you that anyone who looks at a woman<sup>68</sup> to lust for her has already committed adultery with her in his heart.

Mt 5:29 εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

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

Mt 5:30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

<sup>30</sup>And if your right hand causes you to fall, cut it off and cast it away from you. For it is expedient for you that one of your parts be destroyed and not your whole body go away into Gehenna.<sup>69</sup>

Mt 5:31 Ἐρρέθη δέ, Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

<sup>31</sup>"And it has been said, 'Anyone who releases<sup>70</sup> his wife must give her a "release of interest form".'<sup>71</sup>

Mt 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτήν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχεύεται.

<sup>32</sup>But I tell you that anyone who releases his wife, except for grounds of fornication,<sup>72</sup> causes her to commit adultery, and anyone who marries a released *woman* commits adultery.

<sup>65</sup> 5:25 txt τω υπηρετῇ P<sup>64</sup> B 0275 it<sup>k</sup> arm eth Cl SBL TH NA28 {} // σε παραδω τω υπηρετῇ E L W Σ 0233 M lat syr<sup>c,p,h</sup> cop TR RP // σε παραδωσει τω υπηρετῇ D // lac P<sup>86</sup> A C N P Z Φ 0250. I question whether the versions (ancient translations into other languages) that include σε παραδωσει are definite indicators that their Greek exemplars contained the words, since those translators would probably have supplied the words "hand you over" just like current English translations do which are based on the NA28 Greek text.

<sup>66</sup> 5:27a ερρεθη P<sup>64</sup> B\* K S U W Σ f<sup>1</sup> 2\* 157 346-*contra fam* 700 BG RP SBL NA28 {} // ερρηθη B<sup>1</sup> D E V Γ Π 28 118 565 1424 TH // ερρεθη τοις αρχαιοις L M Δ Θ 0233 f<sup>13</sup> 2<sup>c</sup> 33 579 lat syr<sup>c,h</sup>\*\* Ir<sup>lat</sup> Or<sup>lat</sup> Eus TR AN // lac P<sup>86</sup> A C F G H N O P Q Y Z Φ 0250 69

<sup>67</sup> 5:27b Exodus 20:13

<sup>68</sup> 5:28 That is, a woman not one's own wife.

<sup>69</sup> 5:30 txt εις γεενναν απελθη B syr<sup>c</sup> (lat cop<sup>mae</sup>) SBL TH NA28 {} // βληθησει εις την γεεναν L // βληθη εις γεενναν (Mt 5:29) E W Σ 0233 0250 it<sup>f</sup> vg<sup>ms</sup> syr<sup>h</sup> cop<sup>sa</sup> arm TR RP // omit v. 30 D it<sup>d</sup> syr<sup>s</sup> // lac A C N P Z Φ

<sup>70</sup> 5:31a "Releasing" is the opposite of "cleaving" or "joining."

<sup>71</sup> 5:31b Deuteronomy 24:1; but note that in the same passage in Deuteronomy, in verse 4, it says that such a release defiles her. This word ἀποστάσιον - apostasion, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in 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."

<sup>72</sup> 5:32 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



## Oaths

Mt 5:33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου.

<sup>33</sup>"Again, you have heard that it was said to the people of long ago, 'Do not break your oath,'<sup>73</sup> but pay out to the Lord your oaths.'<sup>74</sup>

Mt 5:34 ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ·

<sup>34</sup>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 ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως·

<sup>35</sup>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 ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν.

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

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

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

## An Eye For an Eye

Mt 5:38 Ἐκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.

<sup>38</sup>"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'<sup>75</sup>

Mt 5:39 ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς<sup>76</sup> τὴν δεξιὰν σιαγὸνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·

<sup>39</sup>But I tell you not to resist the evil. On the contrary, whoever strikes you on the right cheek,<sup>77</sup> turn to him the other also.

---

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

<sup>73</sup> 5:33a Or Do not make an oath not intending to keep it.

<sup>74</sup> 5:33b Numbers 30:2; Leviticus 5:4-6

<sup>75</sup> 5:38 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

<sup>76</sup> 5:39a ραπίζει εἰς N\* B W Σ SBL TH NA28 {} // ραπισει επι D E L M cop<sup>mae</sup> TR RP // ραπισει εἰς Eus // ραπίζει επι N2 // lac A C N P Z Φ 0233 0250. The future inflection is often interchangeable with the subjunctive aorist, so the English translation need not differ between these variants.

<sup>77</sup> 5:39b δεξιαν σιαγωνα N W Σ pm ita,f,(h) Or lat Cyr RP SBL TH // σιαγωνα σου D it<sup>d,k</sup> syr<sup>s,c</sup> Aug<sup>codd</sup> // δεξιαν σου σιαγωνα E L pm TR // δεξιαν σιαγωνα σου B Eus NA28 [σου] {} // in dexteram maxillam tuam "on your right cheek" it<sup>aur,b,g1</sup> // in dextera maxilla tua "on your right cheek" it<sup>ff1,l</sup> vg // lac A C N P Z Φ 0233 0250

Mt 5:40 καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἅφες αὐτῷ καὶ τὸ ἱμάτιον·

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

Mt 5:41 καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὑπάγε μετ' αὐτοῦ δύο.

<sup>41</sup>And whoever conscripts you for one mile, go with him two miles.

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

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

### Love For Enemies

Mt 5:43 Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

<sup>43</sup>"You have heard that it was said, 'Love your neighbor<sup>78</sup> and hate your enemy.'

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

<sup>44</sup>But I say to you: Love your enemies, bless those who curse you, do good to those who hate you,<sup>79</sup> and pray for those who insult you and are persecuting you,<sup>80</sup>

Mt 5:45 ὅπως γέννησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.

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

Mt 5:46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν;

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

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

<sup>47</sup>And if you greet your own kind<sup>81</sup> only, what are you doing beyond the ordinary? Do not even the Gentiles do the same?<sup>82</sup>

Mt 5:48 Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς<sup>83</sup> ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

<sup>48</sup>Be perfect, therefore, as your heavenly<sup>84</sup> Father is perfect.

<sup>78</sup> 5:43 Leviticus 19:18

<sup>79</sup> 5:44a txt ὑμῶν εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς D<sup>c</sup> (D\* ὑμεῖν for 1st ὑμᾶς) E L W Σ 047 **¶** it<sup>d,f,h</sup> syr<sup>h</sup>, (pal) (syr<sup>p</sup> τὸν καταρωμένον) cop<sup>mae<sup>1</sup></sup> arm<sup>mss</sup> eth<sup>pp</sup>, (TH) geo<sup>2</sup> (Chrys) (Lucifer) (Spec) TR RP // ὑμῶν εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς geo<sup>1</sup> (Athenagoras) Clement Eus<sup>1/2</sup> (Theodoret) Tert // ὑμῶν καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς it<sup>a,aur,b,ff<sup>1</sup>,g<sup>1</sup>,l</sup> vg arm<sup>mss</sup> Eus<sup>1/2</sup> Arsenius Ambrose Chromat Jer Aug // ὑμῶν **¶** B it<sup>k</sup> syr<sup>c,s</sup> cop<sup>sa,mae<sup>2</sup></sup> Theoph Ir<sup>lat</sup>vid Or Adamant Cypr Faustus-Milevis SBL TH NA28 {A} // lac A C N P Z Φ 0233 0250

<sup>80</sup> 5:44b txt καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς D<sup>c</sup> (D\* omit 1st ὑμᾶς) E L (W omit 1st καὶ) Σ 047 **¶** it<sup>(a),(b),(d),f,(h)</sup> syr<sup>(p),h,(pal)</sup> arm eth<sup>TH</sup> geo<sup>2</sup> (Eus) Basil (Greg-Nyssa) (Nilus) Arsenius (Ambrose) (Chrom) TR RP // et orate pro persequentibus et calumniantibus vos it<sup>aur,ff<sup>1</sup>,g<sup>1</sup>,l</sup> // καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς geo<sup>1</sup> Theophilus (Clem) Or<sup>1/6</sup> (Chrys) // καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς **¶** B it<sup>k</sup> syr<sup>c,s</sup> cop<sup>sa,mae<sup>2</sup></sup> eth<sup>ms,pp</sup> (Athenagoras) Or<sup>5/6</sup> (Adamantius) Tert Cypr Lucifer Jer<sup>2/3</sup> Faustus-Milevis Aug (Spec) SBL TH NA28 {A} // lac A C N P Z Φ 0233 0250. The opposing theory is that this verse is harmonized to Luke's gospel.

<sup>81</sup> 5:47a txt ἀδελφούς **¶** B D Z lat syr<sup>c,p</sup> cop<sup>sa,mae<sup>1+2</sup></sup> eth TR SBL TH NA28 {} // φίλους E L W Σ **¶** it<sup>f,h</sup> syr<sup>h</sup> arm Basil RP // lac A C N P Φ 0233 0250. The word ἀδελφός (adelphós), in the plural 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.

<sup>82</sup> 5:47b txt ἐθνικοὶ το αὐτο **¶** B D Z vg eth SBL TH NA28 // ἐθνικοὶ οὕτως syr<sup>c,h</sup> // ἐθνικοὶ τοῦτο cop<sup>sa</sup> Basil // τελῶναι οὕτως E L **¶** it<sup>h</sup> RP // τελῶναι οὕτω TR // τελῶναι το αὐτο W Σ syr<sup>p</sup> // τελῶναι καὶ οἱ ἀμαρτωλοὶ το αὐτο arm // lac A C N P Φ 0233 0250

<sup>83</sup> 5:48a txt ὡς **¶** B E L Z Σ Clem Or Eus Ath SBL TH NA28 {} // ὡσπερ D W **¶** TR RP // lac A C N P Φ 0233 0250

## Chapter 6

### *Giving to the Needy*

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

<sup>1</sup>"Be careful not to do your acts of tzedakah<sup>85</sup> 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 Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ρύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:3 σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου,

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

Mt 6:4 ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

<sup>4</sup>so that your giving may be in secret. And your Father, who sees in secret, will<sup>86</sup> reward you.<sup>87</sup>

### *Prayer*

Mt 6:5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:6 σὺ δὲ ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμεῖόν σου καὶ κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

<sup>6</sup>But you when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret. Then your Father, who sees in secret, will reward you.<sup>88</sup>

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

<sup>7</sup>But when you pray, do not speak thoughtless repetition<sup>89</sup> like the Gentiles do. For they suppose that because of the greater number of their words they will be heard.

---

<sup>84</sup> **5:48b** txt o ουρανιος N B Dc (E\* ουρανιος) L W Z Σ pm ita,ff<sup>1</sup>,l vg syr<sup>h</sup> arm eth Clem Or Ath Basil Chr Cyp SBL TH NA28 {} // ο εν τοις ουρανοις E<sup>c</sup> pm it<sup>b,d,g<sup>1</sup>,h,k</sup> syr<sup>c,p</sup> Tert Clem Lcif TR RP // εν ουρανοις D\* // lac A C N P Φ 0233 0250

<sup>85</sup> **6:1** txt την δικαιοσυνην B D 0250 vg Hil TH // δε την δικαιοσυνην N\*,1b SBL NA28 [δε] // την ελεημοσυνην E W m cop<sup>mae1</sup> Chr TR RP // δε την ελεημοσυνην L Z Σ syr<sup>p,h</sup> // δε την δοσ(e)ιν N<sup>1a</sup> cop<sup>sa</sup> // την δοσιν syr<sup>c</sup> // lac A C N P Φ 0233. "Tzedakah" are acts of philanthropy, charity, righteousness..

<sup>86</sup> **6:4a** txt αποδωσει N B L Z 047 0250 lat syr<sup>s,c</sup> cop arm Or SBL TH NA28 {} // αυτος αποδωσει D E W Φ m it<sup>h,q</sup> syr<sup>p,h</sup> Basil TR RP // αυτος αποδοση Σ // lac A C N P 0233

<sup>87</sup> **6:4b** txt σοι N B D Z itaur,ff<sup>1</sup>,k vg syr<sup>c</sup> cop<sup>sa,mae,fay</sup> Diatess<sup>syr</sup> Or Eus (ps-Clementines) Hil Ambrose Chr Aug SBL TH NA28 {B} // σοι εν τω φανερω E L W Σ Φ 047 0250 m ita<sup>b,f,g<sup>1</sup>,h,l,q</sup> syr<sup>s,p,h,pal</sup> arm eth geo Diatess<sup>arm</sup> Basil (Apostol Const) Nilus Chrys lat<sup>mss</sup> acc to Aug Spec TR RP // lac A C N P 0233

<sup>88</sup> **6:6** txt σοι N B D Z itaur,d,ff<sup>1</sup>,k vg syr<sup>c,s,palms</sup> cop<sup>sa,mae</sup> Diatess<sup>syr</sup> Or Eus (ps-Clementines) Hil Ambrose Chr Aug SBL TH NA28 {B} // σοι εν τω φανερω E L W Σ Φ m ita<sup>b,f,g<sup>1</sup>,h,l,p,q</sup> syr<sup>p,h,palms</sup> arm eth geo Diatess<sup>arm</sup> Chrys Cyr TR RP // lac A C N P 0233 0250

<sup>89</sup> **6:7** Greek, βατταλογεῖν (RP) - βαττολογεῖν (NA28). 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

Mt 6:8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἵδεν γὰρ ὁ πατὴρ ὑμῶν<sup>90</sup> ὃν χρεῖαν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

<sup>8</sup>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, ἁγιασθήτω τὸ ὄνομά σου,

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

Mt 6:10 ἔλθέτω ἡ βασιλεία σου, γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.<sup>91</sup>

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

Mt 6:11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

<sup>11</sup>Give us today our daily bread.

Mt 6:12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·

<sup>12</sup>And forgive us our debts, as we also have forgiven<sup>92</sup> our debtors.

Mt 6:13 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

<sup>13</sup>And lead us not into temptation, but deliver us from evil. For yours is the kingdom, and the power, and the glory, for ever. Amen."<sup>93</sup>

Mt 6:14 Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος·

<sup>14</sup>For if you forgive people their trespasses, your heavenly Father will also forgive you.

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

<sup>15</sup>But if you are not forgiving to people,<sup>94</sup> neither will your Father forgive you your trespasses.

---

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, **בבט**, Beth-Teth-Lamedh, for 'empty, inane, idle,' with **λογεῖν** appended. According to Delling, it is a remodeling of **βατταρίζειν** - 'stammer,' in connection with - **λογεῖν**. Also, it looks similar to the Latin **bat(t)ulus** = **μογιλάλος**, that is, speaking with difficulty or having an impediment in one's speech. And see also Corp. Gloss. Lat. II 32.17, **garrulus**- **βαττολάλος** - fond of talking endlessly, prattling, given to prosy, rambling, or tedious loquacity. In the only use of **βαττολογεῖν** 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." I Cor. 14:15 "When you pray, let not your mind be unfruitful, but still pray with your spirit." I Cor. 14:14. If your mind is idle when you are praying, it is **בבט** prayer.

<sup>90</sup> **6:8** txt ο πατηρ υμων **Σ**\* D E L W Z **Σ** Φ 0170<sup>vid</sup> f<sup>13</sup> **Π** ita,aur,b,f,ff<sup>1</sup>,g<sup>1</sup>,h,k,l,π,q vg syr<sup>s,p,pal</sup> cop<sup>fay</sup> arm geo Diatess<sup>syr</sup> Or<sup>1/2</sup> Basil<sup>1/2</sup> Ambrosiaster Ambrose Chrom Jer Aug TR RP SBL TH NA28 {A} // ο πατηρ ημων f<sup>1</sup> 205 // ο θεος ο πατηρ υμων **Σ**<sup>1</sup> B cop<sup>sa,mae1</sup> // ο πατηρ υμων ο ουρανιος 047 28 1424 1505 syr<sup>h</sup> eth geo<sup>B</sup> (Or<sup>1/2</sup>) Basil<sup>1/2</sup> // omit cop<sup>mae2</sup> // lac A C N P 0233 0250

<sup>91</sup> **6:10** txt γης **Σ** B W Z **Σ** Φ SBL TH NA28 {} // της γης D E L **Π** TR RP // lac A C N P 0233 0250

<sup>92</sup> **6:12** txt αφηκαμεν **Σ**\* B Z vg<sup>st</sup> syr<sup>p,h</sup> SBL TH NA28 {} // αφιομεν D E W **Σ** cop? // αφιωμεν L // αφιεμεν **Σ**<sup>1</sup> Φ **Π** it<sup>f,k</sup> cop? Didache TR RP // lac A C N P 0233 0250

<sup>93</sup> **6:13** txt πονηρου οτι σου εστιν η βασιλεια και η δυναμις και η δοξα εις τους αιωνας αμην E L W **Σ** Φ 0233 **Π** it<sup>f,g<sup>1</sup>,k,q</sup> syr<sup>h,pal</sup> arm eth geo TR RP // ονηρου οτι σου εστιν η δυναμις και η δοξα εις τους αιωνας αμην cop<sup>sa,fay</sup> Didache // πονηρου αμην vg<sup>cl</sup> Jer<sup>1/2</sup> // πονηρου **Σ** B D Z 0170 ita,aur,b,ff<sup>1</sup>,h,l vg cop<sup>mae1+2</sup> Diatess<sup>syr</sup> Or Cyril-Jer<sup>dub</sup> Greg-Nyssa Cyril; Tert Cypr Ambrose Chrom Jer<sup>1/2</sup> Aug Ostrakon ActaThomae SBL TH NA28 {A} // lac A C N P 0250 syr<sup>s</sup>. The UBS textual commentary says that the words "For yours is the kingdom, and the power, and the glory for ever. Amen." were added probably for the sake of liturgy, adapted from 1 Chronicles 29:11-13. There are several other variants: some witnesses without "the kingdom and;" some without "the power and;" and the Old Latin k reads only "for yours is the power for ever and ever." Some Greek manuscripts expand "for ever" to "for ever and ever," and several late manuscripts, 157, 225, and 418, add a Trinitarian ascription, "for yours is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit for ever. Amen." There is no previous instance in Scripture of the exact words "for thine is the kingdom, and the power, and the glory, for ever. Amen." Some claim these exact words are found in Hebrew in the Cabala and the Golden Dawn. And that therefore, they are part of some Wicca initiation rites. But Jesus may have modeled these words loosely after King David's blessing of Yahweh, on the occasion of the dedication of the beginning of the building of the temple, in 1 Chronicles 29:11-13.

<sup>94</sup> **6:15** txt ανθρωποις **Σ** D ita,aur,ff<sup>1</sup>,g<sup>1</sup>,h,k,l vg syr<sup>p</sup> cop<sup>mae1</sup> Diatess Chrom<sup>lem</sup> Aug SBL NA28 {C} // ανθρωποις τα παραπτωματα αυτων B E L W **Σ** Φ 0233 **Π** it<sup>(b),f,q</sup> vg<sup>mss</sup> syr<sup>c,h,pal</sup> cop<sup>sa,mae2</sup> arm eth geo Basil; Chrom<sup>com</sup> TR RP TH // lac A C N P 0250.

### *Fasting*

Mt 6:16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:17 σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,

<sup>17</sup>But you when you fast, anoint your head and wash your face,

Mt 6:18 ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρὶ σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

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

### *Treasures in Heaven*

Mt 6:19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·

<sup>19</sup>"Do not accumulate for yourselves treasures on earth, where moth and corrosion<sup>95</sup> eat away, and thieves break through and steal.

Mt 6:20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·

<sup>20</sup>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 θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδιά σου.<sup>96</sup>

<sup>21</sup>For where your treasure is, there your heart will be also.

Mt 6:22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός. ἐὰν οὖν ᾧ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

<sup>22</sup>"The eye is the lamp of the body. So if your eye is open and generous,<sup>97</sup> your whole body will be bright.

Mt 6:23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾧ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

<sup>23</sup>But if your eye is suspicious and stingy,<sup>98</sup> your whole body will be dark. If then darkness is the light in you, how great the darkness!

Mt 6:24 Οὐδεὶς δύναται δυοὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἐτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

<sup>24</sup>"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.<sup>99</sup>

<sup>95</sup> 6:19 βρῶσις, "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.

<sup>96</sup> 6:21 The pronouns in the Byzantine text are plural.

<sup>97</sup> 6:22 Greek, *haplous*, 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."

<sup>98</sup> 6:23 Literally, "if your eye is evil." From the Hebrew, רַעְיִן עַיִן - *rā'āh 'ayin*; see endnote for a full discussion of this concept.

<sup>99</sup> 6:24 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,

### *Do Not Worry*

Mt 6:25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε ἢ τί πίνητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσῃσθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;

<sup>25</sup>"Considering this, I tell you, do not worry for your life, what you will eat or what you will drink,<sup>100</sup> or for your body, what you will put on. Does not life mean more than food, and the body more than clothes?

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

<sup>26</sup>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 ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα;

<sup>27</sup>And who of you *by* worrying is able to add onto his life span one foot?<sup>101</sup>

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

<sup>28</sup>"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 Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.

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

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

<sup>30</sup>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; ἢ, Τί πίνωμεν; ἢ, Τί περιβαλώμεθα;

<sup>31</sup>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· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἀπάντων.

<sup>32</sup>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 αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

<sup>33</sup>But pursue first rather the kingdom of God and his righteousness,<sup>102</sup> and all those things will be included for you as well.

---

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.

<sup>100</sup> **6:25** txt η τι πιητε B W Φ it<sup>a</sup>aur,f,g<sup>1</sup>,h,q cop<sup>samss,mae1</sup> arm<sup>mss</sup> geo<sup>1,B</sup> Or Basil<sup>1/2</sup> Evagrius Nilus Marcus-Eremita Jer<sup>mss</sup> Spec TH NA28 [η τι πιητε] {C} // και τι πιητε E L N Σ 0233 M syrp<sup>h</sup> geo<sup>A</sup> Basil<sup>1/2</sup> Aug<sup>1/3</sup> TR RP // omit X it<sup>a,b,ff<sup>1</sup>,k,l</sup> vg syrc<sup>pal</sup> cop<sup>samss,mae2</sup> arm<sup>mss</sup> Diatess<sup>sy<sup>r</sup></sup> Ath Chrys Cyr Hil Jer Aug<sup>2/3</sup> SBL // lac A C D P Z 0250. The preposition και can be translated as "or" in lists like this, especially since it is followed by μηδε. The omission may be a harmonization to Luke 12:22.

<sup>101</sup> **6:27** Literally, one cubit. There was an expression in classical Greek, πῆχυιον ἐπὶ χρόνον = "only one cubit of time." It is legitimate therefore to translate this as "a single hour to his life."

<sup>102</sup> **6:33** txt βασιλειαν του θεου και την δικαιοσυνην E L N W Σ Φ 0233 M it<sup>a,aur,b,f,ff<sup>1</sup>,g<sup>1</sup>,h</sup> vg<sup>cl,ww</sup> syrc<sup>p,h,al</sup> cop<sup>mae1</sup> arm eth(pp) geo<sup>1,A</sup> Serapion Basil (Did<sup>1/2</sup>) Evagrius Chrys<sup>1/12</sup> Marcus-Eremita Cyr Theod John-Dam (Hil) Chr Aug<sup>2/7</sup> TR RP TH NA28 [του θεου] {C} // βασιλειαν των ουρανων και την δικαιοσυνην Cl // βασιλειαν και την δικαιοσυνην X it<sup>k,l</sup> vg<sup>st</sup> cop<sup>mae2</sup> Eus Cyp Aug<sup>5/7</sup> Macarius/Symeon Spec SBL // βασιλειαν αυτου και την δικαιοσυνην cop<sup>sa</sup> // δικαιοσυνην και την βασιλειαν B // βασιλειαν του θεου geo<sup>B</sup> Diatess<sup>sy<sup>r</sup></sup> Chrys<sup>4/12</sup> Jer // βασιλειαν των ουρανων Justin Chrys<sup>7/12</sup> // lac A C D P Z 0250

Mt 6:34 μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει αὐτῆς<sup>103</sup> ἄρκετόν τῇ ἡμέρᾳ ἢ κακία αὐτῆς.

<sup>34</sup>"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.<sup>104</sup>

## Chapter 7

### *Correcting Others*

Mt 7:1 Μὴ κρίνετε, ἵνα μὴ κριθῆτε·

<sup>1</sup>"Do not judge, so that you will not be judged.

Mt 7:2 ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

<sup>2</sup>For with what judgment you are judging, you will be judged, and with what measure you are measuring out, it will be measured<sup>105</sup> to you.

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

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

Mt 7:4 ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ὑψος ἐκβάλω τὸ κάρφος ἐκ<sup>106</sup> τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

<sup>4</sup>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 ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

<sup>5</sup>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 δώτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν<sup>107</sup> αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

<sup>6</sup>"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 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

<sup>7</sup>"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 εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται.

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

<sup>103</sup> **6:34a** txt μεριμνησει αυτης B\* L SBL // μεριμνησει εαυτης N B<sup>2</sup> W pm it<sup>b</sup> vg eth Hil Aug TH NA28 {} // μεριμνησει τα εαυτης E N Σ Φ 0233 pm syr<sup>h</sup> TR RP // μεριμνησει αυριον τα περι (ε)αυτης Δ cop<sup>sa</sup> // lac A C D P Z 0250. The word αυτης with a rough breathing can be a contraction of εαυτης, so one cannot determine in the ancient majuscules which was meant with 100% certainty. If the reading αυτης in B\* L Δ is such a case of the contraction, then there is no difference in meaning.

<sup>104</sup> **6:34b** 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."

<sup>105</sup> **7:2** txt μετρηθησεται N B E L W it<sup>a,b,k</sup> vg syr<sup>c,p,h</sup> Clem Or Hil RP SBL TH NA28 {} // αντιμετρηθησεται N Σ Φ 0233 it vg<sup>cl</sup> Cyr TR // lac A C D P Z 0250 syr<sup>s</sup>

<sup>106</sup> **7:4** txt εκ N B N Σ 0233 SBL TH NA28 {} // απο E L W Φ M TR RP // lac A C D P Z 0250 0281

<sup>107</sup> **7:6** txt καταπατησουσιν B C L N W Σ SBL TH NA28 {} // καταπατησωσιν N E Φ 0281 M Clem TR RP // lac A D P Z 0250. Practically, with μηποτε as here, the future form is interchangeable in meaning with the subjunctive.

Mt 7:9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;

<sup>9</sup>"Or is there a man among you who if his child asks<sup>108</sup> for a loaf, will give him a rock?

Mt 7:10 καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;

<sup>10</sup>Or if he asks<sup>109</sup> for a fish, will give him a snake?

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

<sup>11</sup>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 ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.

<sup>12</sup>"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 Εἰσελθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

<sup>13</sup>"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 ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσιν οἱ εὐρίσκοντες αὐτήν.

<sup>14</sup>How<sup>110</sup> 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, ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες.

<sup>15</sup>"Be on your guard against<sup>111</sup> false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves.

Mt 7:16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;

<sup>16</sup>By their fruits you will find them out. Do people pick grapes from thorn bushes, or sweet figs from thistles?

Mt 7:17 οὕτως πᾶν δένδρον ἀγαθὸν καρποῦς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποῦς πονηροὺς ποιεῖ·

<sup>17</sup>In the same way, every good tree produces good fruit, but the weed tree produces evil fruit.

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

<sup>18</sup>A good tree cannot bear evil fruit, nor a weed tree bear good fruit.

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

<sup>19</sup>Every tree that does not produce good fruit is cut down and thrown into the fire.

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

<sup>20</sup>Thus by their fruits you will find them out.

<sup>108</sup> 7:9 txt εαν αιτηση E N W Σ Φ 0281 M lat syr<sup>h</sup> TR RP // εαν αιτησει N\* // αν αιτησει L // αιτησεις C // αιτησει N\* B it<sup>b,(a,g<sup>1</sup>,h)</sup> syr<sup>c,p</sup> SBL TH NA28 {} // lac A D P Z 0233 0250

<sup>109</sup> 7:10 txt και εαν ιχθυον αιτηση E Φ M syr<sup>p,h</sup> eth TR RP // και εαν ιχθυον αιτησει N W Σ // και αν ιχθυον αιτησει L // η και εαν ιχθυον αιτηση vg syr<sup>c</sup> // η και ιχθυον αιτησει N B C 0281 it<sup>k</sup> (cop<sup>sa</sup>) arm SBL TH NA28 {} // lac A D P Z 0233 0250

<sup>110</sup> 7:14 txt τι N<sup>1</sup> C E L N O W Σ Φ 0281 M it<sup>a,aur,b,f,ff<sup>1</sup>,g<sup>1</sup>,h,(k),l,q</sup> vg syr<sup>c,p,h,pal</sup> (arm) eth Did Macarius/Symeon Cyp Guad Jer Aug RP TH NA28 {B} // οτι N\* vg<sup>ms</sup> cop<sup>sa</sup>ms<sup>ss</sup> geo NaassenesHipp Or Ps-Just Ambrose Greg-Elvira Spec TR SBL // τι δε B<sup>1</sup> // οτι δε B\* cop<sup>sa</sup>ms<sup>ss,mae<sup>1</sup></sup> // και Chrys // omit (incl. στενη δε) Diatess Cyril // lac A D P Z 0233 0250. In my opinion, both τι and οτι can be translated as "how" in this context.

<sup>111</sup> 7:15 txt απο N B 0250 lat syr<sup>c,p</sup> cop<sup>sa</sup>ms<sup>ss,mae<sup>1</sup></sup> arm eth SBL TH NA28 {} // δε απο C E L W Φ Σ 0281 M it<sup>f,q</sup> syr<sup>h</sup> cop<sup>sa</sup>ms<sup>ss</sup> TR RP // lac A D N P Z 0233



### *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.

<sup>21</sup>"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 ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

<sup>22</sup>Many 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 ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

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

Mt 7:24 Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.

<sup>24</sup>"Everyone therefore who hears these words of mine and practices them shall be likened<sup>112</sup> to a prudent man who built his house on the bedrock.

Mt 7:25 καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

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

Mt 7:26 καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.

<sup>26</sup>"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 ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτώσις αὐτῆς μεγάλη.

<sup>27</sup>And 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 ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

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

Mt 7:29 ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

<sup>29</sup>for he was teaching them as one who had authority, and not like their Torah scholars.<sup>113</sup>

## Chapter 8

### *A Man With Leprosy*

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

<sup>1</sup>And when he came down from the mountainside, large crowds followed him.

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

<sup>2</sup>And behold, a leper approached<sup>114</sup> and worshipped him, saying, "Lord, if you are willing, you are able to cleanse me."

<sup>112</sup> **7:24** txt ὁμοιωθήσεται **Σ** B Z Φ 0281 it<sup>a,aur,b,ff<sup>1</sup>,g<sup>1</sup>,l</sup> vg syr<sup>p,hmg,palmss</sup> copsa,mae<sup>1</sup> arm eth geo Or Did Philo-Carpasia Chrys Cyr Ambrose Jer Aug<sup>1/8</sup> SBL TH NA28 {B} // ὁμοιωσω αυτον C E L W Σ **Π** it<sup>f,h,k,q</sup> syr<sup>c,h</sup> Cyp Hil Lucifer Aug<sup>7/8</sup> Spec TR RP // lac A D N O P 0233 0250

<sup>113</sup> **7:29** txt γραμματεῖς αυτων **Σ** B Z<sup>vid</sup> Σ it<sup>f</sup> syr<sup>pal</sup> cops<sup>a</sup> arm eth Eus<sup>pt</sup> Aug SBL TH NA28 {} // γραμματεῖς αυτων και οι φαρισαι C<sup>2</sup> W it<sup>a,e,ff<sup>1</sup>,g<sup>1</sup>,h<sup>1</sup>,l,q</sup> vg syr<sup>c,p,h</sup> geo<sup>2A</sup> Eus<sup>pt</sup> // γραμματεῖς και οι φαρισαι C\* it<sup>k</sup> // γραμματεῖς E L **Π** TR RP // lac A D N P Φ 0233 0250 0281

Mt 8:3 καὶ ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ ὁ Ἰησοῦς, λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.

<sup>3</sup>And stretching out his hand, Jesus touched him, saying, "I am willing. Be cleansed." And immediately his leprosy<sup>115</sup> was cleansed.

Mt 8:4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἰπῆς, ἀλλὰ ὕπαγε σεαυτὸν δείξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

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

### *The Faith of the Centurion*

Mt 8:5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσήλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτόν

<sup>5</sup>And when he had entered Capernaum, a centurion<sup>116</sup> came to him entreating him,  
Mt 8:6 καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

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

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

<sup>7</sup>Jesus says to him, "I will come and heal him."

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

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

Mt 8:9 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ.

<sup>9</sup>For I too am a man under authority, having soldiers under myself. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does."  
Mt 8:10 ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὕρον.

<sup>10</sup>And Jesus was astonished hearing this, and he said to those following him, "Truly I tell you, I have not found faith like this from anyone in Israel."<sup>117</sup>

Mt 8:11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·

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

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

<sup>12</sup>But natural heirs of the kingdom will be cast into the outer darkness. Out there will be weeping, and gnashing of teeth."

<sup>114</sup> 8:2 txt προσελθων X B E Z<sup>vid</sup> Σ syr<sup>h</sup> cop<sup>sa</sup> arm eth Cyr Chr SBL TH NA28 {} // ελθων C L W M latt syr<sup>c,p</sup> Did Hil TR RP // lac A D P Φ 0233 0250 0281

<sup>115</sup> 8:3 The Greek word was used for various diseases of the skin— not necessarily leprosy.

<sup>116</sup> 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.

<sup>117</sup> 8:10 txt παρ ουδενι τοσαυτην πιστιν εν τω ισραηλ B W ita,k,q syr<sup>c,hmg,pal</sup> cop<sup>sa</sup> eth<sup>ms</sup> Diatess<sup>arm</sup> Aug<sup>1/18</sup> SBL TH NA28 {B} // παρ ουδενι τοσαυτην πιστιν ευρον εν τω ισραηλ 0281<sup>vid</sup> // ουδε εν τω ισραηλ τοσαυτην πιστιν X C E L N Σ Φ 0233 0250 M it<sup>aur,b,f,ff1,h,l</sup> vg syr<sup>s,p,h</sup> cop<sup>mae</sup> arm (eth<sup>pp</sup>) geo Diatess<sup>syr</sup> Or<sup>lat</sup> Chrys Hil (Chr) Jer Aug<sup>17/18</sup> TR RP // lac A D P Z. The M text words it like Luke in 7:9.

Mt 8:13 καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχῃ, Ὑπαγε, ὥς<sup>118</sup> ἐπίστευσας γεννηθήτω σοι. καὶ ἰάθη ὁ παῖς<sup>119</sup> ἐν τῇ ὥρᾳ ἐκείνῃ.<sup>120</sup>

<sup>13</sup>Then 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 πυρέσσουσαν·

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

Mt 8:15 καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτήν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

<sup>15</sup>And he touched her hand, and the fever left her; and she got up and began to wait on him.<sup>121</sup>  
Mt 8:16 Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν·

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

Mt 8:17 ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

<sup>17</sup>so that the thing spoken through the prophet Isaiah might be fulfilled, which says: "Our infirmities he took, and our diseases he carried."<sup>122</sup>

### *The Cost of Following Jesus*

Mt 8:18 Ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους<sup>123</sup> περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.

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

Mt 8:19 καὶ προσελθὼν εἰς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἔαν ἀπέρχῃ.

<sup>19</sup>And 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 ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.

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

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

<sup>21</sup>And another *man*,<sup>124</sup> one of the disciples,<sup>125</sup> said to him, "Lord, allow me first to leave and bury my father."

<sup>118</sup> **8:13a** txt ως Ν Β W Φ 0250 0281 it syr<sup>s,c,p</sup> cop<sup>sa</sup> Ir<sup>lat</sup> SBL TH NA28 {} // και ως C E L N Σ 0233 31 lat syr<sup>h</sup> TR RP // lac A D P Z

<sup>119</sup> **8:13b** παις Ν Β 047 0211 0250 0281<sup>vid</sup> latt syr<sup>pal</sup> cop<sup>mae</sup> SBL TH // παις αυτου C E L N W Σ Φ 0233 31 syr<sup>h</sup> cop<sup>sa</sup> arm geo TR RP NA28 [αυτου] {} // lac A D P Z

<sup>120</sup> **8:13c** txt — Ν<sup>1</sup> B L W 0233 0281 31 it vg<sup>mss</sup> syr<sup>s,c,p</sup> cop<sup>sa</sup> arm geo TR RP SBL TH NA28 {} // +και υποστρεψας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα υγιαινοντα (≈ Lk 7:10) Ν<sup>\*2</sup> C E its<sup>1</sup> syr<sup>h,pal</sup> eth // +και υποστρεψας εκατονταρχα αρχης εις τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα υγιεοντα 0250 // +και υποστρεψας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρεν αυτου υγιαινοντα Ν Σ 33 // +και υποστρεψας ο εκατονταρχος εις τον οικον αυτου εν αυτη τη ωρα ευρεν τον παιδα αυτου υγιαινοντα Φ // lac A D P Z

<sup>121</sup> **8:15** txt αυτω Ν<sup>\*</sup> B C E W Σ 0233 pm it<sup>k,q</sup> syr<sup>h</sup> cop<sup>sa</sup> arm Or Chr RP SBL TH NA28 {} // αυτοις Ν<sup>1</sup> L Φ pm lat syr<sup>s,c,p</sup> eth TR // lac A D P Z 0250 0281

<sup>122</sup> **8:17** Isaiah 53:4

<sup>123</sup> **8:18** txt πολλους οχλους Ν<sup>2</sup> C E L N Σ Φ 0233 31 lat syr<sup>p,h</sup> eth<sup>TH</sup> Chrys TR RP SBL TH // οχλους πολλους it<sup>a,aur,b,ff<sup>1</sup>,h,k,l,q</sup> vg arm<sup>mss</sup> eth<sup>pp</sup> Hil Chr Aug // πολυν οχλον cop<sup>sams,mae</sup> arm<sup>mss</sup> eth<sup>ms</sup> geo (Spec) // οχλον πολυν W its<sup>1</sup> // οχλους Ν<sup>\*</sup> // οχλον B cop<sup>samss</sup> NA28 {C} // lac A D P Z 0250 0281

Mt 8:22 ὁ δὲ Ἰησοῦς λέγει<sup>126</sup> αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

<sup>22</sup>But 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 πλοῖον<sup>127</sup> ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

<sup>23</sup>And his disciples followed him as he embarked in the boat.

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

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

Mt 8:25 καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες, Κύριε, σῶσον,<sup>128</sup> ἀπολλύμεθα.

<sup>25</sup>And coming up to him, they<sup>129</sup> roused him, saying, "Lord, save us! We are perishing!"

Mt 8:26 καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

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

Mt 8:27 οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες, Ποταπὸς ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

<sup>27</sup>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 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπὴντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης.

<sup>28</sup>And when he came to the other side to the region of the Gadarenes,<sup>130</sup> two men coming out of the tombs met him, demon-possessed, extremely dangerous, such that no one was able to pass that way.

<sup>124</sup> **8:21a** The word ἕτερος without the article means another, different kind of man; that is, not another scribe, but another man of a different kind.

<sup>125</sup> **8:21b** txt των μαθητων N B it<sup>a</sup>, (b, h, q) cop<sup>sa</sup> Chr SBL TH // τις (and omit δε των μαθητων αυτου) Chrys // των μαθητων αυτου C E L N W Σ Φ 0250 M it<sup>aur</sup>, ff<sup>1</sup>, g<sup>1</sup>, (k), l syr<sup>c</sup>, s, p, h, pal cop<sup>mae</sup> arm eth geo Jer Spec TR RP NA28 [αυτου] {C} // lac A D P Z 0233 0281. Perhaps some wanted to make sure it was understood that the other man was not another scribe / Torah scholar. But the word ἕτερος without the article means another, different kind of man. To me, the difference αυτου makes is whether the other man was one of the masses in the crowd, or one of the twelve.

<sup>126</sup> **8:22** txt λεγει N B C SBL TH NA28 {} // ειπεν E L N W Φ Σ M TR RP // lac A D P Z 0233 0250 0281

<sup>127</sup> **8:23** txt πλοιον N<sup>1</sup> B C SBL TH // το πλοιον N<sup>\*2</sup> E L N W Σ Φ M Chr TR RP NA28 {} // lac A D P Z 0233 0250 0281

<sup>128</sup> **8:25a** txt σωσον N B C syr<sup>pal</sup> mss Cyr<sup>1/2</sup> SBL TH NA28 {B} // σωσον ημας E L W Σ Φ 0242<sup>vid</sup> M latt syr<sup>s, p, h, pal</sup> cop<sup>sa, mae</sup> arm eth geo Or<sup>dub</sup> Eus Chrys Cyr<sup>1/2</sup> Hesych Ambrose Gaud Chr Jer Aug TR RP // lac A D N P Z 0233 0250

<sup>129</sup> **8:25b** txt προσελθοντες N B it<sup>a, aur</sup>, ff<sup>1</sup>, k, l vg Jer SBL TH NA28 {B} // προσελθοντες αυτω cop<sup>sa</sup> // προσελθοντες οι μαθηται C<sup>2</sup> E L M it<sup>h</sup> vg<sup>ms</sup> arm geo<sup>B</sup> Eus Chr BG RP // προσελθοντες οι μαθηται αυτου W Σ Φ it<sup>b, g<sup>1</sup>, q</sup> syr<sup>s, p, h, pal</sup> eth geo<sup>1, A</sup> TR AN // προσελθοντες αυτω οι μαθηται αυτου C<sup>\*vid</sup> vg<sup>cl</sup> cop<sup>mae</sup> // lac A D N P Z 0233 0250

<sup>130</sup> **8:28** txt γαδαρηνων B C Σ syr<sup>s, p, h</sup> geo<sup>1</sup> Diatess<sup>syr</sup> Or<sup>mss</sup> Epiph SBL TH NA28 {C} // γαζαρηνων N<sup>\*</sup> // γεργεσηνων N<sup>2</sup> E L W Φ M syr<sup>pal, hmg</sup> arm eth geo<sup>2</sup> Diatess<sup>arm</sup> Or Eus<sup>vid</sup> Apoll mss<sup>acc</sup> to Ephiph Hesych TR RP // γερα(σ or ζ)ηνων latt syr<sup>hmg</sup> cop<sup>sa, mae1+2</sup> // lac A D N P Z 0233 0250. Note that both syr<sup>p, h</sup> read Gadarenes in all 3 synoptic gospels. Topographically (the right cliffs, and the prepositional phrase of Lk 8:26, "down to the territory of...which is opposite Galilee"), and culturally (the raising of pigs), Gadarenes is the most likely. I am puzzled why any Bible translation would be content having different cities in different gospels in their version. I would settle on Gadarenes for all 3 gospels.

Mt 8:29 καὶ ἰδοὺ ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, Ἰησοῦ<sup>131</sup> υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς;

<sup>29</sup>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 βοσκομένη.

<sup>30</sup>Now some distance from them there was a herd of many pigs feeding.

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

<sup>31</sup>And the demons begged him saying, "If you drive us out, send us<sup>132</sup> into the herd of pigs."

Mt 8:32 καὶ εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη<sup>133</sup> κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασι.

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

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

<sup>33</sup>And the herders fled. And when they had gone into the town they reported all things, including the things about the demon-possessed men.

Mt 8:34 καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

<sup>34</sup>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 Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

<sup>1</sup>And embarking in the boat, he crossed over and came into his own town.

Mt 9:2 καὶ ἰδοὺ προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ, Θάρσει, τέκνον· ἀφίενταί σου αἱ ἁμαρτίαι.

<sup>2</sup>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."<sup>134</sup>

Mt 9:3 καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ.

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

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

<sup>4</sup>And knowing<sup>135</sup> their thoughts, Jesus said, "Why do you think evil things in your hearts?"

<sup>131</sup> **8:29** txt ιησου υιε C<sup>3</sup> E W Σ Φ 0242<sup>vid</sup> m ita,b,d,f,g<sup>1</sup>,h,q vgl syr<sup>p,h</sup> cop<sup>sa</sup> arm eth Eus<sup>dem</sup> TR RP // υιε X B C\* L it<sup>ff</sup>,k,l vgst syr<sup>s</sup> cop<sup>mae</sup> Or Eus Cyp SBL TH NA28 {} // lac A D N P

<sup>132</sup> **8:31** txt αποστειλον ημας X B 0242<sup>vid</sup> ita,b,d,ff<sup>3</sup>,g<sup>1</sup>,k,l vg syr<sup>s,hmg</sup> cop eth Cyr SBL TH NA28 {} // επιτρεψον ημιν απελθειν C E L W Φ m it<sup>f,h,q</sup> syr<sup>p,h</sup> arm TR RP // επιτρεψον ημιν εισελθειν Σ // lac A D N P

<sup>133</sup> **8:32** txt εις τους χοιρους και ιδου ωρμησεν πασα η αγελι κατα X B syr<sup>p</sup> cop<sup>sa</sup> eth SBL TH NA28 {} // εις τους χοιρους και ιδου ωρμησεν η αγελι πασα κατα C\* // εις την αγελην των χοιρων και ιδου ωρμησεν πασα η αγελι κατα N W Σ Φ // εις την αγελην των χοιρων και ιδου ωρμησεν πασα η αγελι των χοιρων κατα C<sup>3</sup> E L m TR RP // lac A D P Z

<sup>134</sup> **9:2** txt σου αι αμαρτιαi X B C\* W 0281 Or Chr SBL TH NA28 {} // σοι αι αμαρτιαi D it<sup>k</sup> vg<sup>ms</sup> Or Ir // σου αι αμαρτιαi συ C<sup>3</sup> // σοι αι αμαρτιαi σου E L N Σ Φ 0233 m latt syr cop<sup>sa</sup> Or Ir TR RP // lac A D P Z. Compare 9:5.

<sup>135</sup> **9:4** txt και ιδων "and seeing/perceiving/knowing" X C D E\* F G K L S U W X Δ Φ Ω 0233 0281 f<sup>13</sup> 2 33 180 579 892 1006 1010 1071 1216 1230 1242 1243 1253 1292 1342 1365 1505 1646 2148 m Lect it<sup>aur,b,c,d,f,ff<sup>3</sup>,g<sup>1</sup>,k,l,q</sup> vg cop<sup>bo</sup> Chr Aug TR AN RP NA28 {B} // ιδων δε "and/but seeing/perceiving/knowing" N Σ 240 244 ita<sup>h</sup> syr<sup>palms</sup> Jer Spec // και ειδωs "and knowing/perceiving" B Ec M Π f<sup>1</sup> 157 205 565 597 700 1079 1195 1424 1546 syr<sup>h</sup> arm geo<sup>1</sup> Chrys WH NA25 BG SBL TH // ειδωs δε "and/but knowing/perceiving" Θ syr<sup>p</sup> cop<sup>sa,mae</sup> geo<sup>2</sup> // lac A H Y P Q Z 28 69. UBS commentary: 'A majority of the Committee preferred the reading ιδὼν to εἰδὼς 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) ιδὼν, which corresponds to the statement in ver. 2, was more likely to be altered to εἰδὼς through recollection of

Mt 9:5 τί γάρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείρε καὶ περιπάτει;

<sup>5</sup>For which is easier: to say 'Your<sup>136</sup> sins are forgiven,' or to say: 'Get up and walk'?

Mt 9:6 ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας – τότε λέγει τῷ παραλυτικῷ, Ἐγερθεὶς ἄρὸν σου τὴν κλίνην καὶ ὕπαγε εἰς τὸν οἶκόν σου.

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

Mt 9:7 καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.

<sup>7</sup>And he stood up and went away to his house.

Mt 9:8 ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

<sup>8</sup>After seeing this, the crowd feared<sup>137</sup> and praised the God who had given such authority to humans.

### *The Calling of Matthew*

Mt 9:9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τῷ τελωνίῳ, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολουθεῖ μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

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

Mt 9:10 Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ.

<sup>10</sup>And it came about that Jesus and his disciples were reclining at table in the house of Matthew, and behold a large crowd of revenue agents<sup>138</sup> and sinners came and were eating with them.

Mt 9:11 καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον<sup>139</sup> τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

<sup>11</sup>And seeing this the Pharisees said to his disciples, "Why does your rabbi eat with revenue agents and sinners?"<sup>140</sup>

Mt 9:12 ὁ δὲ ἀκούσας εἶπεν, Οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ' οἱ κακῶς ἔχοντες.

<sup>12</sup>But he heard, and said, "The healthy have no need of a doctor, but only those who have something bad do.

---

ἐπιγνούς in the parallel accounts (Mk 2.8 and Lk 5.22) than vice versa...' Dirk Jongkind: "Both ἰδων and εἰδως have sufficient attestation to consider them seriously. Given how close the two forms are (same length, both starting with /i/), the question becomes if there are transcriptional reasons why one would morph into the other? The previous sentence starts with καὶ ἰδου, which seems a reasonable source of influence to effect the change from εἰδως to ἰδων. Both parallel passages in Mk and Lk read ἐπιγνους, a verb of mental awareness, as is εἰδως. I don't think that similarity between εἰδως and ἐπιγνους is strong enough to cause a change from ἰδων to εἰδως, but it is near enough to see that Mt simply tells the story with εἰδως instead of ἐπιγνους." Note that the same variant repeats in Matthew 12:25, John 19:28.

<sup>136</sup> 9:5 txt σου αἱ ἁμαρτιαi N B C D E W Φ 0281<sup>vid</sup> RP SBL TH NA28 {} // σοι αἱ ἁμαρτιαi L N Σ 2<sup>c</sup> it<sup>b,d</sup> vg TR // σου αἱ ἁμαρτιαi σου 2\* 0233 // σοι αἱ ἁμαρτιαi σου cop<sup>sa</sup> // lac A P Z

<sup>137</sup> 9:8 txt εφοβηθησαν "feared" N B D W 0281 it<sup>a,aur,b,d,ff1,g1,h,k,l,q</sup> vg syr<sup>s,p,pal</sup> cop<sup>sa,mae1+2</sup> Hil Chr Aug SBL TH NA28 {A} // admirantes timuerunt it<sup>f</sup> (eth) conflation of the two readings: "surprised and afraid" // εθαυμασαν "marveled" C E L N Σ Φ 0233 M sy<sup>h</sup> arm geo Chrys TR RP // omit (including καὶ) Ir<sup>lat</sup> // lac A P Z

<sup>138</sup> 9:10 Greek *telonai*; The telones were not the holders of the 'tax farming' contracts themselves, (the actual holders were called publicani), but were subordinates (Latin, portitores) hired by the publicani. The higher officials, the 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 embezzlers, and traitors or collaborators with the occupying foreign power.

<sup>139</sup> 9:11 txt ελεγον "were saying" N B C L W SBL TH NA28 {} // ειπον "said" D E N Σ Φ 0233 M TR RP // lac A P Z 0281. I already had a verb ending with "ing" in "seeing" so I did not want to render ελεγον as "saying." You could render this: "And after the Pharisees saw this, they were saying..."

<sup>140</sup> Mt 9:11 The Mishnah associated tax collectors with murderers and highway robbers. (Nedarim 3:4 and Bava Qamma 10:2)

Mt 9:13 πορευθέντες δὲ μάθετε τί ἐστίν, ὅτι ἐλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς [[εἰς μετάνοιαν.]]

<sup>13</sup>But go learn what this means: 'I desire mercy and not sacrifice.'<sup>141</sup> For I have not come to call the righteous, but sinners, to repentance."<sup>142</sup>

### *Jesus Questioned About Fasting*

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

<sup>14</sup>Then the disciples of John came to him, saying, "Why is it we and the Pharisees are fasting,<sup>143</sup> but your disciples are not fasting?"

Mt 9:15 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστίν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν.

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

Mt 9:16 οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χεῖρον σχίσμα γίνεται.

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

Mt 9:17 οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέρωθεν συντηροῦνται.

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

### *A Dead Damsel and a Sick Woman*

Mt 9:18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἷς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται.

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

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

<sup>19</sup>And getting up Jesus followed him, including his disciples.

Mt 9:20 Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὀπισθεν ἤψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ·

<sup>20</sup>And behold a woman suffering a twelve year flow of blood came up behind and touched the tassel<sup>144</sup> of his cloak.

Mt 9:21 ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι.

<sup>21</sup>For she was saying to herself, "If I only touch his cloak, I will be healed."

<sup>141</sup> 9:13 Hosea 6:6

<sup>142</sup> 9:13 txt ἁμαρτωλοὺς εἰς μετάνοιαν "sinners to repentance" C E L 0281 M itg<sup>1</sup> syr<sup>s,pal,h\*\*</sup> cop<sup>sa,mae<sup>1</sup></sup> Basil TR RP // ἁμαρτωλοὺς "sinners" X B D N W Σ Φ 0233 it<sup>a,b,f,ff<sup>1</sup>,h,k,l,q</sup> vg syr<sup>p,h</sup> cop<sup>mae<sup>2</sup></sup> SBL TH NA28 {} // lac A P Z. The M reading is said to be a harmonization to Luke 5:32.

<sup>143</sup> 9:14 txt νηστεύομεν "we fast" X\* B 0281 cop<sup>sams,mae<sup>2</sup></sup> geo<sup>B</sup> Cyr // νηστεύομεν πολλὰ "we fast much" X<sup>2</sup> C D E L N W Σ Φ 0233 M it<sup>d,(k)</sup> syr<sup>p,h,pal</sup> cop<sup>sams,mae<sup>1</sup></sup> eth geo<sup>1,A</sup> Basil Chrys SBL TH NA28 [πολλὰ] {C} // νηστεύομεν πυκνὰ "we fast frequently" X<sup>1</sup> it<sup>a,aur,b,f,ff<sup>1</sup>,g<sup>1</sup>,h,l,q</sup> vg syr<sup>s</sup>? Hil Chr Jer Aug // lac A P Z. Lk 5:33- νηστεύουσιν πυκνὰ; Mk 2:28 - νηστεύουσιν only.

<sup>144</sup> 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 9:22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν, Θάρσει, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

<sup>22</sup>And Jesus turning and seeing her said, "Take heart, daughter, your faith has healed you."  
And the woman was healed from that time on

Mt 9:23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον

<sup>23</sup>And Jesus came into the ruler's house, and when he saw the flute players and the crowd in commotion,

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

<sup>24</sup>he said, "Go your ways. For the maiden has not died but sleeps." And they laughed at him with scorn.

Mt 9:25 ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη τὸ κοράσιον.

<sup>25</sup>And when the crowd was put out, he went in and took hold of her hand, and the maiden was raised *from the dead*.

Mt 9:26 καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

<sup>26</sup>And this news went out into all that region.

### *Jesus Heals the Blind and Mute*

Mt 9:27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κρίζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ Δαβὶδ.

<sup>27</sup>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 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναί, κύριε.

<sup>28</sup>And when he had come into the house, the blind men came to him, and Jesus says to them, "Do you believe that I am able to do this?" They say to him, "Yes, Lord."

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

<sup>29</sup>Then he touched their eyes, saying, "According to your faith let it be done for you."

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

<sup>30</sup>And their eyes were opened. And Jesus warned them sternly, saying, "See that no one knows about this."

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

<sup>31</sup>But they went out and spread the news about him throughout that whole region.

Mt 9:32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον·

<sup>32</sup>And as they were going out, behold a mute who was demon-possessed was brought to him.

Mt 9:33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες, Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ.

<sup>33</sup>And when the demon was expelled, the mute spoke. The crowd was amazed, and said, "Nothing like this has ever been seen in Israel!"

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

<sup>34</sup>But the Pharisees said, "By the prince of the demons he expels the demons."



### *The Workers Are Few*

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

<sup>35</sup>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.<sup>145</sup>

Mt 9:36 Ἴδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐσκυλμένοι καὶ ἐρριμμένοι ὥσει πρόβατα μὴ ἔχοντα ποιμένα.

<sup>36</sup>And when he saw the crowds, he was moved with compassion for them, because they were like sheep without a shepherd: harried<sup>146</sup> and laid down in resignation.

Mt 9:37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἔργαται ὀλίγοι·

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

Mt 9:38 δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ ὅπως ἐκβάλῃ ἔργατας εἰς τὸν θερισμὸν αὐτοῦ.

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

## Chapter 10

### *Jesus Sends Out the Twelve*

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

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

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

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

Mt 10:3 Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος,

<sup>3</sup>Philip and Bartholomew; Thomas and Matthew the revenue agent; James son<sup>147</sup> of Halphaeus<sup>148</sup> and Thaddaeus;<sup>149</sup>

Mt 10:4 Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ<sup>150</sup> Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν.

<sup>4</sup>Simon from Cana<sup>151</sup> and Judas of Kerioth,<sup>152</sup> the one who also betrayed him.

<sup>145</sup> 9:35 txt —  $\aleph^1$  B C\* D N W  $\Sigma$  lat syr<sup>p,h</sup> cop eth Chr SBL TH NA28 {} // και πολλοι ηκολουθησαν αυτω "and many followed him"  $\Phi$  it<sup>a,b,h</sup> // incl. εν τω λαω "among the people" C<sup>3</sup> E pm vg<sup>mss</sup> syr<sup>pal</sup> arm geo TR RP // εν τω λαω και ηκολουθησαν αυτω "among the people and they followed him"  $\aleph^*$  // εν τω λαω και πολλοι ηκολουθησαν αυτω "among the people and many followed him" L it<sup>s</sup> // lac A P Z 0233 0281

<sup>146</sup> 9:36 txt εσκυλμενοι "troubled, distressed"  $\aleph$  B C D E W  $\Sigma$   $\Phi$  0250 cop<sup>sa</sup> BG RP SBL TH NA28 {} // vexati "tossed violently" it vg Hil Jer // fatigati "harassed" it<sup>d</sup> // εκκελυμενοι "faint, mentally weary" L it<sup>d</sup> syr<sup>p</sup> TR AN // omit εσκυλμενοι και ερριμμενοι N // lac A P Z 0233 0281

<sup>147</sup> 10:3a Or brother

<sup>148</sup> 10:3b txt Ἀλφαιου SBL NA28 // Ἀλφαιου TR RP TH. Genitive of Ἀλφαῖος, ὁ; Heb.: אֶלְפַּי. The original Hebrew name starts with the letter Het, an "h" sound. The SBL and NA28 texts reflect this h sound, and the others do not. Re: the transliteration of foreign words into Greek, see, BDF § 39 (3) **Laryngeals and Gutturals**. "...The question of where to use smooth or rough breathing with the initial sound is insoluble; it seems reasonable to employ smooth breathing for  $\aleph$  and  $\varphi$  and rough breathing for  $\pi$  and  $\phi$ , as Westcott-Hort have done. Yet it is to be hoped that future editions will follow Lagarde, Rahlfs, and the Göttingen editions of the LXX which omit both accents and breathing in proper names and other transliterations wherever absence of terminations and inflection indicate that no Grecizing was intended (Katz)." The Robinson-Pierpont text in Luke 2:36, however, retains the rough breathing in Ἀννα, Hebrew אַנָּה (Hannach), but the TR and TH say Ἀννα.

<sup>149</sup> 10:3c txt θαδδαιος  $\aleph$  B it<sup>aur,ff</sup>,l vg cop<sup>sa,mae</sup> 1+2 Jer Aug SBL TH NA28 {B} // λεββαιος ο επικληθεις θαδδαιος C<sup>2</sup> E L (N -o) W  $\Sigma$   $\Phi$   $\Psi$  it<sup>f</sup> syr<sup>p,h</sup>,pal<sup>mss</sup> (arm) (eth) geo ApostConst Chrys TR RP // λεββαιος ο και θαδδαιος C<sup>\*vid</sup> // λεββαιος D it<sup>d,(k),μ</sup> Or<sup>lat</sup> mss<sup>acc</sup> to Aug // Judas Zelotes it<sup>a,b,g</sup>,h,q (syr<sup>palms</sup>) // lac A P Z 0233 0250 0281

<sup>150</sup> 10:4a txt ιουδας ο B D SBL TH NA28 // ο ιουδας ο  $\aleph^*$  // ιουδας  $\aleph^1$  C E L N W  $\Sigma$   $\Phi$  TR RP // lac A P Z 0233 0250 0281

Mt 10:5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων, Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθῃτε, καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθῃτε·

<sup>5</sup>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 ἀπολωλότα οἴκου Ἰσραὴλ.

<sup>6</sup>But go rather to the lost sheep of the house of Israel.

Mt 10:7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.

<sup>7</sup>And as you go, preach saying: 'The kingdom of heaven has drawn near.'

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

<sup>8</sup>Heal the sick, raise the dead,<sup>153</sup> cleanse the lepers, drive out the demons. Freely you have received; freely give.

Mt 10:9 Μὴ κτήσῃσθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν,

<sup>9</sup>Pack neither gold nor silver nor copper in your belts,

Mt 10:10 μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

<sup>10</sup>neither a bag for the trip, nor two tunics, nor sandals, nor staffs; for the worker is worthy of his food.

Mt 10:11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός ἐστιν· κἀκεῖ μείνατε ἕως ἂν ἐξέλθῃτε.

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

Mt 10:12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν·

<sup>12</sup>But when entering the house, greet it.

Mt 10:13 καὶ ἐὰν μὲν ἦ ἡ οἰκία ἄξια, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ἦ ἄξια, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

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

<sup>151</sup> **10:4b** txt καναναῖος B C L N f<sup>1</sup> 33 892 latt cop<sup>mae</sup> SBL TH NA28 {} // χαναναῖος D // κανανίτης N E F K M U W Γ Δ Θ Π Σ Φ f<sup>13</sup> 2 28 157 565 579 700 1071 1424 f<sup>2211</sup> m cop<sup>sa</sup> syr<sup>h</sup> Chr TR RP // lac A H P Q Z 0233 0250 0281 69. BDAG: "Κανανίτης, ου, ὁ man from Cana, Cananite. Acc. to Strabo 14, 5, 14 one of the two Stoics named Athenodorus received this name to distinguish him fr. the other Ath.; ἀπὸ κώμης τινός (Cana near Tarsus) was added. Numerous mss. replace the apparently unintelligible Καναναῖος with this term." Under Κανά it says the home of, "according to many, also of Simon, Mt 10:4 (s. Καναναῖος). – Heinz Noetzel, Christus und Dionysus '60. – EDNT.BBHW II 926. M-M." Note that the Textus Receptus and KJV read Zealot in Luke 6:15 and Acts 1:13. And Jesus said he came only to the lost sheep of Israel, and in 10:5 right here one verse later, he tells the twelve to only go to the lost sheep of Israel, so very unlikely Jesus would have a Gentile as one of the 12, whose name is on one of the twelve foundations of the New Jerusalem. The Zealots were a political faction of the Jews, so very unlikely Simon was a Gentile. Strong's Concordance says Κανανίτης (G2581) is derived from קָנָן kan-naw', "Jealous." Canaan in Greek consistently starts with the letter X. Canaan (Genesis 13:12) Χανααν; Canaanite: Χαναανίων (Genesis 10:18) Χαναανίους (Genesis 15:21). And in the NT, for the Canaanite woman, Matt 15:22, Χαναανία. The KJV is incorrect rendering the word κανανίτης here as "Canaanite." The bottom line is that both of the Greek textual variants above mean "from Cana," although the first listed variant, καναναῖος, is said by some scholars to be from the Aramaic for "zealot."

<sup>152</sup> **10:4c** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words יִשְׁכַּרְיֹתָי, 'iš qəriyyôṭ, ish Qerioth, which mean a man from Keriioth. Keriioth 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.

<sup>153</sup> **10:8** txt νεκροὺς ἐγείρετε λεπροὺς καθαρίζετε δαιμόνια ἐκβάλλετε· N<sup>1</sup>·<sup>2</sup> B C\* (D) N Σ Φ 0281<sup>vid</sup> f<sup>1</sup> f<sup>13</sup> 22 33 157 349 399 543 565 700<sup>mg</sup> 892 f<sup>2211</sup> al ita,b,c,h,k,l,q vg (syr<sup>s</sup>) cop<sup>sa</sup> mss,mae<sup>1</sup>,bo eth geo<sup>A</sup> arab; Eus SBL TH NA28 {} // λεπροὺς καθαρίζετε δαιμόνια ἐκβάλλετε νεκροὺς ἐγείρετε· P W Δ 566 1573 2145 syr<sup>h</sup> // λεπροὺς καθαρίζετε νεκροὺς ἐγείρετε δαιμόνια ἐκβάλλετε 16 348 372 1093 1579 1582-*contra fam* TR AN [νεκροὺς ἐγείρετε] // δαιμόνια ἐκβάλλετε λεπροὺς καθαρίζετε· 28 // δαιμόνια ἐκβάλλετε· 1424\* // νεκροὺς ἐγείρετε before ἀσθενούντας vg<sup>ms</sup> // λεπροὺς καθαρίζετε δαιμόνια ἐκβαλ(λ)ετε·(omit νεκροὺς ἐγείρετε) N<sup>1</sup> C<sup>3</sup> E F K L M U X Y Γ Θ Π 2 118 124 579 700\* 788 1071 1424<sup>c</sup> m (abt. 150 minuscules tot.) it<sup>f</sup> syr<sup>(p)</sup>,pal cop<sup>sa</sup> arm eth<sup>2mss</sup> geo<sup>1</sup>,B HF BG RP // lac A H Z 0233 0250 69 syr<sup>c</sup> cop<sup>mae</sup><sup>2</sup>

Mt 10:14 καὶ ὅς ἂν μὴ δέξηται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν ἐκ<sup>154</sup> τῶν ποδῶν ὑμῶν.

<sup>14</sup>And whoever does not welcome you or listen to your words, go outside<sup>155</sup> that house or town and shake their dust off your feet.

Mt 10:15 ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ.

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

Mt 10:16 Ἴδου ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

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

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

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

Mt 10:18 καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.

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

Mt 10:19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε·

<sup>19</sup>But when they deliver<sup>156</sup> you over to trial, do not worry how or what you might say. For it will be given to you at that hour what you should say;<sup>157</sup>

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

<sup>20</sup>because you are not the ones speaking, but the Spirit of your Father is the one speaking, through you.

Mt 10:21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.

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

Mt 10:22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

<sup>22</sup>And you will be hated by all because of my name, but the one who endures to the end, this one will be saved.<sup>158</sup>

Mt 10:23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἐτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

<sup>23</sup>But when they persecute you in this town, flee to a new one;<sup>159</sup> for truly I tell you, you will not finish *all* the towns of Israel before the Son of Man has come.

<sup>154</sup> **10:14a** txt κονιορτον εκ Ν C 0281 lat // κονιορτον απο P<sup>110</sup> // κονιορτον B D E L N P W Σ Φ TR RP SBL TH NA28 {} // lac A Z 0233 0250

<sup>155</sup> **10:14b** txt εξερχομενοι εξω Ν B D 0281 SBL TH NA28 {} // εξερχομενοι εκ L // εξερχομενοι P<sup>110</sup> C E N P W Σ Φ TR RP // lac A Z 0233 0250

<sup>156</sup> **10:19a** txt παραδωσιν Ν B E\* 0171<sup>vid</sup> SBL TH NA28 {} // παραδιδωσιν C E<sup>c</sup> Π TR RP // παραδωσουσιν D L N W Σ lat // παραδωσωσιν Φ // lac A P Z 0233 0250

<sup>157</sup> **10:19b** txt λαλησητε Ν B C E N W Σ SBL TH NA28 {} // λαλησετε Φ TR RP // omit δοθησεται γαρ υμιν εν εκεινη τη ωρα τι λαλησητε D L it<sup>k</sup> vg<sup>ms</sup> arm Or<sup>ms</sup> Cyr<sup>ms</sup> // lac A P Z 0233 0250. Swanson is incorrect in saying E reads -σετε. I looked at the image of the MS myself. The majuscules D L omit because of homoioteleuton, λαλησητε to λαλησητε. By the same token, the second λαλησητε could be a mistake of the scribe when picking up where he thought he left off, when he sees or remembers the first λαλησητε, instead of the λαλησετε in his exemplar.

<sup>158</sup> **10:22** or perhaps, "rescued"

<sup>159</sup> **10:23** txt ετεραν Ν B W 33 265 333 423 492 527<sup>c</sup> 719 822 892 900 935 936 1020 1192 1227 1253 1289 1424 1532 1541 1602 2147 2372 {813 Or<sup>5/7</sup> Peter-Alex Ath ApostConst<sup>ms</sup> Chrys<sup>lem</sup> Socrates<sup>1/2</sup> Cyr Theodoret SBL TH NA28 {C} // αλλην

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

<sup>24</sup>"A disciple is not above the rabbi, nor a servant above his lord.

Mt 10:25 ἄρκετόν τῳ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

<sup>25</sup>It is sufficient for the disciple that he become like his rabbi, and the servant like his lord. If the head of the house has been called Baal-zibbul,<sup>160</sup> how much more the members of his household.

Mt 10:26 Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ γνωσθήσεται.

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

Mt 10:27 ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ οὐς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.

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

Mt 10:28 καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτείνει· φοβεῖσθε<sup>161</sup> δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα<sup>162</sup> ἀπολέσαι ἐν γεέννῃ.

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

Mt 10:29 οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; καὶ ἓξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν.

<sup>29</sup>Are not two sparrows sold for a penny?<sup>163</sup> Yet not one of them will fall to the ground apart from your Father.

Mt 10:30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσίν.

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

---

C E F G N X Δ Σ Φ 28 157 180 372 579 597 700 1006 1010 1071 1243 1292 1342 1505 2737 **III** Lect Clem Or<sup>mss</sup> Basil ApostConst Socrates<sup>3/2</sup> TR RP // *either* ετεραν or αλλην it<sup>aur,c,fl</sup> vg syr<sup>p,h</sup> copsa<sup>mae,bo</sup> arm eth geo slav Ambrose Jer Aug // αλλην εαν δε εν τη αλλη διωκωσιν υμας φευγετε εις την αλλην D 0171<sup>vid</sup> (it<sup>h,k</sup>) Tatian? // αλλην καν εκ ταυτης διωκωσιν υμας φευγετε εις την αλλην 565 2145<sup>c</sup> // αλλην καν εκ ταυτης διωκωσιν υμας φευγετε εις την ετεραν (L εκδιωξουσιν) Θ 163 247 (Or<sup>1/7</sup>) 934 1193 1229 1314 1353\* 1678 2118 2660 2701<sup>s</sup> 2786 // ετεραν καν εκ ταυτης διωκωσιν υμας φευγετε εις την αλλην fl<sup>3</sup> 22 23 134 188 205 375 (828) 1166 1595 Or // *either* ετεραν...αλλην or vice versa, or αλλην...αλλην it<sup>a,b,ff,g<sup>1</sup>,q</sup> (vg<sup>mss</sup>) syr<sup>s</sup> Diatess Petilianus // lac A H P Z 0233 0281 69 syr<sup>c</sup>. Regarding the construction την ετεραν here, the presence of the article is said by DeBrunner in BDF §306(2) to be "surprising." He goes on, "It probably means 'the next' is peculiar." By this I take him to mean, 'go to the next town, provided it is a different, previously unvisited town.

<sup>160</sup> **10:25** txt Βεελζεβούλ (P<sup>110</sup>) C K M N U W Y Δ Θ Π Σ Φ fl<sup>3</sup> 2 28 33 124 157 565 579 700 1071 1424 **III** it syr<sup>h</sup> copsa<sup>bo</sup> Cyprian Tr-Steph RP SBL TH NA28 {} // Βεελζεβούλ D L // Βεεζεβούλ **B** B pc // Βεελζεβουβ TR-Scriv // Beelzebub it<sup>c,ff<sup>3</sup></sup> vg syr<sup>s,p</sup> KJV // lac A H P Z 0233 0281 69. The spelling Βεελζεβουβ would represent the Hebrew בְּעַל זְבוּיָה - ḥa'al zəḥūḥ as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboul - בְּעַל זְבוּיָה - ḥa'al zəḥūl would mean "lord of filth." 'Ba'al' means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Later the name Baalzebub became associated with the Aramaic Beeldebaba, 'enemy.' The conflation of Ba'alzebub and Beeldebaba, as 'Beelzebub,' came to be a name for Satan.

<sup>161</sup> **10:28a** txt φοβεισθε...φοβεισθε **X** C SBL TH NA28 {} // φοβηθητε...φοβεισθε B W // φοβεισθε...φοβηθητε E L Φ BG RP // φοβηθητε...φοβηθητε D N Σ TR AN // lac A P Z 0233 0281

<sup>162</sup> **10:28b** txt και ψυχην και σωμα B C D L Σ Just Theod Or Const Basil Cyr TR AN BG SBL TH NA28 {} // και ψυχην και το σωμα **X**\* // και σωμα και ψυχην Clem Ir Tert Lucif // και ψυχην then lac N // και την ψυχην και το σωμα **X**<sup>1</sup> E W Φ RP // lac A P Z 0233

<sup>163</sup> **10:29** Literally, "an assarion," which was a little fragment of brass coin. It is a saying or expression, not meant to be exact, which means "a pittance, a trifle, a doit." This saying is used in a scoffing manner, and in American English, we say, "I sold it for peanuts." We don't say exactly how many peanuts, like "I sold it for three peanuts." That is not the point. A farthing is one quarter of a penny. A hay-penny is a half of a penny, a very small, light coin. In America we do not have any coins representing a fraction of a penny, but the word penny itself would do, since a penny by itself will currently buy absolutely nothing. The American penny is, in fact, only a fragment of copper, since it appears to be made mostly of aluminum, with a copper gilding!

Mt 10:31 μὴ οὖν φοβεῖσθε<sup>164</sup> πολλῶν στρουθίων διαφέρετε ὑμεῖς.

<sup>31</sup>So fear not; you matter more than many sparrows.

Mt 10:32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν ἑμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ γὰρ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς<sup>165</sup>

<sup>32</sup>"Everyone therefore who shall acknowledge me before people, I also shall acknowledge them before my Father in heaven.

Mt 10:33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.<sup>166</sup>

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

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

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

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

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

Mt 10:36 καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ<sup>167</sup> αὐτοῦ.

<sup>36</sup>a man's enemies will be members of his own household.<sup>168</sup>

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

<sup>37</sup>"He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me;

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

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

Mt 10:39 ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἑμοῦ εὕρήσει αὐτήν.

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

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

<sup>40</sup>"He who receives you receives me, and he who receives me receives the one who sent me.

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

<sup>41</sup>He who receives a prophet because of the title of prophet will receive a prophet's reward, and he who receives a righteous one because of the title of righteous one will receive a righteous one's reward.

Mt 10:42 καὶ ὃς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

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

<sup>164</sup> 10:31 txt φοβεῖσθε N B D L W Σ Or Cyr SBL TH NA28 {} // φοβήθητε C E Φ Ψ Bas Chr TR RP // lac A N P Z 0233

<sup>165</sup> 10:32 txt ουρανοῖς P<sup>19vid</sup> N D E L W Ψ Cl Or TR RP SBL TH // τοῖς ουρανοῖς B C Σ Φ Eus NA28 [τοῖς] // lac A N P Z 0233

<sup>166</sup> 10:33 txt ουρανοῖς P<sup>19</sup> N C D E L W Σ Φ Ψ TR RP SBL TH // τοῖς ουρανοῖς B NA28 [τοῖς] // lac A N P Z 0233

<sup>167</sup> 10:36 txt οικιακοὶ N B\* C D E L Σ Φ TR AN SBL TH NA28 {} // οικειακοὶ B<sup>2</sup> W BG RP // lac P<sup>19</sup> A N P Z 0233. But LXX Μιχαιας 7:6- εχθροι ανδρος παντες οι ανδρες οι εν τω οικω αὐτοῦ.

<sup>168</sup> 10:36 Micah 7:6

## Chapter 11

### *Jesus and John the Baptizer*

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

<sup>1</sup>And 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 δεσμοτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ

<sup>2</sup>And when John was hearing in prison about the works of Christ, he, sending *word* through<sup>169</sup> his disciples,

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

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

Mt 11:4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ὃ ἀκούετε καὶ βλέπετε·

<sup>4</sup>And in answer, Jesus said to them, "Go and report back to John what things you are hearing and seeing:

Mt 11:5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ<sup>170</sup> ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται·

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

Mt 11:6 καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

<sup>6</sup>And *tell him*, 'Blessed be whoever is not offended on account of me.' "<sup>171</sup>

Mt 11:7 Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

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

Mt 11:8 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.

<sup>8</sup>On the contrary, what did you go out to see? Someone dressed in delicate finery?<sup>172</sup> Behold, those wearing delicate finery are in kings' houses.

<sup>169</sup> 11:2 txt δια των μαθητων X B C\* D P W Z Σ 0233 it<sup>d,q</sup> syr<sup>p,h</sup> cop<sup>sa,mae1</sup> arm SBL TH NA28 {B} // δυο των μαθητων E L Φ M itaur,ff<sup>g,l</sup> vg syr<sup>hmg</sup> geo<sup>A</sup> Chrys Jer<sup>z</sup> Or TR RP // discipulos it<sup>a,b,f,h,k</sup> vg<sup>ms</sup> geo<sup>(1,B)</sup> Hil Jer<sup>z</sup> // lac P<sup>19</sup> A N 0281 cop<sup>mae2</sup>

<sup>170</sup> 11:5 txt και νεκροι X B D L P W Z Φ 0233 0281<sup>vid</sup> it<sup>a,b,g<sup>1</sup>,k,l,q</sup> syr<sup>c,p,h</sup> arm Chr Bas SBL TH NA28 {} // νεκροι C E N Σ it<sup>f,ff<sup>h</sup></sup> vg Or TR RP // lac P<sup>19</sup> A

<sup>171</sup> 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

<sup>172</sup> 11:8 txt μαλακοις X B D Z it<sup>a,aur,d,ff<sup>1</sup>,g<sup>1</sup>,k,q</sup> vg SBL TH NA28 {} // μαλακοις ιματιοις C E L N P W Σ Φ 0233 M it<sup>b,f,h,l</sup> syr cop arm eth TR RP // lac P<sup>19</sup> A. I do not think the versional witnesses are true indicators in this variant, since if their Greek exemplar lacked ιματιοις, they would likely still supply the word for clothing in their target language, as the English translations do that are based on the NA28 text.

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

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

Mt 11:10 οὗτός ἐστιν περὶ οὗ γέγραπται, Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

<sup>10</sup>This<sup>173</sup> is the one about whom it is written: 'Behold, I am sending my messenger before your face, who will prepare your way before you.'<sup>174</sup>

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

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

Mt 11:12 ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν.

<sup>12</sup>And from the days of John the Baptizer until now, the kingdom of heaven has been aggressively advancing, and the aggressive are seizing it.<sup>175</sup>

Mt 11:13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν·

<sup>13</sup>For all the Prophets and the Law prophesied until John.

Mt 11:14 καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.

<sup>14</sup>And if you are willing to receive *it*, he is the Elijah who was to come.

Mt 11:15 ὁ ἔχων ὦτα ἀκουέτω.

<sup>15</sup>Let the one who has ears,<sup>176</sup> hear."

<sup>173</sup> 11:10 txt ουτως B D Z it<sup>b</sup>,g<sup>1</sup>,k syrs,c eth Or Amb SBL TH NA28 {} // ουτως γαρ C E L N P W Σ Φ 0233 M lat syrp<sup>h</sup> cop arm Chr TR RP // lac A 0281

<sup>174</sup> 11:10 This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

<sup>175</sup> 11:12 The Greek verb translated "aggressively advancing" is βιάζω, but also possibly the deponent βιάζομαι. The Greek substantive translated "the aggressive" is βιαστής, a derivative of the Greek verb just mentioned. The passage is difficult to translate because in the New Testament this Greek substantive is found only here, and the verb is found only here and in a similar passage in Luke 16:16. The verb could mean "forcing itself" or "suffering force," depending upon whether it is deponent or truly middle or passive voice. The substantive, in other known instances, none in the Bible among them, bears in all three a negative connotation, of a person characterized by violence or impetuosity. But this does not absolutely and conclusively mean that a less pejorative use for the word did not exist, one that Matthew could have intended. The appropriate connotation must therefore be gleaned from the context, which concerns John the Baptizer. 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

<sup>176</sup> 11:15 txt ωτα B D it<sup>d,k</sup> syrs SBL NA28 {B} // ωτα ακουειν B C E L N W Z Σ Φ M it<sup>a</sup>,aur,b,f,ff<sup>1</sup>,g<sup>1</sup>,h,l,q vg syrc,p,h,pal cop<sup>sa,mae</sup> arm eth geo Diatess<sup>arm</sup> Just Docetists<sup>acc</sup> to Hipp Chrys Jer TR RP TH // lac A 0233 0281

Mt 11:16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίῳ<sup>177</sup> καθημένῳ ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἑτέροις

<sup>16</sup>"To what, then, shall I compare this generation? It is like children sitting in the marketplaces,<sup>178</sup> who call out to the others.<sup>179</sup>

Mt 11:17 λέγουσιν, Ἡὐλῆσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

<sup>17</sup>They say:<sup>180</sup> 'We played the flute for you, and you didn't dance; we sang a dirge,<sup>181</sup> and you didn't mourn.'

Mt 11:18 ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει·

<sup>18</sup>For John the Baptizer came neither eating nor drinking, and they say, 'He has a demon.'

Mt 11:19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

<sup>19</sup>The Son of Man came eating and drinking, and they say, 'Behold a glutton and a wino, a friend of revenue agents and sinners.' Well, wisdom is vindicated by her works."<sup>182</sup>

### Woe on Unrepentant Cities

Mt 11:20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·

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

Mt 11:21 Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, Βηθσαιδᾶ.<sup>183</sup> ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

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

Mt 11:22 πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν.

<sup>22</sup>Regardless, I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.

<sup>177</sup> **11:16a** txt παιδιοις καθημενοις εν ταις αγοραις **Σ** B Z SBL TH NA28 {} // παιδιοις καθημενοις εν αγοραις C L N W Σ Φ AN // παιδιοις εν αγοραις καθημενοις E RP // παιδαριοις εν αγοραις καθημενοις cop<sup>sa</sup> TR // παιδιοις καθημενοις εν τη αγορα D // παιδιοις εν αγορα καθημενοις BG // lac A P 0233 0281

<sup>178</sup> **11:16b** txt ταις αγοραις **Σ** B Z syr<sup>h</sup> SBL TH NA28 {} // αγοραις C E L N W Σ Φ TR AN RP // τη αγορα D vg (in foro) // αγορα vg (in foro) syr<sup>c,p</sup> arm eth Euth BG // lac A P 0233 0281

<sup>179</sup> **11:16c** α προσφωνουντα τοις ετεροις **Σ** B D Z SBL TH NA28 {} // προσφωνουσιν τοις ετεροις αυτων C // και προσφωνουσιν τοις ετεροις αυτων E L N W Σ // α προσφωνουντα τοις εταιροις αυτων cop<sup>sa</sup> AN // και προσφωνουσιν τοις εταιροις αυτων Φ TR BG RP // α lac A P 0233 0281

<sup>180</sup> **11:17a** txt λεγουσιν **Σ** B D Z vg cop<sup>sa</sup> AN SBL TH NA28 {} // και λεγουσιν C E L N W Σ Φ syr<sup>p</sup> TR BG RP // lac A P 0233 0281

<sup>181</sup> **11:17b** txt εθρηνησαμεν **Σ** B D Z itaur,d,f,ff<sup>1</sup>,g<sup>1</sup>,k,l vg cop<sup>sa</sup>,mae<sup>1+2</sup> Greg-Nyss Chrys<sup>1/2</sup> Aug<sup>1/3</sup> SBL TH NA28 {B} // εθρηνησαμεν υμιν C E L N W Σ Φ **Π** it<sup>a,b,ff<sup>2</sup>,h,q</sup> vg<sup>mss</sup> syr<sup>c,s,p,h</sup> arm eth geo Greg-Nyssmss Did Chrys<sup>1/2</sup> Hesych Jer Aug<sup>2/3</sup> TR RP // lac A P 0233 0281

<sup>182</sup> **11:19** txt απο των εργαων αυτης **Σ** B\* W syr<sup>p,h</sup> cop<sup>sa</sup>mss,bo slav<sup>mss</sup> (Apollinaris); mssacc. to Jerome SBL TH NA28 {B} // απο παντων των εργαων 124 788 pc // απο ων τεκνων αυτης B<sup>2</sup> C D E F G K L N Δ Θ Π Σ Φ f<sup>1</sup> 22 28 33 157 174 180 205 565 579 597 700 892 1009 1006 1010 1071 1079 1195 1216 1230 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 **Π** Lect it<sup>a,aur,c,d,f,ff<sup>2</sup>,g<sup>1</sup>,h,l,q</sup> vg syr<sup>c,s,hmg</sup> cop<sup>sa</sup>mss,mae<sup>1</sup> arm (eth) geo slav<sup>mss</sup> goth Or Epiph Chrys; Hil Ambrose Jer Aug TR RP // απο παντων (των) τεκνων αυτων 165 1536 2290 // απο παντων των τεκνων αυτης 13 346 543 826 828 983 (it<sup>k</sup> ab omnibus filis suis) // απο των τεκνων αυτης παντων 2680 6950 pc // απο εργαων κατα σοφιαν επιτελουμενων δικαιοται μαλλον η απο λογων σοφια 1507 (acc. to Willker) // lac A H P Z 0233 0281 69 cop<sup>mae<sup>2</sup></sup>. The readings with τεκνων may be a harmonization to the Luke 7:35 parallel. The ones that add παντων are even more harmonized. (Note: the standard shorthand f<sup>13</sup> does not work here, because that family is divided here. Part of it are 13, 124, 174, 346, 543, 788, 826, 828, 983.)

<sup>183</sup> **11:21** txt βηθσαιδα **Σ**<sup>2</sup> C (D) (L) N V Σ f<sup>1</sup> 33 157 579 1071 1424 Or TR-Scriv AN BG RP SBL TH NA28 {} // βηθσαιδαν **Σ**\* B E F G K M (S) U W X Γ Δ Θ Π Φ Ω f<sup>13</sup> (28) 565 700 TR-Steph // lac A H O P Q Z 0233 0281



Mt 11:23 καὶ σὺ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῇς; ἕως ἄδου καταβῇς. ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

<sup>23</sup>And you, Capernaum, will you be exalted up to heaven?<sup>184</sup> No, you will sink as far as Hades.<sup>185</sup> Because if the miracles that happened in you had taken place in Sodom, it<sup>186</sup> would have remained until this day.

Mt 11:24 πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

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

### *Rest for the Weary*

Mt 11:25 Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις·

<sup>25</sup>At 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 ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου.

<sup>26</sup>Yes, Father, for it was pleasing this way in your sight.

Mt 11:27 Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἔαν βούληται ὁ υἱὸς ἀποκαλύψαι.

<sup>27</sup>"All 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.

<sup>28</sup>"Come to me, all you who are weary and burdened, and I will give you rest.

Mt 11:29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·

<sup>29</sup>Take 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 χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

<sup>30</sup>For my yoke is easy and my burden is light."

## Chapter 12

### *Lord of the Sabbath*

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

<sup>1</sup>At that time Jesus on a Sabbath was going through the grain fields. And his disciples were hungry, and began to pluck and eat some heads of grain.<sup>187</sup>

<sup>184</sup> 11:23a txt μη εως ουρανου υψωθησθαι N B\* D W ita,aur,b,d,ff,ff2,(k,l) vg syr<sup>c</sup> copsa,mae arm eth geo Ir<sup>lat</sup> Gaud Jer SBL TH NA28 {B} // μη εως του ουρανου υψωθησθαι C Φ // η εως του ουρανου υψωθεισα N Σ it<sup>h</sup> Chrys<sup>2/3</sup> Jer<sup>ms</sup> TR AN RP // η εως του ουρανου υψωθης E it<sup>f</sup>(g<sup>1</sup>),q syr<sup>s,p,h</sup> Chrys<sup>1/3</sup> ms<sup>acc</sup> to Jer BG // η εως του ουρανου υψωθησει L // η εως ουρανου υψωθησθαι B<sup>2</sup> // lac A H O P Q Z 0233 0281

<sup>185</sup> 11:23b txt καταβηση (Is 14:15; Lk 10:15) B D W ita,aur,b,d,ff,ff2,g<sup>1</sup>,h,k,l,q vg syr<sup>s,c</sup> copsa arm eth geo Ir<sup>lat</sup> Jer SBL NA28 {C} // καταβιβασθησθαι N C E (L -σει) N Σ syr<sup>p,h</sup> cop<sup>mae</sup> TR RP TH // lac A O P Z 0233 0281.

<sup>186</sup> 11:23c txt εμεινεν (singular) N B C vg syr<sup>p</sup> SBL TH NA28 {} // εμενεν N // εμενον Σ // εμεινον L W // εμειναν (plural) D E Φ TR RP // lac A O P Z 0233 0281. The Sahidic Coptic has the plural, but it also has "Sodom and Gomorrah" preceding rather than solely Sodom. The scribes of the Greek manuscripts that wrote the plural perhaps were hearing "Sodom and Gomorrah" in their heads. Or, the plural could mean "the people of Sodom" would remain until today, which has its difficulties. Note that the KJV says "it would have remained..." probably following the Latin Vulgate and/or the Douay & Rheims. The Wycliffe, Tyndale, Geneva, and Bishops' Bibles all say "they."

<sup>187</sup> 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

Mt 12:2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ, Ἴδου οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

<sup>2</sup>And when the Pharisees saw this, they said to him, "Look! Your disciples are doing what on a Sabbath is not permissible<sup>188</sup> to do!"

Mt 12:3 ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν<sup>189</sup> καὶ οἱ μετ' αὐτοῦ;

<sup>3</sup>And he said to them, "Have you not read what David did, when he and those with him were hungry?

Mt 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγεν, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις;

<sup>4</sup>How he entered the house of God, and the loaves of offering he ate,<sup>190</sup> 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 βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν;

<sup>5</sup>Or haven't you read in the Torah that on the Sabbath the priests can, in the temple, desecrate the Sabbath, and yet are innocent?

Mt 12:6 λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε.

<sup>6</sup>And I tell you, something greater than the temple is here.<sup>191</sup>

Mt 12:7 εἰ δὲ ἐγνώκετε τί ἐστιν, Ἐλεος<sup>192</sup> θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

<sup>7</sup>But if you had known what this means: 'I desire mercy, not sacrifice,'<sup>193</sup> you would not have condemned the innocent.

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

<sup>8</sup>For the Son of Man is lord of the Sabbath."<sup>194</sup>

Mt 12:9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν·

<sup>9</sup>And going on from that place, he went into their synagogue,

Mt 12:10 καὶ ἰδοὺ ἄνθρωπος χειρὰ ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι;<sup>195</sup> ἵνα κατηγορήσωσιν αὐτοῦ.

<sup>10</sup>and behold, a man with a shriveled hand.<sup>196</sup> And they questioned him, in order that they might accuse him, saying, "Is it permissible to heal on the Sabbath?"

---

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."

<sup>188</sup> **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.

<sup>189</sup> **12:3** txt επεινασε(ν) N B C D E W Σ\* 0233 0281 SBL TH NA28 {} // επεινασε(ν) αυτος L Σ<sup>c</sup> Φ TR RP // lac A P Z.

<sup>190</sup> **12:4** txt εφαγεν ο P<sup>70</sup> D W it<sup>aur</sup>,ff<sup>2\*</sup>,k,q TH // εφαγεν ους C E L N Σ Φ 0233 M it vg syr<sup>h</sup> cop<sup>sa</sup> Eus Chr TR RP // εφαγον ους N // εφαγον ο B SBL NA28 {} // lac A P Z 0281

<sup>191</sup> **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.

<sup>192</sup> **12:7a** txt ελεος N B C D N 0233 SBL TH NA28 {} // ελεον E L W Σ Φ TR RP // lac A P Z 0281

<sup>193</sup> **12:7b** Hosea 6:6

<sup>194</sup> **12:8** txt εστιν N B C D E L W Σ 0233 M syr<sup>c,p</sup> cop<sup>sa</sup> arm eth Or Cyr Tert RP SBL TH NA28 {} // εστιν και it<sup>f</sup> vg syr<sup>h</sup> TR // εστιν ο υιος του ανθρωπου και του σαββατου Φ f<sup>1</sup> 33 157 788 1424 // lac A P Z 0281

<sup>195</sup> **12:10a** txt θεραπευσαι N D L W NA28 {} // θεραπευειν B C E N Σ Φ 0233 M TR RP SBL TH // lac A P Z 0281

<sup>196</sup> **12:10b** txt ανθρωπος χειρα εχων N B C W SBL TH NA28 {} // ανθρωπος ην την χειρα εχων TR RP // ην εκει ανθρωπος την χειρα εχων E // ανθρωπος ην εκει εχων την χειρα N Σ 0233 // ην ανθρωπος εκει την χειρα εχων Φ // ανθρωπος ην εκει την χειρα εχων D L // lac A P Z 0281

Mt 12:11 ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσῃ αὐτὸ καὶ ἐγερεῖ;

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

Mt 12:12 πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.

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

Mt 12:13 τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινόν σου τὴν χεῖρα. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιής ὡς ἡ ἄλλη.

<sup>13</sup>Then he says to the man, "Stretch out your hand." So he stretched it out, and it was restored, just as sound as the other.

Mt 12:14 ἐξεληθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

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

### *Crowds Follow Jesus*

Mt 12:15 Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας,

<sup>15</sup>But being aware of this, Jesus departed from there, and many crowds<sup>197</sup> followed him, and he healed them all,

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

<sup>16</sup>and ordered them not to make him manifest,

Mt 12:17 ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

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

Mt 12:18 Ἴδου ὁ παῖς μου ὃν ἠρέτισα, ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.

<sup>18</sup>"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 ἐρίσει οὐδὲ κραυγάζει, οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

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

Mt 12:20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

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

Mt 12:21 καὶ τῷ<sup>198</sup> ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.

<sup>21</sup>And in his name the Gentiles will put their hope."<sup>199</sup>

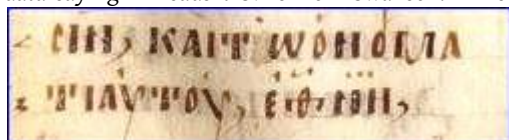
### *Jesus and Baalzebul*

Mt 12:22 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

<sup>22</sup>Then a demonized man who was blind and mute was brought to him, and he healed him so that the mute man<sup>200</sup> spoke and saw.

<sup>197</sup> 12:15 txt οχλοι πολλοι C D E L N<sup>c</sup> W Σ Φ 0281 **ⲙ** it<sup>d,f,h,q</sup> syr<sup>p,h</sup> cop<sup>sams</sup> arm (eth) geo Or Eus<sup>z</sup> Chrys (Hil) TR RP TH [NA28 οχλοι] {C} // πολλοι οχλοι 0233 // πολλοι **ⲛ** B it<sup>a,aur,b,ff1,ff2,g1,k,l</sup> vg (syr<sup>c,s</sup>) Eus<sup>z</sup> Chr Jer Aug SBL // οχλοι N\* // lac A P Z

<sup>198</sup> 12:21a txt τω **ⲛ** B C E L<sup>c</sup> Σ Φ 0281 RP SBL TH NA28 {} // εν τω D Ir<sup>lat</sup> TR // τ εν L\* // επι τω W 0233 // lac A P Z. The data saying L\* reads τ εν is from Swanson. The NA28 apparatus does not agree. Here is a snip of the image.



<sup>199</sup> 12:21b Isaiah 42:1-4

Mt 12:23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυίδ;

<sup>23</sup>And all the multitudes were astonished and said, "Could this be the Son of David?"<sup>201</sup>

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

<sup>24</sup>But when the Pharisees heard *this*, they said, "Only by Ba'al-zibbul,<sup>202</sup> the ruler of the demons, is this fellow driving out the demons."

Mt 12:25 εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

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

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

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

Mt 12:27 καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.

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

Mt 12:28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

<sup>28</sup>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 ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι,<sup>203</sup> ἢ μὴ πρῶτον δῆσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

<sup>29</sup>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 ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.<sup>204</sup>

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

Mt 12:31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται.<sup>205</sup>

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

<sup>200</sup> 12:22 txt κωφον N\* B D cop SBL TH NA28 {} // κωφον και N2 // κωφον και τυφλον W // τυφλον και κωφον 0281 arm // τυφλον και κωφον και C E N Φ M syr<sup>h</sup> TR RP // κωφον και τυφλον και L Σ 0233 // lac A P Z

<sup>201</sup> 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.

<sup>202</sup> 12:24 txt βεελζεβούλ P<sup>21</sup> C D E (L) N W Σ Φ 0233<sup>vid</sup> 0281 M it syr<sup>h</sup> (cop<sup>sa,mae</sup>) TR RP SBL TH NA28 {} // Βεελζεβούλ N B // Beelzebub (it<sup>ff1</sup>) vg syr<sup>s,c,p</sup> // lac A P Z. The spelling Βεελζεβούλ would represent the Hebrew בְּעַל זְבוּיָה - ba'al zəbūyā as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboúl - בְּעַל זְבוּיָה - ba'al zəbūl would mean "lord of filth." "Ba'al." means Lord or Prince. Baal was a Canaanite god, the son of Dagon, the god of grain. Baal was the bull prince, the bull being a symbol of fertility. Baalzebub, as in the Hebrew text of II Kings 1:2, is a derisive alteration of Baalzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Baal. Later the name Baalzebub became associated with the Aramaic Beeldebaba, "enemy." Thus the conflation of Baalzebub and Beeldebaba, "Beelzebub," came to be a name for Satan. To avoid confusion in all the names, this author thought it best to revert to the original form of the name.

<sup>203</sup> 12:29 txt αρπασαι B C\* N W Σ SBL TH NA28 {} // διαρπασαι N C<sup>2</sup> D E L Φ M TR RP // lac A P Z 0233 0281

<sup>204</sup> 12:30 txt σκορπίζει "is scattering" TR RP NA28 {} // σκορπίζει με "is scattering me" N 33 1582\* pc syr<sup>h,mg</sup> cop<sup>bo</sup> // "he who is not gathered with me is scattered" cop<sup>mae2</sup> // lacuna A P Z 0233 0281. See the same variant in Luke 11:23.

<sup>205</sup> 12:31 txt ουκ αφεθησεται N B it<sup>aur,k</sup> vg cop<sup>sa,mae2</sup> SBL TH NA28 {} // ουκ αφεθησεται αυτω it<sup>(b),ff2,h</sup> syrs,c cop<sup>mae1</sup> // ουκ αφεθησεται τοις ανθρωποις C D E L N W Σ Φ M it<sup>f,ff2,q</sup> syrp<sup>h</sup> Bas TR RP // lac A P Z 0233 0281

Mt 12:32 καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ<sup>206</sup> τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

<sup>32</sup>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 ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

<sup>33</sup>"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. <sup>207</sup>

Mt 12:34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

<sup>34</sup>"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.

ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

<sup>35</sup>The good person brings forth good things out of his treasure of good,<sup>208</sup> and the evil person brings forth evil out of his treasure of evil.

Mt 12:36 λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἄργον ὃ λαλήσουσιν<sup>209</sup> οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως·

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

Mt 12:37 ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

<sup>37</sup>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 Τότε ἀπεκρίθησαν αὐτῷ<sup>210</sup> τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

<sup>38</sup>Then some of the Torah scholars and Pharisees responded to him saying, "Teacher, we want to see a miraculous sign from you."

Mt 12:39 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

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

Mt 12:40 ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

<sup>40</sup>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.

<sup>206</sup> 12:32 txt τουτω τω αιωνι B C D N W Σ Φ Or TR SBL TH NA28 {} // τω νυν αιωνι E L Bas Epiph RP // lac A P Z 0233 0281

<sup>207</sup> 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.

<sup>208</sup> 12:35b txt αγαθου θησαυρου B C D E N W Σ Φ M lat syr<sup>p,h</sup> cop Or<sup>mss</sup> Did Chr RP SBL TH NA28 {} // αγαθου θησαυρου της καρδιας it<sup>fr</sup> vg<sup>mss</sup> syr<sup>c</sup> arm eth Clem Or<sup>mss</sup> TR // αγαθου θησαυρου της καρδιας αυτου L // lac A P Z 0233 0281

<sup>209</sup> 12:36 txt ο λαλησουσιν B SBL TH NA28 {} // ο εαν λαλησουσιν C // ο (ε)αν λαλησωσιν D // lac A P Z 0233 0281

<sup>210</sup> 12:38 txt αυτω τινες B C D L N Σ lat syr<sup>h</sup> cop<sup>sa</sup> arm eth Chr SBL TH NA28 {} // τινες E W Φ 0250 M syr<sup>p</sup> cop<sup>mae</sup> TR RP // lac A P Z 0233 0281

Mt 12:41 ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

<sup>41</sup>"Men of Nineveh will rise at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here.

Mt 12:42 βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

<sup>42</sup>The Queen of the South will be resurrected at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

Mt 12:43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει.

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

Mt 12:44 τότε λέγει, Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἔλθὼν εὐρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον.

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

Mt 12:45 τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

<sup>45</sup>Then it goes and brings with it seven other spirits more evil than itself, and they enter inside and live there. And the final condition of that human is worse than the first. That is also how it will be with this evil generation."

### *Jesus' Mother and Brothers*

Mt 12:46 Ἔτι<sup>211</sup> αὐτοῦ λαλῶντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰστίκεισαν ἔξω ζητοῦντες αὐτῷ λαλήσαι.

<sup>46</sup>While 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 δέ τις αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλήσαι.<sup>212</sup>

<sup>47</sup>And 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 ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;

<sup>48</sup>And 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, Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου·

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

<sup>211</sup> 12:46 txt ετι αυτου λαλουντος N B lat TH NA28 {} // λαλουντος δε αυτου D L Z syrP // ετι δε αυτου λαλουντος E C W Σ Φ M it<sup>9</sup> syr<sup>h</sup> TR RP SBL // lac A N P 0233 0281

<sup>212</sup> 12:47 txt

ειπεν δε τις αυτω ιδου η μητηρ σου και οι αδελφοι σου εξω εστηκασιν ζητουντες σοι λαλησαι Z M TR RP SBL TH  
[ειπεν δε τις αυτω ιδου η μητηρ σου και οι αδελφοι σου εξω εστηκασιν ζητουντες σοι λαλησαι] NA28 {C}  
ειπεν δε τις αυτω αυτω ιδου η μητηρ σου και οι αδελφοι σου εξω εστηκασιν ζητουντες σοι λαλησαι C  
ειπεν δε τις των μαθητων αυτου ιδου η μητηρ σου και οι αδελφοι σου εξω ζητουσιν σε N<sup>1</sup>

omit verse N\* B L it<sup>ff</sup>,k syr<sup>c,s</sup> cop<sup>sa,mae</sup><sup>2</sup>  
lac A N P 0233 0281

Mt 12:50 ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν.

<sup>50</sup>For 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<sup>213</sup> τῇ ἡμέρᾳ ἐκεῖνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

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

Mt 13:2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει.

<sup>2</sup>And such large crowds gathered around him, that he got into a boat<sup>214</sup> to sit in it, and all the people stood on the shore.

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

<sup>3</sup>And 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 ἃ μὲν ἔπεσεν παρὰ τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ<sup>215</sup> κατέφαγεν αὐτά.

<sup>4</sup>And as he sowed, some *seed* fell beside the way,<sup>216</sup> and the birds came and ate them up.

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

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

Mt 13:6 ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

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

Mt 13:7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν αὐτά.

<sup>7</sup>And others fell on the thorns, and the thorns grew up and choked them.

Mt 13:8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα, ὃ δὲ τριάκοντα.

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

Mt 13:9 ὁ ἔχων ὦτα ἀκουέτω.

<sup>9</sup>Let the one who has ears,<sup>217</sup> hear."

### *The Parable of the Sower Explained*

Mt 13:10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;

<sup>10</sup>And the disciples came to him and said to him, "Why do you speak to them in parables?"

<sup>213</sup> 13:1 txt εν Ν Β Ζ lat syr<sup>s</sup> copsa,mae SBL TH NA28 {} // εν δε C D E L W Σ Φ Ψ it<sup>f,h,q</sup> syr<sup>p,h</sup> TR RP // lac A N P 0233 0281

<sup>214</sup> 13:2 txt πλοιον Ν Β C L W Ζ Σ SBL TH NA28 {} // το πλοιον D E Φ Ψ TR RP // lac A N P 0233 0281. Note that the Textus Receptus contains the definite article with "boat," but the English translations based on the TR do not say "the boat" but rather "a boat / a ship." See the Geneva Bible, Tyndale, Bishops' Bible, the KJV, and the NKJV, which all say "a" not "the." This is because the definite article in Greek does not necessarily mean "the" in English. The article here is not anaphoric, as it cannot be referring back to a known boat, since there is no boat mentioned previously in the context. The article cannot be referring to "the only" boat, because there were several boats owned by the disciples, besides the fact that other people could have had boats on hand.

<sup>215</sup> 13:4a txt ελθοντα τα πετεινα Β SBL TH NA28 {} // ελθοντα πετεινα και Ζ // ηλθεν τα πετεινα του ουρανου και Ε Σ Φ // ηλθον τα πετεινα και D L // ηλθεν τα πετεινα και Ν C W TR RP // lac A N P 0233 0281

<sup>216</sup> 13:4b Or possibly, "beside the row." The way or road for seed is the row.

<sup>217</sup> 13:9 txt ωτα Ν\* Β L ita,e,ff,k syr<sup>s</sup> SBL TH NA28 {B} // ωτα ακουειν Ν<sup>2</sup> C D E N O W Ζ Σ Φ Ψ itaur,b,d,f,g<sup>1</sup>,h,l,π,q vg syr<sup>c,p,h</sup> copsa,mae arm eth geo Diatess<sup>arm</sup> Just Docetists and Naacenes<sup>acc</sup> to Hipp Chrys Jer Spec TR RP // lac A P 0233 0281

Mt 13:11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς<sup>218</sup> ὅτι Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκεῖνοις δὲ οὐ δέδοται.

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

Mt 13:12 ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

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

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

<sup>13</sup>For this reason I speak to them in parables, that 'Though looking they do not see, and though listening they neither hear nor understand.'

Mt 13:14 καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα, Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

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

Mt 13:15 ἐπαχύνθη γὰρ ἡ καρδιά τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμυσαν· μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν, καὶ ἰάσωμαι<sup>219</sup> αὐτούς.

<sup>15</sup>For this people's heart has become impervious; they hardly hear with the ears, and they have shut up their eyes, lest they see with the eyes and hear with the ears and understand with the heart, and turn, and I would heal them.'<sup>220</sup>

Mt 13:16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν.<sup>221</sup>

<sup>16</sup>"But blessed are your eyes because they see, and your ears, because they hear.

Mt 13:17 ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

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

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

<sup>18</sup>"Hear then the parable of the sower:

Mt 13:19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς.

<sup>19</sup>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 ὁ δὲ ἐπὶ τὰ πετρῶδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·

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

<sup>218</sup> 13:11 txt ειπεν αυτοις B D E L N<sup>vid</sup> W Σ Φ Ψ lat syr cop<sup>sa,mae</sup> TR RP SBL TH NA28 {} // ειπεν X C Z it<sup>ff</sup> it<sup>k</sup> WH NA25 // lac A P 0233 0281

<sup>219</sup> 13:15a txt ιασωμαι X B C D E (L) N W Σ Ψ AN RP SBL TH NA28 {} // ιασωμαι Φ Chr TR BG // lac A P Z 0233 0281. The Septuagint in Isaiah 6:10 reads ιασωμαι (future). In conditional phrases like this the future is interchangeable with the subjunctive. One may render both of these "I would heal them in that conditionality." See for example, in this same chapter, verse 28 where the Majority text has the future form of "Do want us to go out and collect" where "collect" is the future form.

<sup>220</sup> 13:15b 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. Or, they were quoting from the Hebrew text from which the Septuagint was translated from, but now does not exist because of the Masoretes standardizing all the Hebrew texts.

<sup>221</sup> 13:16 txt ακουουσιν X B C D N Σ pm AN SBL TH NA28 {} // ακουει E L W Φ pm Chrys TR HF BG RP // lac A P Z 0233 0281



Mt 13:21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

<sup>21</sup>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.

Mt 13:22 ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

<sup>22</sup>And what was sown in the thorns, this is someone who hears the word, and the worry of the world,<sup>222</sup> and the seductiveness of wealth<sup>223</sup> choke the word, and it becomes unfruitful.

Mt 13:23 ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

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

### *The Parable of the Look-alike Weeds*

Mt 13:24 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

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

Mt 13:25 ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.

<sup>25</sup>But while the people were sleeping, his enemy came and sowed zizania<sup>224</sup> in between the wheat, and went away.

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

<sup>26</sup>And when the wheat grass had sprung up and formed seed,<sup>225</sup> at that same time the zizania became apparent.

Mt 13:27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια;

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

Mt 13:28 ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν<sup>226</sup> αὐτά;

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

<sup>222</sup> 13:22a txt του αιωνος N\* B D ita,d,e,ff<sup>2</sup>,g<sup>1</sup>,h,k copsa<sup>ms</sup> arm SBL TH NA28 {} // του αιωνος τουτου N<sup>1</sup> C E L N W Σ Φ Ψ it<sup>aur</sup>,b,f,ff<sup>2</sup>,l,q vg syr copsa<sup>ms</sup>,mae<sup>1+2</sup> Or TR RP // lac A P Z 0233 0281

<sup>223</sup> 13:22b 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.

<sup>224</sup> 13:25 Greek: ζιζάνιον - zizania, a grass plant in Palestine that looked like wheat in every way, except until the head of seed appeared, because the zizania seed heads were different from the wheat heads. The zizania grain was not good for anything. The King James Version rendered ζιζάνιον as the English word "tare," a word probably descended from the Arabic tarhah, (noun) or tarahah, (verb), the basic meaning of which is transferred to the English word "tare." To "tare" goods is to ascertain the difference between the gross quantity and the net, to ascertain the quantity of the useful, and throw away the damaged goods, along with the packaging, the pallets, and whatever other deleterious material may be found with it. This word "tare" was first chosen as an English translation of ζιζάνιον for revisions of John Wycliffe's NT, 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.

<sup>225</sup> 13:26 Greek: fruit

<sup>226</sup> 13:28 txt συλλεξωμεν N B C (D) E N W Σ Φ 0281 TR AN SBL TH NA28 {} // συλλεξομεν L HF BG RP // lac A P Z 0233

Mt 13:29 ὁ δὲ φησιν, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.

<sup>29</sup>"But he says, 'No, in case while collecting the zizania you uproot the wheat along with them.  
Mt 13:30 ἄφετε συναυξάνεσθαι ἀμφότερα ἕως<sup>227</sup> τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δέσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

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

### *The Parables of the Mustard Seed and the Yeast*

Mt 13:31 Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·

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

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

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

Mt 13:33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν<sup>228</sup> εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

<sup>33</sup>He told them another parable: "The kingdom of heaven is like yeast, which a woman took and buried into three measures<sup>229</sup> of dough, until the whole *batch* was leavened."

Mt 13:34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·

<sup>34</sup>Jesus spoke all these things to the crowds in parables; indeed he would typically speak nothing<sup>230</sup> to them without a parable,

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

<sup>35</sup>so that the thing spoken through the prophet might be fulfilled, which says: "I will open my mouth in parables, I will utter things hidden since the creation of the world."<sup>231 232</sup>

### *The Parable of the Look-alike Weeds Explained*

Mt 13:36 Τότε ἀφείδους τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασάφησον<sup>233</sup> ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

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

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

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

<sup>227</sup> 13:30 txt εως B D 0281 NA28 {} // αχρι N\*2 L // μεχρι N1 C E N W Σ 0233 TR RP SBL TH // μεχρις Φ // lac A P Z

<sup>228</sup> 13:33a txt ενεκρυψεν N B C D E W Φ TR AN SBL TH NA28 {} // εκρυψεν L Σ 0233 BG RP // lac A P Z 0281

<sup>229</sup> 13:33b Greek: three sata, about 5 gallons, or 22 liters.

<sup>230</sup> 13:34 txt ουδεν N\* B C W Σ it<sup>f</sup> syr<sup>h</sup> cop<sup>sa</sup> SBL TH NA28 {} // ουκ N2 D E L Φ 0233 M lat syr<sup>c,p</sup> TR RP // lac A N P Z 0281

<sup>231</sup> 13:35a txt καταβολης κοσμου N\*2 C D E L O W Σ Φ 0233 M lat syr<sup>p,h</sup> cop arm geo Clem Ps-Clem Chrys<sup>lem</sup> Hesych Hil Jer<sup>z</sup> TR RP [NA28 κοσμου] {C} // καταβολης N1 B ite<sup>k</sup> eth Or Jer<sup>z</sup> Eus SBL TH // αρχης syr<sup>c,s</sup> // lac A N P Z 0281. Ps 77:2 LXX: ανοιξω εν παραβολαις το στομα μου, φθεγγομαι προβληματα απ' αρχης. NETS: "I will open my mouth in a parable, I will utter problems from of old"

<sup>232</sup> 13:35b Psalm 78:2, except that the context in Psalms speaks of things "we HAVE heard and known." The quotation resembles the Septuagint more than the Hebrew.

<sup>233</sup> 13:36 txt διασαφισον N\* B 0242<sup>vid</sup> lat Or<sup>pt</sup> SBL TH NA28 {} // φρασον N2 C D E L W Σ Φ 0106 0233 0250 M it Or<sup>pt</sup> TR RP // lac A N P Z 0281

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

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

Mt 13:39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰώνος ἐστὶν, οἱ δὲ θεριστὰὶ ἄγγελοι εἰσιν.

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

Mt 13:40 ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται,<sup>234</sup> οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·

<sup>40</sup>"And as the zizania are collected and consumed by fire, so it will be at the end of the age.<sup>235</sup>

Mt 13:41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,

<sup>41</sup>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 κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

<sup>42</sup>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 ἐκλάμπουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.

<sup>43</sup>At that time, the righteous will shine forth like the sun in the kingdom of their Father. Let the one who has ears,<sup>236</sup> hear.

### *The Parables of the Hidden Treasure and the Pearl*

Mt 13:44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυπεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

<sup>44</sup>"The<sup>237</sup> kingdom of heaven is like treasure hidden in a field, which when a man found it, he hid it *again*. Then out of his joy he goes and sells what things he has, and buys that field.

Mt 13:45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·

<sup>45</sup>"Again, the kingdom of heaven is like a merchant who was looking for fine pearls.

Mt 13:46 εὐρὼν δὲ ἓνα πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.

<sup>46</sup>And<sup>238</sup> when he found a single valuable pearl, he went away and sold every thing that he had and bought it.

### *The Parable of the Net*

Mt 13:47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ·

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

<sup>234</sup> 13:40a txt καίεται C E L W Σ Φ 0106 0242<sup>vid</sup> 𐤎 RP SBL TH // κέεται 0250 // κέετε 0233 // κατακαιονται D // κατακαίεται 𐤎 B Cyr TR (NA28 [κατα]καίεται) {} // lac A N P Z 0281.

<sup>235</sup> 13:40b txt αιωνος 𐤎 B D lat syr<sup>s,c</sup> cops<sup>a,mae</sup> arm eth Ir<sup>lat</sup> Or Cyr SBL TH NA28 {} // αιωνος τουτου C L P W Σ Φ 0106 0233 0242 0250 𐤎 it<sup>f,h,q</sup> syr<sup>p,h</sup> cops<sup>a,ms</sup> TR RP // lac A N Z 0281

<sup>236</sup> 13:43 txt ωτα 𐤎\* B 0242 it<sup>a,b,e,k</sup> vg Hil Aug SBL TH NA28 {B} // ωτα ακουειν 𐤎<sup>2</sup> C D E L N O P W Σ Φ 0106 0233 0250 𐤎 it<sup>aur,d,f,fr<sup>1</sup>,g<sup>1</sup>,h<sup>1</sup>,l,q</sup> vg<sup>cl</sup> syr<sup>c,s,p,h,pal</sup> cops<sup>a,mae,fay</sup> arm eth geo Diatess<sup>arm</sup> Or Chr Pelag TR RP // lac A Z 0281

<sup>237</sup> 13:44 txt ομοια 𐤎 B D 0242 lat syr<sup>s,c</sup> cop eth SBL TH NA28 {} // παλιν ομοια C E L N P W Σ Φ 0106 0233 0250 𐤎 it<sup>f,h,q</sup> syr<sup>p,(h)</sup> arm Or<sup>lem</sup> TR RP // lac A Z 0281

<sup>238</sup> 13:46 txt ευρων δε 𐤎 B D L 0233 0242<sup>vid</sup> it<sup>h</sup> vg syr<sup>c,p</sup> cop SBL TH NA28 {} // ος ευρων C E N P W Σ Φ 0106 0250 𐤎 it<sup>f,(q)</sup> syr<sup>h</sup> TR RP // lac A Z 0281

Mt 13:48 ἦν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγην, τὰ δὲ σαπρὰ ἔξω ἔβαλον.

<sup>48</sup>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

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

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

<sup>50</sup>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, Ναί, κύριε.

<sup>51</sup>"Jesus said to them,<sup>239</sup> "Have you understood all these things?" They are saying to him, "Yes, Lord."<sup>240</sup>

Mt 13:52 ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

<sup>52</sup>And he said to them, "Therefore every Torah scholar disciplined into<sup>241</sup> 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 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.

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

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

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

Mt 13:55 οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

<sup>55</sup>Isn't this the son of the carpenter? Isn't his mother named Mary, and his brothers Jacob and Joseph<sup>242</sup> and Simon and Judah?

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

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

<sup>239</sup> 13:51a txt λεγει αυτοις ο ιησους συνηκατε C E L N W Σ Φ 0233 𐌹 it<sup>f,h,q</sup> syr<sup>c,p,h</sup> (it<sup>a</sup> vg<sup>mss</sup> cop<sup>mae1+2</sup>) TR RP // συνηκατε 𐌹 B D lat syr<sup>s</sup> cop<sup>sa</sup> SBL TH NA28 {} // lac A P Z 0281

<sup>240</sup> 13:51b txt vai κυριε C E L N W Σ Φ 0233 𐌹 it syr<sup>p,h</sup> cop TR RP // vai 𐌹 B D lat syr<sup>s,c</sup> SBL TH NA28 {} // lac A P Z 0281 cop<sup>mae2</sup>

<sup>241</sup> 13:52 txt εις την βασιλειαν E L Φ pm its<sup>1</sup> TR RP // μητην βασιλειαν 0233 // εν τη βασιλεια D lat geo Ir<sup>lat</sup> Aug // τη βασιλεια 𐌹 B C N W Σ 0281<sup>vid</sup> it<sup>e,k</sup> syr cop arm SBL TH NA28 {} // lac A P Z. I perceive from the reading of 0233 that the ending of the word prior to the εις of the TR RP reading is the same: i.e.: μαθητευθεις εις, which perhaps caused some copyists to overlook one of the occurrences of εις. This is why I have chosen the TR RP reading for my text.

<sup>242</sup> 13:55 txt ιωσηφ 𐌹 B C N O Σ it<sup>a,aur,b,ff1,ff2,g1,h,l,q\*</sup> vg syr<sup>c,s,hmg,pal</sup> cop<sup>mae1+2</sup> Or<sup>pt</sup> Eus Bas Jer Aug SBL TH NA28 {B} // ιωσης L W Φ 0106 pm it<sup>k,qc</sup> syr<sup>p?</sup> cop<sup>sa,fay</sup> arm eth<sup>ro?</sup> Chrys TR RP // ιωση syr<sup>h</sup> // ιωαννης 𐌹\* D E pm it<sup>d</sup> vg<sup>mss</sup> Or<sup>pt</sup> // ...]ης 𐌹<sup>103</sup> // Iohannes et Ioseph vg<sup>mss</sup> // lac A P Z 0233 0281

Mt 13:57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι<sup>243</sup> καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.

<sup>57</sup>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 ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

<sup>58</sup>And he did not do many miracles there, because of their unbelief.

## Chapter 14

### *John the Baptizer Beheaded*

Mt 14:1 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ,

<sup>1</sup>At that time, Herod the tetrarch heard the report about Jesus,

Mt 14:2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

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

Mt 14:3 Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδωκεν αὐτὸν καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ·

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

Mt 14:4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ, Οὐκ ἔξεστίν σοι ἔχειν αὐτήν.

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

Mt 14:5 καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

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

Mt 14:6 γενεσίῳ δὲ γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρπεν τῷ Ἡρώδῃ,

<sup>6</sup>And when Herod's birthday celebration took place,<sup>244</sup> the daughter of Herodias<sup>245</sup> danced among them, and she pleased Herod;

Mt 14:7 ὅθεν μεθ' ὅρκου ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται.

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

Mt 14:8 ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ.

<sup>8</sup>So after being instructed by her mother, she says, "Give me here on a platter the head of John the Baptizer."

<sup>243</sup> **13:57** txt τη πατρίδι (Jn 4:44) B D 0281 ita<sup>k</sup> SBL TH NA28 {} // τη πατρίδι αὐτοῦ E L N W Σ Φ 0106 **ⲙ** Or<sup>pt</sup> TR RP // τη ἰδία πατρίδι **Ⲭ** Z cor<sup>sa</sup>? Or<sup>pt</sup> // τη ἰδία πατρίδι αὐτοῦ C // lac A P 0233 0281. It is not possible to determine precisely what the readings of the exemplars were for the early versions such as Syriac, Coptic, since the reading τη πατρίδι may correctly be rendered as "his hometown." Most English translations also render the reading τη πατρίδι αὐτοῦ as "his OWN town" even without the ἰδία, so we may wonder if the early version translators did the same.

<sup>244</sup> **14:6a** txt γενεσίῳ δὲ γενομένοις **Ⲭ** B D L Z SBL TH NA28 {} // γενεσίῳ δὲ γενομένων C N Σ // γενεσίῳ δὲ ἀγομένων E<sup>c</sup> (E\* -von) W Φ 0106 **ⲙ** TR RP // lac A P 0233 0281

<sup>245</sup> **14:6b** 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 Mariamne 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, 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.)

Mt 14:9 καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι,

<sup>9</sup>And though greatly distressed,<sup>246</sup> the king because of his words of oath<sup>247</sup> and those reclining with him, commanded that it be given,

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

<sup>10</sup>and sent orders and beheaded John in the prison.

Mt 14:11 καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς.

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

Mt 14:12 καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦσαν τὸ πτώμα καὶ ἔθαψαν αὐτὸν καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

<sup>12</sup>And his disciples came and took the corpse<sup>248</sup> and buried him.<sup>249</sup> Then they went and told Jesus.

### *Jesus Feeds the Five Thousand*

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

<sup>13</sup>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 εἶδεν πολλὸν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

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

Mt 14:15 ὁψίας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἤδη παρήλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα.

<sup>15</sup>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 δὲ Ἰησοῦς<sup>250</sup> εἶπεν αὐτοῖς, Οὐ χρειάν ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς φαγεῖν.

<sup>16</sup>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, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας.

<sup>17</sup>But they are saying to him, "We have nothing here except five loaves and two fish."

Mt 14:18 ὁ δὲ εἶπεν, Φέρετέ μοι ὧδε αὐτούς.

<sup>18</sup>And he said, "Bring them here to me."

Mt 14:19 καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

<sup>19</sup>And having directed the crowds to recline on the grass, he takes<sup>251</sup> 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.

<sup>246</sup> 14:9a txt λυπηθεις ο βασιλευς δια B D it<sup>a,b,d,ff</sup>1,ff<sup>2</sup>,g<sup>1</sup>,h vg<sup>mss</sup> eth SBL TH NA28 {B} // ελυπηθη ο βασιλευς δια L\* // \_\_\_\_]δια δε Z // ελυπηθη ο βασιλευς δια δε X C E L C W Σ Φ 0106 31 it<sup>aur,f,k,l,q</sup> vg syrc<sup>s,p,h</sup> cop<sup>sa,mae,fay</sup> arm geo Jer TR RP // lac A N P 0233 0281

<sup>247</sup> 14:9b 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.

<sup>248</sup> 14:12a txt πτωμα X B C D L Σ it<sup>e,k</sup> syr<sup>s,c,p</sup> SBL TH NA28 {} // σωμα E W Φ 0106 31 syr<sup>h</sup> cop<sup>sa,mae</sup> TR RP // lac A N P Z 0233 0281

<sup>249</sup> 14:12b txt αυτον X\* B 0106 it<sup>a,ff</sup>1 SBL TH NA28 (αυτο[v]) {} // αυτο X<sup>2</sup> C D E L W Σ Φ 31 lat TR RP // lac A N P Z 0233 0281

<sup>250</sup> 14:16 txt ο δε ιησους X<sup>2</sup> B C E L P W Σ Φ 067 0106 31 lat syr<sup>h</sup> cop<sup>mae</sup> TR RP SBL TH NA28 [ιησους] {} // ο δε X\* D Z<sup>vid</sup> it<sup>k</sup> syr<sup>s,c,p</sup> cop<sup>sa</sup> arm eth // lac A N 0233 0281

Mt 14:20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῖον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.

<sup>20</sup>And all ate and were satisfied. And they picked up the extra of the fragments, twelve large baskets<sup>252</sup> full.

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

<sup>21</sup>Now the ones eating were about five thousand men, without<sup>253</sup> women and children.

### *Jesus Walks on the Water*

Mt 14:22 Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσει τοὺς ὄχλους.

<sup>22</sup>And he<sup>254</sup> immediately ordered his disciples to get into the boat and go on ahead of him to the other side, while he would dismiss the crowds.

Mt 14:23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὁψίας δὲ γενομένης μόνος ἦν ἐκεῖ.

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

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

<sup>24</sup>The boat was now in the middle of the lake,<sup>255</sup> being battered by the waves, because the wind was contrary.

Mt 14:25 τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν.

<sup>25</sup>And in the fourth watch<sup>256</sup> of the night he went out toward them, walking on the lake.

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

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

Mt 14:27 εὐθὺς δὲ ἐλάλησεν ὁ Ἰησοῦς αὐτοῖς λέγων, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.

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

Mt 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα·

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

<sup>251</sup> 14:19 txt λαβων B C<sup>2</sup> E L P Σ Φ cop<sup>sa</sup> Or AN BG RP SBL TH NA28 {} // και λαβων N C\* W 067 it<sup>ff1,h</sup> arm TR // ελαβεν D // lac A N 073 0233 0281

<sup>252</sup> 14:20 κόφινος (kóphinos) a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word kóphinos, but in the account of the feeding of the 4,000 all two of the gospels that contain the event used the Greek word σπυρίς. A kophinos was used for many things, including carrying manure, while a spuris was a smaller basket used for carrying edibles.

<sup>253</sup> 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. See the endnote about this, which discusses the possibilities in greater detail.

<sup>254</sup> 14:22 txt ηναγκασεν N B C\* D P W Σ Φ lat syr<sup>c,p,h</sup> cop arm eth Or Chr SBL TH NA28 {} // ηναγκασεν ο ιησους C<sup>3</sup> E L vg<sup>ms</sup> TR RP // lac A N Z 073 0233 0281. This variant of the name Jesus present versus absent is very common, and is probably due to the scriptures being broken up into lections, or sections for reading at different times. It was probably the necessity to revise the text to make clear who was being talked about, since the earlier context was not included in the lection.

<sup>255</sup> 14:24 μεσον της θαλασσης ην N C E L P W Σ Φ 073 0106 M (lat) syr<sup>h</sup> eth<sup>RO,PP</sup> Or Chrys<sup>lem</sup> Chrom Jer Aug TR RP TH // ην εις μεσον της θαλασσης D // ην μεσον της θαλασσης it<sup>d,e,ff1</sup> (Eus) // απεχειν απο της γης ικανους syr<sup>c,p?</sup> // σταδιους πολλους απο της γης απειχεν B (cop<sup>sa</sup>) SBL NA28 {C} // lac A N Z 0233 0281

<sup>256</sup> 14:25 Between 3 a.m. and 6 a.m.

Mt 14:29 ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος<sup>257</sup> περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.

<sup>29</sup>And he said, "Come." And Peter got down out of the boat and walked on the water, and went toward<sup>258</sup> Jesus.

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

<sup>30</sup>But when he saw the violent wind,<sup>259</sup> he became afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

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

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

Mt 14:32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.

<sup>32</sup>And when they had climbed<sup>260</sup> into the boat, the wind died down.

Mt 14:33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἶ.

<sup>33</sup>Then those in the boat worshipped<sup>261</sup> him, saying, "You truly are the Son of God."

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

<sup>34</sup>And once they had crossed over, they came ashore<sup>262</sup> at Gennesaret.

Mt 14:35 καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περὶχωρον ἐκείνην, καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας,

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

Mt 14:36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἄψωνται τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ ὅσοι ἦψαντο διεσώθησαν.

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

## Chapter 15

### *Clean and Unclean*

Mt 15:1 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες,

<sup>1</sup>Then some Pharisees and Torah scholars from<sup>263</sup> Jerusalem come to Jesus, saying,

<sup>257</sup> 14:29a ο πετρος C E L P W Σ Φ 073 0106 21 TR RP NA28 [o] {} // πετρος B D Eus SBL TH // lac A N Z 0233 0281

<sup>258</sup> 14:29b txt και ηλθεν B C<sup>\*vid</sup> syr<sup>c,s</sup> arm geo Chrys SBL TH NA28 {B} // ηλθεν cop<sup>sa</sup> // ελθειν ηλθεν ουν B<sup>\*</sup> // ελθειν B<sup>2</sup> C<sup>2</sup> D E L P W Σ Φ 073<sup>vid</sup> 0106 21 latt syr<sup>p,h,pal</sup> cop<sup>mae,(fay)</sup> eth Or Bas Gaud Chrom TR RP // lac A N Z 0233 0281. Possibly the Greek exemplar for the Sahidic Coptic read ελθειν and the translator(s) interpreted it as an "infinitive of result."

<sup>259</sup> 14:30 txt ανεμον ισχυρον B<sup>2</sup> C D E L P W Σ Φ 0106 21 latt syr arm eth geo Or Bas Chrys Gaud Chrom Jer Aug TR RP SBL TH NA28 [ισχυρον] {C} // ανεμον ισχυρον σφοδρα W (cop<sup>mae1</sup>) // ανεμον B B<sup>\*</sup> 073 vg<sup>ms</sup> cop<sup>sa,mae2,fay</sup> // lac A N Z 0233 0281

<sup>260</sup> 14:32 txt αναβαντων αυτων B B D 073 syr<sup>h</sup> Or Cyr SBL TH NA28 {} // εμβαντων αυτων C E L N P W Σ Φ 0106 21 TR RP // εμβαντι αυτω (it vgs) syr<sup>c</sup> cop<sup>sa,mae</sup> // lac A Z 0233 0281

<sup>261</sup> 14:33 txt προσεκυνησαν B B C N Σ 073 it<sup>ff1</sup> SBL TH NA28 {} // οντες προσεκυνησαν cop<sup>sa</sup> // ελθοντες προσεκυνησαν D E L P W Φ 0106 21 lat syr<sup>p,h</sup> cop<sup>mae</sup> TR RP // προσελθοντες προσεκυνησαν syr<sup>s,c</sup> // lac A Z 0233 0281

<sup>262</sup> 14:34 txt επι την γην εις B B D W Φ 073 0106 syr<sup>h</sup> SBL TH NA28 {} // επι την γην C N Σ it<sup>e</sup> // εις την γην E L P 21 lat TR RP // lac A Z 0233 0281.

<sup>263</sup> 15:1 txt απο B B D cop Or<sup>twice</sup> SBL TH NA28 {} // οι απο C E L N P W Σ Φ 0106 21 TR RP // lac A Z 0233 028



Mt 15:2 Διὰ τί οἱ μαθηταί σου παραβαίνουν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν<sup>264</sup> ὅταν ἄρτον ἐσθίωσιν.

<sup>2</sup>"Why do your disciples break the tradition of the elders?<sup>265</sup> For they do not wash their hands when they eat."

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

<sup>3</sup>And in response he said to them, "And you, why do you break the command of God for the sake of your tradition?

Mt 15:4 ὁ γὰρ θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·

<sup>4</sup>For God said,<sup>266</sup> 'Honor father<sup>267</sup> and mother' and 'The one who curses father or mother must be put to death.'

Mt 15:5 ὑμεῖς δὲ λέγετε, Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί, Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς,

<sup>5</sup>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<sup>268</sup> τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἡκυρώσατε τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

<sup>6</sup>he will not at all<sup>269</sup> honor his father or his mother<sup>270</sup> *with it*, and you have annulled the word<sup>271</sup> of God for the sake of your tradition.

Mt 15:7 ὑποκριταί, καλῶς ἐπροφήτευσεν<sup>272</sup> περὶ ὑμῶν Ἡσαΐας λέγων,

<sup>7</sup>"You hypocrites! Isaiah has prophesied rightly about you, in saying,

<sup>264</sup> **15:2a** χειρας αυτων C D E L N P W Σ Φ M lat syr TR RP SBL TH NA28 [αυτων] {} // χειρας N B 073 it<sup>f</sup>g<sup>1</sup> arm Or Cyr Chr // lac A Z 0233 0281. These both could be rendered "their hands" in English. I strongly suspect that the frequent addition of the possessive pronoun is an editorial refinement, but it is fine with me.

<sup>265</sup> **15:2b** Ezra had set up a group of men called the Sopherim, whose task it was to teach the Torah to the people. This was well and good. But the Sopherim decided that to make absolutely sure that no one broke one of the 613 Mosaic laws, they would make a "fence" around those 613 laws by making some more finely tuned laws, which, if people obeyed these latter, they would be assured of not even getting close to breaking one of the 613 Torah laws. The Sopherim (scribes) acknowledged that only the Torah was authoritative, and that their "fence" laws could be debated. A few generations later, other teachers of the law arose, called the Tanaim. These made another fence around the fence laws of the Sopherim. Now, however, the Tanaim's laws were considered debatable, but the laws of the Sopherim were considered as final authority. Into this situation Jesus Christ was born, where the laws of the Sopherim were considered greater in authority than the actual Torah. In fact, where the "fence" laws conflicted with the Torah, the "fence" laws were considered to have priority. These laws were called the Mishna, or the Oral Law, or here called the Tradition of the Elders. You were considered to have sinned if you broke one of them, just as if you had broken one of the laws of Moses.

<sup>266</sup> **15:4a** txt ειπεν N<sup>2a</sup> B D 073 it<sup>a</sup>,aur,b,d,e,ff<sup>1</sup>,ff<sup>2</sup>,g<sup>1</sup>,l,q vg syr<sup>s</sup>,c,p,h<sup>mg</sup> cop<sup>sa</sup>,mae<sup>1+2</sup>,fay arm eth geo Diatess<sup>syr</sup> Ptol Ir<sup>lat</sup> Or Amphil Cyr Ambrosiast Chrom Jer Aug SBL TH NA28 {B} // ενετειλατο λεγων N<sup>\*</sup>,<sup>2b</sup> C E L N W Σ Φ 0106 M it<sup>f</sup> syr<sup>h</sup> (Chr) TR RP // lac A P Z 0233 0281

<sup>267</sup> **15:4b** txt τον πατερα N B C<sup>\*</sup> D E 073 pm it<sup>e</sup>,ff<sup>1</sup>,g<sup>1</sup> vg eth Or<sup>pt</sup> Cyr Chrys Ir AN HF BG RP SBL TH NA28 {} // τον πατερα σου C<sup>2</sup> L N W Σ Φ pm it<sup>></sup> vg<sup>ww</sup> syr cop<sup>sa</sup> arm Ptol Or<sup>pt</sup> TR // lac A P Z 0233 0281

<sup>268</sup> **15:5a** txt τιμησει B C D E<sup>c</sup> N W Σ 073 0233 Or Cyr SBL TH NA28 {} // τιμηση N E<sup>\*</sup> L Φ TR RP // lac A P Z 0281

<sup>269</sup> **15:5b** txt ου μη N B C D 073 syr<sup>c</sup> cop<sup>sa</sup>,mae<sup>1</sup> eth Cyr Or SBL TH NA28 {} // και ου μη E L N W Σ Φ 0106 0233 M lat syr<sup>p,h</sup> arm Jer TR RP // omit και ου μη τιμηση τον πατερα αυτου η την μητερα αυτου cop<sup>mae<sup>2</sup></sup> // lac A P Z 0281

<sup>270</sup> **15:5c** txt τον πατερα αυτου η την μητερα αυτου C E L N W Σ 0106 0233 M it<sup>aur,f,ff<sup>1</sup></sup> vg<sup>(mss)</sup>,cl syr<sup>p,h</sup> eth geo<sup>A</sup> (Diatess<sup>syr</sup>) Chrys Cyr<sup>2/5</sup> (1/5) Chrom TR RP // τον πατερα αυτου και την μητερα αυτου Φ it<sup>q</sup> cop<sup>mae<sup>1</sup></sup> (it<sup>b</sup> syr<sup>s</sup>) // τον πατερα αυτου η την μητερα 073 it<sup>ff<sup>2</sup>,g<sup>1</sup>,l</sup> vg<sup>st</sup> Cyr<sup>2/5</sup> Jer // τον πατερα η την μητερα αυτου geo<sup>B</sup> (Diatess<sup>arm</sup>) Or Ambrosiaster // τον πατερα αυτου N B D it<sup>a,d,e</sup> syr<sup>c</sup> cop<sup>sa</sup> geo<sup>2A</sup> Or<sup>lat</sup> Aug SBL TH NA28 {C} // omit και ου μη τιμηση τον πατερα αυτου η την μητερα αυτου cop<sup>mae<sup>2</sup></sup> // lac A P Z 0281

<sup>271</sup> **15:6** txt τον λογον N<sup>2a</sup> B D it<sup>a,b,d,e,ff<sup>1</sup>,ff<sup>2</sup></sup> syr<sup>s,c,p,h<sup>mg</sup></sup> cop<sup>sa</sup>,mae arm eth geo<sup>1,B</sup> Ir<sup>lat</sup> Or<sup>pt</sup> Eus Chrom SBL TH NA28 {B} // τον νομον N<sup>\*</sup>,<sup>2b</sup> C 073 Ptol // την εντολην E L N W Σ Φ 0106 0233 M it<sup>aur,f,g<sup>1</sup>,l,q</sup> vg syr<sup>h</sup> cop<sup>mae<sup>2</sup></sup> geo<sup>A</sup> Did Or<sup>pt</sup> Chrys Cyr Cyr TR RP // lac A P Z 0281

<sup>272</sup> **15:7** txt επροφητευσεν N B<sup>\*</sup> C D L Or SBL TH NA28 {} // προεφητευσεν B<sup>2</sup> E N W Σ Φ 0233 TR RP // lac A P Z 0281

Mt 15:8 Ἐγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν, καὶ τοῖς χεῖλεσίν με τιμᾷ· ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

<sup>8</sup>"This people draw near to me with their mouth,<sup>273</sup> and honor me with their lips, but their heart is far from me.

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

<sup>9</sup>They worship me in vain, teaching as Torah the decrees of human beings.<sup>274</sup>

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

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

Mt 15:11 οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν ἄνθρωπον.

<sup>11</sup>The thing entering into the mouth does not make a human being unclean, but rather the thing coming forth out of the mouth, that *is what* makes the human being unclean."

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

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

Mt 15:13 ὁ δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται.

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

Mt 15:14 ἄφετε αὐτούς· τυφλοὶ εἰσιν ὁδηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφοτέροι εἰς βόθυνον πεσοῦνται.

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

Mt 15:15 Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν παραβολήν.<sup>275</sup>

<sup>15</sup>And in response Peter said to him, "Explain the parable to us."

Mt 15:16 ὁ δὲ εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

<sup>16</sup>And he<sup>276</sup> said, "Are you also this unintelligent?

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

<sup>17</sup>Do you not<sup>277</sup> 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, κάκεῖνα κοινοῖ τὸν ἄνθρωπον.

<sup>18</sup>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 διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.

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

<sup>273</sup> 15:8 txt εγγίζει μοι ο λαος ουτος τω στοματι αυτων και C E C (E\* ουτως) N W Σ Φ 0106 it<sup>f,q</sup> syr<sup>h</sup> TR RP // ο λαος ουτος N B D L 073 0233 lat syr<sup>s,c,p</sup> cop<sup>sa,mae</sup>1+2 arm eth Cl Or Did SBL TH NA28 {} // lac A P Z 0281. The longer reading seems to be a harmonization to the LXX text of Isaiah 29:13 in Codex Vaticanus, according to Weiss.

<sup>274</sup> 15:9 Isaiah 29:13

<sup>275</sup> 15:15 txt την παραβολην N B Z<sup>vid</sup> vg<sup>mss</sup> cop<sup>sa</sup> Or Cyr Chrom TH // την παραβολην ταυτην C D E L O W Σ Φ 0106 0233 0281 M lat syr<sup>c,s,p,h</sup> cop<sup>mae</sup> arm eth geo Bas Chrys Jer Aug TR RP SBL TH NA28 [ταυτην] {C} // lac A N P 0237

<sup>276</sup> 15:16 txt ειπεν N B D Z Σ\* 0281 lat syr<sup>s,c,p</sup> cop eth SBL TH NA28 {} // ιησους ειπεν C E L W Σ<sup>c</sup> Φ 0106 0233 M it<sup>f,q</sup> syr<sup>h</sup> TR RP // lac A N P 0237

<sup>277</sup> 15:17 txt ου B D Z lat syr<sup>s,c,p</sup> cop<sup>sa,mae</sup>1 arm eth SBL TH NA28 {} // ετι ου "still not" Or // ουπω N C E L W Σ Φ 0106 0281 (0233 ουπο) M it<sup>f,q</sup> syr<sup>h</sup> TR RP // lac A N P

Mt 15:20 ταῦτά ἐστὶν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτους χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

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

### *The Faith of the Canaanite Dog*

Mt 15:21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.

<sup>21</sup>And leaving there, Jesus departed to the areas of Tyre and Sidon.

Mt 15:22 καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα, Ἐλέησόν με, κύριε, υἱὸς<sup>278</sup> Δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

<sup>22</sup>And behold a Canaanite woman from those borders, after coming forward, kept crying out,<sup>279</sup> 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 ἠρώτουν αὐτὸν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὀπισθεν ἡμῶν.

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

Mt 15:24 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ.

<sup>24</sup>And in response to her he said, "I was sent only to the lost sheep of the house of Israel."

Mt 15:25 ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε, βοήθει μοι.

<sup>25</sup>But she comes and bows down<sup>280</sup> to him saying, "Lord, help me."

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

<sup>26</sup>And he in answer said, "It is not right to take the children's bread and toss it to the dogs."

Mt 15:27 ἡ δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

<sup>27</sup>And she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."<sup>281</sup>

<sup>278</sup> 15:22a υἱος B D W SBL TH NA28 {} // υἱε N C L Z Σ Φ 0106 0233 M TR RP // lac A N P

<sup>279</sup> 15:22b txt εκραζεν N2 B Σ 0281? it9 syr<sup>c</sup> cop<sup>sa</sup>? arm SBL TH NA28 {} // εκραζεν N\* Z 0281? (ita,e,f,g<sup>1</sup>) cop<sup>sa</sup>? Or Chrys<sup>pt</sup> (Aug) (Hil) // εκραυγασεν C // εκραζεν οπισω αυτου D // εκραζεν αυτω (vg) syr<sup>h</sup> // εκραυασεν αυτω E\* L 0233 // εκραυγασεν αυτω E<sup>c</sup> W Φ 0106 M Bas Chrys<sup>pt</sup> TR RP // εκραζεν αυτω it<sup>ff1,k</sup> // lac A N P

<sup>280</sup> 15:25 txt προσεκυνει N\* B D Σ 0233 it cop<sup>sa</sup> (arm) Or TR SBL TH NA28 {} // προσεκυνησεν N2 C E L W Φ 0106 M lat cop<sup>mae</sup> RP // lac A N P Z 0281

<sup>281</sup> 15:27 The Greek in this verse is quite unusual. There is either an unusual use of the word ναί, or an unusual use of the word γαρ. The word ναί is usually an affirmative answer, that is, expressing agreement. The word γαρ is a causal conjunction, used to express cause and effect. If both these words are used in this verse according to their most common usage, then this verse makes no sense. Following is how the verse should read, when rendering these two words in their most common meanings: "Yes, Lord, for even the dogs eat of the crumbs falling from their master's table." The affirmative agreement on her part makes no sense, because she is contradicting Jesus' statement that it is not right to give to dogs the children's bread. The "for" makes no sense, because this is what she would be saying, "Yes, you are right that it is not right to give the dogs of the children's bread, because even the dogs eat of the crumbs falling from their master's table." The conclusion she makes in that case is a non-sequitur. Therefore, every translation out there has rendered one of these two words irregularly. Most or all choose to render γαρ irregularly. They render it as an adversative, which is flat wrong, in my opinion. I know of no instance in any Greek literature where γαρ is an adversative. But if we are not going to render γαρ as an adversative, then there are only two or three other solutions: to render ναί as a "Yes" answer in opposition to what Jesus had said, as follows: "Yes, it is, Lord, for even the dogs eat of the crumbs falling from their master's table," or, to render γαρ as "Why." This latter is well within the realm of possibility according to the lexical authorities. The other main causal conjunction, ὅτι, not infrequently means "Why?" Thus, one very possible rendering of this woman's answer is as follows: "Yes, Lord, yet why do the dogs eat of the crumbs falling from their master's table?" In this rendering, the word καὶ is used as an adversative, which is lexically valid. Another possible rendering again makes καὶ the adversative, and γαρ 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

Mt 15:28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, ὦ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις, καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

<sup>28</sup>Then in answer Jesus said to her, "Oh, woman, great is your faith! Let it be for you as you desire." And her daughter was healed from that very hour.

### *Jesus Feeds the Four Thousand*

Mt 15:29 Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ.

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

Mt 15:30 καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς,<sup>282</sup> καὶ ἐτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς·

<sup>30</sup>And many large crowds came to him, having with them the lame, the blind, the mute, the cheiroplegic,<sup>283</sup> and many others, and they laid them down at his feet, and he healed them,

Mt 15:31 ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

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

Mt 15:32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι αὐτοὺς νήστες οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.

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

Mt 15:33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί,<sup>284</sup> Πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον;

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

Mt 15:34 καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἑπτὰ, καὶ ὀλίγα ἰχθύδια.

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

---

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, 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.

<sup>282</sup> 15:30a txt

χωλούς τυφλούς κωφούς κυλλούς Ef P Φ pm syr<sup>C,P</sup> cop<sup>samss</sup> TR AN HF BG RP

χωλούς τυφλούς κωφούς κυλλούς E<sup>c</sup>

χωλούς τυφλούς κωφούς κυλλούς E<sup>\*</sup>

κωφούς χωλούς τυφλούς κυλλούς Lf W 0233 it<sup>l,q</sup> vg<sup>mss</sup> syr<sup>h</sup>

κωφούς χωλούς τυφλούς κυλλούς L

χωλούς κυλλούς τυφλούς κωφούς B 0281 cop<sup>samss,mae</sup> WH NA25

χωλούς κωφούς τυφλούς κυλλούς C pm TH

χωλούς τυφλούς κυλλούς D

κωφούς τυφλούς χωλούς κυλλούς it<sup>aur</sup> vg<sup>mss</sup> Or SBL

χωλούς τυφλούς κυλλούς κωφούς X ita<sup>b,ff2</sup> syr<sup>s</sup> NA28

lac AN Z

The sequence of these is not the same as in verse 31. I would offer just a casual observation that in quite a few of the manuscripts I looked at, the list in v. 30 was split by a page ending and another beginning.

<sup>283</sup> 15:30 "Stricken hand," that is, those impaired of upper limb. The Greek word is κυλλός, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, kullōs here is found with another word meaning "lame" having already been used, so you would think that kullōs is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kullōs in the New Testament are in the context of a maimed hand, Mt 18:8, Mk 9:43.

<sup>284</sup> 15:33 txt οι μαθηται X B lat cop<sup>samss</sup> arm SBL TH NA28 {} // οι μαθηται αυτου C D E L N P W Σ Φ 0233 M it<sup>f,q</sup> syr eth TR RP // lac A Z 0281

Mt 15:35 καὶ παραγγείλας τῷ ὄχλῳ ἀναπесεῖν ἐπὶ τὴν γῆν

<sup>35</sup>And having ordered the crowd<sup>285</sup> to recline on the ground,

Mt 15:36 ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

<sup>36</sup>he took the seven loaves of bread and the fish, and when he had given thanks, he broke and gave to the disciples, and the disciples to the crowds.<sup>286</sup>

Mt 15:37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεῖον τῶν κλασμάτων ἦραν, ἑπτὰ σπυρίδας πλήρεις.

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

Mt 15:38 οἱ δὲ ἐσθίωντες ἦσαν τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.

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

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

<sup>39</sup>And after he dismissed the crowd, he embarked in the boat, and went into the territory of Magadan.<sup>287</sup>

## Chapter 16

*The Yeast of the Pharisees, Sadducees,  
and Herod*

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

<sup>1</sup>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 ἀποκριθεὶς εἶπεν αὐτοῖς, [Ὅψίας γενομένης λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός·

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

Mt 16:3 καὶ πρωΐ, Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός, [[Ὑποχριταί,]] τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.]

<sup>3</sup>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?]<sup>288</sup>

<sup>285</sup> 15:35 txt τῷ οχλῳ N B D Θ f<sup>1</sup> f<sup>13</sup> 33 157 579 892\* it<sup>b,ff<sup>1</sup></sup>,f<sup>2</sup> g<sup>1</sup>.g<sup>2</sup>.l vg syr<sup>h</sup> cop<sup>samss,mae,bo<sup>mss</sup></sup> arm eth Or SBL TH NA28 {} // τοὺς οχλοὺς C 892<sup>c</sup> 1424 // τοὶς οχλοῖς E F G H K L M N P S U V W X Γ Δ Π Σ Φ 0233 2 118 565 700 1071 M it<sup>a,d,e,f,k,q</sup> syr<sup>c,p</sup> cop<sup>bo</sup> Hil TR RP // lac A Q Z 0281 28 69. Compare the variant below in v. 36.

<sup>286</sup> 15:36 txt τοὶς οχλοῖς N B K L M Π f<sup>1</sup> f<sup>13</sup> 33 157 238 243 579 700 it<sup>e,f,ff<sup>1</sup></sup> syr cop<sup>sams,bo</sup> SBL TH NA28 {} // τῷ οχλῳ C D E F G H N P S U W X Γ Δ Θ Σ Φ 2 118 565 1071 1424 M it<sup>v</sup> vg cop<sup>samss,mae</sup> arm Chr TR RP // lac A Q Z 0233 0281 28 69. Compare the variant above in v. 35. I offer a few observations: (1.) The plural is maintained in both by L M Π 700 syr<sup>c,p</sup> cop<sup>bo</sup>. (2.) The singular is maintained in both by arm. I would not begrudge any translator rendering these all the same, as one or the other. (3.) This may demonstrate how insignificant the singular v. plural of οχλος is.

<sup>287</sup> 15:39 txt μαγαδαν N\* B D it<sup>d</sup> SBL TH NA28 {C} // μαγεδαν N<sup>2</sup> it<sup>(a),aur,b?,e?,f,ff<sup>1</sup>,ff<sup>2</sup></sup>.g<sup>1</sup>.l? syr<sup>s,c</sup> cop<sup>sa</sup> Eus Jer Aug // Magdu syr<sup>p</sup> // μαγδαλα E L Σ<sup>c</sup> Φ M syr<sup>h</sup> arm geo eth Chrys TR RP // μαγδαλαν C N O W Σ\* it<sup>q</sup> cop<sup>mae<sup>1</sup></sup> // lac A P Z 0233 0281. Magdala is derived from the Semitic word for "tower,"migdal. In the MacMillan Bible Atlas on page 146, Aharoni and Avi-Yonah state that Magadan, Dalmanutha (Mark 8:10), and Magdala are all the same place. Magdala was on the westernmost part of the shore of the Sea of Galilee. The name Mary Magdalene means Mary of Magdala.

<sup>288</sup> 16:2-3 txt include without υποχριται C D (W) Δ 33 SBL TH [NA28] {C} // include all bracketed E F G H K L (M) (N) O U Θ Π Σ Φ (δε τα) f<sup>1</sup> 2<sup>c</sup> 118 180 205 346-*contra* fam 565 597 700 892 1006 1009 1010 (1071 οιοκριται) 1079 1195 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1582<sup>c</sup> 1646 2148 2174 M Lect it<sup>a,aur,b,c,d,e,f,ff<sup>1</sup>,ff<sup>2</sup></sup>.g<sup>1</sup>.l,q vg syr<sup>p,h</sup> cop<sup>bo<sup>pt</sup></sup> eth geo Eus Chrys; Jevenc Hil Jer Aug TR RP // insert w. variation after v. nine 579 // omit all bracketed N B X Y Γ 047<sup>acc.</sup> to Gregory f<sup>13</sup> 2\* 157 788 1216 syr<sup>s,c</sup> cop<sup>sa,mae<sup>1+2</sup>,bo<sup>pt</sup></sup> arm; Or mss<sup>acc.</sup> to Jer // lac A F P Z 0233 0281 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 - purrázō, is found only in literature by Byzantine writers. (The Septuagint has πυρρίζω - purrízō) There is some chance that Scrivener and

Mt 16:4 Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

<sup>4</sup>"A wicked and adulterous generation demands a sign, but no sign will be given it except the sign<sup>289</sup> of Jonah."<sup>290</sup> And he left them *and* went away.

Mt 16:5 Καὶ ἐλθόντες οἱ μαθηταὶ<sup>291</sup> εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.

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

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

<sup>6</sup>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.

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

Mt 16:8 γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε;

<sup>8</sup>And Jesus knowing, said, "You of little faith, why are you reasoning among yourselves, 'We have<sup>292</sup> no bread loaves'?"

Mt 16:9 οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε;

<sup>9</sup>Do you still not understand nor remember the five loaves for the five thousand, and how many basketfuls you got?<sup>293</sup>

Mt 16:10 οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε;

<sup>10</sup>Nor the seven loaves for the four thousand, and how many basketfuls you got?

Mt 16:11 πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

<sup>11</sup>How do you not understand that it was not about bread that I was speaking to you? But be on your guard<sup>294</sup> against the yeast of the Pharisees and Sadducees."

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

<sup>12</sup>Then they understood, that he had not meant they should be on their guard against yeast [of bread],<sup>295</sup> but against the teaching of the Pharisees and Sadducees.

---

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.

<sup>289</sup> **16:4a** ιωνα Ν Β D L it<sup>ff1</sup>.g<sup>1</sup>.l vg cop<sup>sa</sup> Hil SBL TH NA28 {} // ιωνα του προφητου C E N O W Σ Φ Ξ it> vg<sup>cl</sup> syr cop<sup>mae1+2</sup> arm eth Or TR RP // lac A P Z 0233 0281. Note: There is not a transcription of MS 023 (O) available to me. I got its reading for this variant by squinting at the image of it with difficulty, since it is faded gold lettering on a purple background. Generally speaking, you may assume O has the same reading as N and Σ, as the three are siblings, and they along with Φ are called the purple codices, except that O seems to have had a more scrupulous scribe. The readings of Φ I obtain from a transcription from the Bibliothèque nationale de France, "Les Manuscrits Grecs de Berat D'Albanie et Le Codex Purpurius Φ par Pierre Batiffol."

<sup>290</sup> **16:4b** 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.

<sup>291</sup> **16:5** txt οι μαθηται Ν Β C (D) (ite) cop<sup>sams</sup> arm Hil SBL TH NA28 {} // οι μαθηται αυτου E L N W Σ Φ Ξ lat syr cop<sup>sams,mae</sup> TR RP // lac A P Z 0233 0281

<sup>292</sup> **16:8** txt εχετε Ν Β D lat syr<sup>hmg</sup> cop<sup>mae</sup> arm eth TH NA28 {} // ελαβετε C E L W Σ Φ Ξ it<sup>f</sup> syr cop<sup>sa</sup> Eus Or TR RP SBL // lac A N P Z 0233 0281

<sup>293</sup> **16:9** The verb in "basketfuls you **got**" is λαμβάνω, the same verb as in verse 7 prior, "we didn't **bring** bread loaves." The word λαμβάνω means take or receive.

<sup>294</sup> **16:11** txt προσεχετε δε Ν Β C\* L Σ syr<sup>p</sup> cop<sup>sa,mae</sup> eth Or SBL TH NA28 {} // προσεχετε D\* lat syr<sup>s,c</sup> Luc // προσεχειν προσεχετε δε C<sup>2</sup> (it<sup>q</sup> om. δε) // προσεχειν D<sup>2</sup> E W Φ Ξ syr<sup>h</sup> arm TR RP // lac A N P Z 0233 0281

<sup>295</sup> **16:12** txt ζυμης των αρτων Ν<sup>2</sup> B L it<sup>aur,(e)</sup>.g<sup>1</sup>.l vg cop<sup>sams,mae1</sup> Or (Ambrose) Jer SBL TH NA28 {C} // ζυμης του αρτου C E O W Σ Φ Ξ it<sup>f,q</sup> syr<sup>p,h</sup> cop<sup>sams</sup> eth geo<sup>A</sup> Chrys Gaud TR RP // \_\_\_αρτ\_\_\_ 0281 // ζυμης των φαρισαιων και σαδδουκαιων Ν\* it<sup>ff1</sup> syr<sup>c</sup> // ζυμης D it<sup>a,b,d,ff2</sup> syr<sup>s</sup> cop<sup>mae2</sup> arm geo<sup>1,B</sup> Luc // lac A N P Z 0233

### *Peter's Confession of Messiah*

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

<sup>13</sup>And 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?"<sup>296</sup>

Mt 16:14 οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστὴν, ἄλλοι δὲ Ἡλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν.

<sup>14</sup>And they said, "Some, John the Baptizer; others, Elijah; and still others, Jeremiah or one of The Prophets."

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

<sup>15</sup>He 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 ζῶντος.

<sup>16</sup>And 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 Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

<sup>17</sup>And Jesus in response said to him, "Blessed are you, Simon son of John,<sup>297</sup> because it was not flesh and blood that revealed this to you, but my Father, who is in heaven.

Mt 16:18 κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

<sup>18</sup>And I also say to you, that you are Peter, and upon this rock<sup>298</sup> I will build my church, and the gates of Hades will not prevail against it.

Mt 16:19 Καὶ δώσω σοὶ τὰς κλεῖδας<sup>299</sup> τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσης ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσης ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

<sup>19</sup>And<sup>300</sup> to you I will give the keys of the kingdom of heaven, and whatever you declare to be forbidden on earth shall have been forbidden in heaven, and whatever you permit on earth shall have been permitted in heaven."<sup>301</sup>

Mt 16:20 τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδενὶ εἵπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.

<sup>20</sup>Then he admonished the disciples,<sup>302</sup> that they not tell anyone that he was the Christ.<sup>303</sup>

<sup>296</sup> 16:13 txt τινα N B 0281 vg syr<sup>p,h</sup> cop eth Or SBL TH NA28 {} // τινα με (C) D E L (W) Σ Φ Ψ it vg<sup>mss</sup> (syr<sup>s,c</sup>) Ir<sup>lat</sup> TR RP // lac A N P Z 0233

<sup>297</sup> 16:17 See footnote on John 1:42

<sup>298</sup> 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.

<sup>299</sup> 16:19a txt κλειδας N\* B\* L W 0281 Or<sup>pt</sup> SBL TH NA28 {} // κλεις N<sup>2</sup> B<sup>2</sup> C D E Σ Φ Ψ Or<sup>pt</sup> Eus Chrys Phot TR RP // lac A N P Z 0233

<sup>300</sup> 16:19b txt και δωσω σοι B<sup>2</sup> C\*,<sup>3</sup> E W Σ Φ Ψ Eus TR RP // και σοι δωσω D it<sup>ff1</sup> // και συ δωσω L // δωσω δε σοι 0281 cop<sup>sa</sup>mss // δωσω σοι N B\* C<sup>2</sup> syr<sup>c,p</sup> cop<sup>sa</sup>mss,mae SBL TH NA28 {} // lac A N P Z 0233

<sup>301</sup> 16:19c 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.

<sup>302</sup> 16:20a txt μαθηταις N B C D cop<sup>sa</sup>mss SBL TH NA28 {} // μαθηταις αυτου E L W Σ Φ Ψ lat syr cop TR RP // lac A N P Z 0233 0281

<sup>303</sup> 16:20b txt αυτος εστιν ο χριστος N\* B L Φ it<sup>a,aur,b,e,ff1,ff2,g1</sup> vg<sup>mss</sup> syr<sup>c,p</sup> cop<sup>sa</sup> arm geo<sup>2</sup> Diatess Or Chrys Hil Ambrose SBL TH NA28 {B} // ουτος εστιν ο χριστος ιησους D // αυτος εστιν ιησους ο χριστος N<sup>2</sup> C E W Σ Ψ it<sup>d,f,l,q,r1</sup> vg syr<sup>h</sup> cop<sup>mae1+2</sup> geo<sup>1</sup> eth Jer Aug TR RP // lac A N P Z 0233 0281. As Willker points out, "ιησους ο χριστος appears nowhere else in the gospels. It also makes no real sense here, because the disciples (and everybody else) knew that he was

### *Jesus Predicts His Death*

Mt 16:21 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

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

Mt 16:22 καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

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

Mt 16:23 ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ,<sup>304</sup> ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

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

Mt 16:24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

<sup>24</sup>Then, Jesus said to his disciples, "If someone wants to follow me, he must deny himself, and take up his cross and follow me.

Mt 16:25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὐρήσει αὐτήν.

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

Mt 16:26 τί γὰρ ὠφεληθήσεται<sup>305</sup> ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

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

Mt 16:27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

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

Mt 16:28 ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστώτων<sup>306</sup> οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

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

## Chapter 17

### *The Transfiguration*

Mt 17:1 Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.

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

---

called 'Jesus,' the main point being that he was the Christ."

<sup>304</sup> 16:23 txt εἰ ἐμοῦ N\* B f<sup>13</sup> 700 788 SBL TH NA28 {} // εἰ μου N<sup>2</sup> C Θ Σ\* // εἰ ἐμοι D vg // ἐμοι εἰ 565 // μου εἰ E F G H K L M S U W X Y Γ Δ Π Σ<sup>2</sup> Φ f<sup>1</sup> 2 28 157 579 892 1071 1241 1424 M<sup>h</sup> syr<sup>h</sup> Or Cyr TR RP // lac A N P Q Z 0233 0281 69

<sup>305</sup> 16:26 txt ὠφεληθήσεται N B L it<sup>e,f,q</sup> cop Or Cyr SBL TH NA28 {} // ὠφελῆσῃ Φ // ὠφελείται C D E W Σ M<sup>h</sup> lat syr<sup>h</sup> arm Ju Clem TR RP // lac A N P Z 0233 0281

<sup>306</sup> 16:28 txt τῶν ὧδε ἐστώτων N B C D L S U Θ Σ f<sup>13</sup> 22 33 157 700 1071 pm Or SBL TH NA28 {} // τῶν ὧδε ἐσθηκοτῶν K M Y Π 0281? 28 118-*contra* fam 565 579 1424 pm Or<sup>lem</sup> Val Ap Clem TR AN // τῶν ὧδε ἐστωτες Ω // ὧδε ἐστωτες E F G H V W X Γ Δ Φ 2 pm HF BG RP // lac A N P Q Z 0233 69



Mt 17:2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο<sup>307</sup> λευκὰ ὡς τὸ φῶς.

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

Mt 17:3 καὶ ἰδοὺ ὥφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ' αὐτοῦ.

<sup>3</sup>And behold, Moses and Elijah appeared to them, conversing with Him.

Mt 17:4 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεὶ μίαν καὶ Ἡλίᾳ μίαν.

<sup>4</sup>And in response, Peter said to Jesus, "Master, it is good for us to be here. If you want, I will make<sup>308</sup> three shelters here, one for you, one for Moses, and one for Elijah."

Mt 17:5 ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.

<sup>5</sup>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 ἐφοβήθησαν σφόδρα.

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

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

<sup>7</sup>And Jesus approached them, and after touching them reassuringly, he said, "Stand up, and do not be afraid."

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

<sup>8</sup>And when they opened their eyes, they saw no one, except Jesus himself alone.<sup>309</sup>

Mt 17:9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἶπτε τὸ ὄραμα ἧς οὗ ὁ υἱός τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ.<sup>310</sup>

<sup>9</sup>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 ἐπρώτησαν αὐτὸν οἱ μαθηταὶ<sup>311</sup> λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἡλίαν δεῖ ἔλθεῖν πρῶτον;

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

Mt 17:11 ὁ δὲ ἀποκριθεὶς εἶπεν, Ἡλίας μὲν ἔρχεται πρῶτον, καὶ ἀποκαταστήσει πάντα·

<sup>11</sup>In answer, he<sup>312</sup> said,<sup>313</sup> "Elijah does indeed come first,<sup>314</sup> and will restore all things.

<sup>307</sup> 17:2 txt εγενετο N B C D E W Φ Cyr TR AN BG SBL TH NA28 {} // εγενοντο L Σ HF RP // εγεν\_\_\_ 0281 // lac A N P Z 0233

<sup>308</sup> 17:4 txt ποιησω ωδε N B C\* it<sup>b,ff2</sup> vg<sup>mss</sup> Chrom<sup>2/4</sup> Jer SBL TH NA28 {B} // ποιησω it<sup>ff1</sup> Chrom<sup>1/4</sup> // ποιησωμεν ωδε C<sup>3</sup> D E L O W Σ 0281 M it<sup>a,aur,d,(e),f,g<sup>1</sup>,l,n,q</sup> vg syr? cop geo Or<sup>gk,lat</sup> Chrys Chrom<sup>1/4</sup> Aug TR RP // ποιησωμεν vg<sup>mss</sup> arm (Diatess) Greg-Elv // ποιησομεν ωδε Φ syr? eth // lac A N P Z 0233. The UBS5 footnote is not sure whether the Syriac's Greek exemplar read an aorist subjunctive 1st person plural, ποιησωμεν, or future indicative 1st person plural, ποιησομεν. The Etheridge, Murdock and Lamsa Syriac-to-English translations all read, "we will make." But the reason the UBS is not sure is that any translator may legitimately render both the aorist subjunctive and future indicative forms as "we will make." The NA28 text reads an unambiguous future indicative 1st person singular, "I will make." Most English translations of the TR/Byz reading render it as "let us make." Another way to render that would be, "we should make." But does the "we" include Jesus and Moses and Elijah, or is Peter proposing that only the disciples make them? The translations of the Syriac make it sound like the latter.

<sup>309</sup> 17:8 txt αυτον ιησουν μονον B\* SBL TH NA28 {} // ιησουν αυτον μονον N // αυτον μονον cop<sup>mae2</sup> // τον ιησουν μονον B<sup>2</sup> C\* E L Σ Φ M TR RP // ιησουν μονον W // τον ιησουν μονον μεθ εαυτων C<sup>2</sup> // μονον τον ιησουν D lat arm // lac A N P Z 0233 0281 syr<sup>5</sup>. The rest of the Coptic and Syriac have some form of (τον) ιησουν μονον without αυτον. The ancient manuscripts which include αυτον in some way are N B\* Θ 700 cop<sup>mae2</sup>. The English translations that render αυτον are: the Amplified, NASB, NRSV, Mounce, and the HCSB, but then the CSB eliminated it.

<sup>310</sup> 17:9 txt εγερθη B D Or SBL NA28 {} // αναστη N C E L (W) Z Σ Φ M TR RP TH // lac A N P 0233 0281.

<sup>311</sup> 17:10 txt μαθηται N L W Z lat cop<sup>sa</sup> arm Or SBL NA28 {} // μαθηται αυτου B C D E Σ Φ M it<sup>f,ff2,q</sup> syr cop<sup>mae</sup> eth Chrys TR RP TH // lac A N P 0233 0281

<sup>312</sup> 17:11a txt ο δε N B D L W Z lat cop SBL TH NA28 {} // ο δε ιησους C E Σ Φ M it<sup>f,q</sup> syr<sup>p,h</sup> TR RP // lac A N P 0233 0281

<sup>313</sup> 17:11b txt ειπεν B D W SBL TH NA28 {} // ειπεν αυτοις C E L Σ Φ it<sup>f,ff1</sup> g<sup>1,q</sup> TR RP // ειπεν τοις Z // ειπεν αυτοις οτι N // lac A N P 0233 0281

Mt 17:12 λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.

<sup>12</sup>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.

<sup>13</sup>Then the disciples understood that he had spoken to them about John the Baptizer.

### *The Healing of a Boy Who Had an Evil Spirit*

Mt 17:14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσήλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν

<sup>14</sup>And when they had returned to the crowd, a man came up to him, kneeling down to him, Mt 17:15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

<sup>15</sup>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 ἠδυνήθησαν αὐτὸν θεραπεῦσαι.

<sup>16</sup>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 ἄπιστος καὶ διεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε.

<sup>17</sup>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 ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξήλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

<sup>18</sup>And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.

Mt 17:19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό;

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

Mt 17:20 ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἄδυνατῆσαι ὑμῖν.

<sup>20</sup>And he says<sup>315</sup> to them, "Because of your lack of faith.<sup>316</sup> 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 <sup>317</sup>

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

<sup>22</sup>And when they were gathering back together<sup>318</sup> in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of human beings,

<sup>314</sup> 17:11c txt ερχεται πρωτον C E (L πρωτον later) Z Σ Φ Ψ it<sup>f,q</sup> syr<sup>p,h</sup> TR RP // ερχεται X B D W lat syr<sup>c</sup> cop<sup>sa,mae</sup><sup>1+2</sup> SBL TH NA28 {} // lac A N P 0233 0281 syr<sup>s</sup>. The parallel in Mark 9 has πρωτον.

<sup>315</sup> 17:20a ο δε λεγει X B D 0281 it<sup>ff</sup>,ff<sup>2</sup>,g<sup>1</sup> SBL TH NA28 {} // ο δε ιησους ειπεν C E L W Σ Φ TR RP // lac A N P Z 0233

<sup>316</sup> 17:20b txt ολιγοπιστιαν X B 0281 syr<sup>c,pal</sup> cop<sup>sa,mae</sup><sup>1+2</sup> arm eth geo Diatess Or SBL TH NA28 {A} // απιστιαν C D E L O W Σ Φ Ψ latt syr<sup>s,p,h</sup> Chrys (Hil) Jer Aug Spec TR RP // lac A N P Z 0233

<sup>317</sup> 17:21 txt lack v. 21 X\* B Θ 0281 33 579 788 892\* 1604 2680 1253 ite,ff<sup>1</sup> syr<sup>s,c,pal</sup> cop<sup>sa,bopt,mae</sup><sup>2</sup> eth<sup>ms</sup> geo SBL TH NA28 {A} // τουτο δε το γενος ουκ εκβαλλεται ει μη εν προσευχη και νηστεια X<sup>2</sup> // τουτο δε το γενος ουκ εκπορευεται ει μη εν προσευχη και νηστεια C D E F G H K L M O S U W X Y Δ Π Σ Φ Ω f<sup>1</sup> 2 28 157 180 565 597 700 892<sup>c</sup> 1006 1009 1010 1071 1079 1216 1230 1241 1242 1243 1292 1342 1365 1424 1646 2174 2148 Ψ vg it<sup>a,aur,b,c,d,f,ff<sup>2</sup>,g<sup>1</sup>,l,n,q,r<sup>1</sup></sup> (syr<sup>p,h</sup>) cop<sup>(mae<sup>1</sup>),bopt</sup> arm eth slav Or Aster Basil Chrys Hil Ambrose Jer Aug TR RP // τουτο δε το γενος ουκ εξερχεται ει μη εν προσευχη και νηστεια 118 205 209 1505 1074 // lac A N P Z 0233 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 faith as little as a mustard seed. Which is it? Faith as small as a mustard seed is all you need, or also add your works, like fasting? The fact that 3 different Greek verbs are used in the manuscripts that do contain the verse, is an indication that the verse is not original. I think this is an "ascetic" corruption to the gospel of Matthew.

Mt 17:23 καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

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

### *The Two Drachma Tax*

Mt 17:24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσήλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ<sup>319</sup> δίδραχμα;

<sup>24</sup>And when they arrived in Capernaum, the collectors of the two drachmas<sup>320</sup> approached Peter, and they said, "Does your rabbi not pay the two drachmas?"

Mt 17:25 λέγει, Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτόν ὁ Ἰησοῦς λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;

<sup>25</sup>He says, "Yes *he does*." And when Peter had come into the house, Jesus spoke to him first, saying, "What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute— from their sons,<sup>321</sup> or from others?"

Mt 17:26 εἰπόντος δέ, Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί.

<sup>26</sup>And when he answered,<sup>322</sup> "From others," Jesus said to him, "Alright then, the sons are free.<sup>323</sup>

<sup>318</sup> 17:22 txt συστρεφομενων N B 0281<sup>vid</sup> lat cop<sup>samss</sup> Hil Jer Aug SBL TH NA28 {B} // αναστρεφομενων C (D) E L O W Σ Φ Ψ it(e),ff<sup>1</sup> syr cop<sup>samss,mae<sup>1</sup></sup> arm? eth geo Chrys<sup>lem</sup> TR RP // παραγοντων cop<sup>mae<sup>2</sup></sup> // στρεφομενων Orpt // lac A N P Z 0233

<sup>319</sup> 17:24 txt τα διδραχμα N<sup>2</sup> B C E L 0281 Σ Φ Ψ syr<sup>h</sup> TR RP SBL TH NA28 [τα] {} // το διδραχμα W // διδραχμα N\* D cop<sup>mae</sup> // lac A N P Z 0233

<sup>320</sup> 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, I 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 become an annual tax?"

<sup>321</sup> 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 ἀλλοτριοί, 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.

<sup>322</sup> 17:26 txt ειποντος δε απο των αλλοτριων B 0281 it(a,aur,b),e,ff<sup>1</sup>,ff<sup>2</sup>,g<sup>1</sup>,l,n) vg<sup>mss</sup> syr<sup>pal</sup> cop<sup>sa</sup> arm eth<sup>pp,th</sup> Chrys (Jer) SBL TH NA28 {B} // ειποντος δε του πετρου απο των αλλοτριων Orgr,(lat<sup>1/2</sup>) // λεγει αυτω ο πετρος απο των αλλοτριων E W Σ Φ Ψ it<sup>f,q</sup> syr<sup>(c,p),h</sup> (cop<sup>mae</sup>) eth<sup>ms</sup> geo<sup>2</sup> Or<sup>lat<sup>1/2</sup></sup> Bas TR RP // λεγει αυτω απο των αλλοτριων D it<sup>d</sup> syr<sup>s</sup> geo<sup>1</sup>? // ο δε εφη απο των αλλοτριων ειποντος δε απο των αλλοτριων N eth<sup>ms</sup> // λεγει αυτω ο πετρος απο των αλλοτριων ειποτος δε απο των αλλοτριων L\* (L<sup>c</sup> ειποντος) // λεγει αυτω ο πετρος απο των αλλοτριων ειποντος δε αυτου απο των αλλοτριων C // lac A N P Z 0233. Three major manuscripts, N C L, put two variants in their manuscript side by side without choosing one. This is quite rare.

<sup>323</sup> 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.

Mt 17:27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὕρήσεις στατήρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἑμοῦ καὶ σοῦ.

<sup>27</sup>But, so that we not scandalize them,<sup>324</sup> 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.<sup>325</sup> Take that, and give it to them, as mine and yours."<sup>326</sup>

## Chapter 18

### *Who Is the Greatest?*

Mt 18:1 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

<sup>1</sup>In 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

<sup>2</sup>And calling a child over, he<sup>327</sup> stood him in the midst of them,

Mt 18:3 καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδιά, οὐ μὴ εἰσέλθῃτε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

<sup>3</sup>and 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 ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

<sup>4</sup>Whoever therefore humbles himself like this child, that is the one who is greatest in the kingdom of heaven.

Mt 18:5 καὶ ὃς ἐὰν δέξηται ἐν παιδίῳ τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται.

<sup>5</sup>And whoever receives one little child such as this on the basis of my name, is receiving me.

### *More About Little Ones*

Mt 18:6 Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνίκος περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.

<sup>6</sup>As 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<sup>328</sup> his neck and be sunk in the bottom of the sea.

<sup>324</sup> **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.

<sup>325</sup> **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).

<sup>326</sup> **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.

<sup>327</sup> **18:2** txt προσκαλεσαμενος N B L Z 0281 cop eth Chrys SBL TH NA28 {} // προσκαλεσαμενος ο ιησους D E W Σ Φ lat syr arm Or TR RP // lac A C N P 0233

<sup>328</sup> **18:6** txt περι N B L N Z Σ 0281 Did Bas Cyr TH NA28 {} // εις E W M Or Chrys RP SBL // επι D Φ TR // lac A C P 0233

Mt 18:7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἔλθειν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

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

Mt 18:8 Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

<sup>8</sup>And if your hand or your foot scandalizes you, cut it<sup>329</sup> off, and throw it away from you. It is better for you to enter into life maimed or crippled, than to be thrown into everlasting fire having both hands or both feet.

Mt 18:9 καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοὶ ἐστὶν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμούς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

<sup>9</sup>And 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 ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

<sup>10</sup>See 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 <sup>330</sup>

Mt 18:12 Τί ὑμῖν δοκεῖ; ἂν γένηται τινὶ ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει<sup>331</sup> τὰ ἐνενήκοντα ἑννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

<sup>12</sup>What 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 ἂν γένηται εὐρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἑννέα τοῖς μὴ πεπλανημένοις.

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

Mt 18:14 οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.

<sup>14</sup>That is how undesirable it is, in the eyes of your Father in heaven, that *even* one of these little ones be lost.<sup>332</sup>

<sup>329</sup> 18:8 αυτον N B D L lat syr<sup>c,p</sup> cop<sup>sa</sup> arm eth Luc Hil SBL TH NA28 {} // αυτα E N W Σ Φ M<sup>1</sup> syr<sup>h</sup> TR RP // lac A C P Z 0233 0281

<sup>330</sup> 18:11 txt lack v. 11 N B L\* Θ\* f<sup>13</sup> (not 346) 1\* 9 33 146 556 837 892\* 899\* 929\* 1294 1502 1582\* 2317 2680 it<sup>e,ff</sup> syr<sup>s,pal</sup> cop<sup>sa,mae<sup>1+2</sup>,bo<sup>pt</sup></sup> geo<sup>2A</sup> Or Eus-Can; Juvenc Jer SBL TH NA28 {B} // ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλος. D E F H K L<sup>m</sup>g M\* (M<sup>1</sup> + ζητησαι, M<sup>2</sup> + ζησωσαι) N U W (Δ -ο before υιος) Θ<sup>c</sup> Π Σ Φ 078<sup>vid</sup> 1<sup>c</sup> 2 22 28 118 124 180 205 565 597 700 1006 1071 1079 1230 1241 1242 1253 1292 1344 1365 1424 1546 1582<sup>c</sup> 1646 2148 2174 (M<sup>1</sup> 1,360 minuscules) Lect<sup>pt,AD</sup> it(a),aur,(b),c,d,(f),ff<sup>2</sup>,g<sup>1</sup>,(l,n),q,r<sup>1</sup> vg syr<sup>c,p</sup> cop<sup>bo<sup>pt</sup></sup> arm geo Chrys; Hil Chrom TR RP // ηλθεν γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το απολωλος. G (L<sup>c<sup>m</sup>g</sup> has ζητησε for ζητησαι και) 157 346 579 892<sup>c</sup> 1009 1010 1195 1216 1243 1342 1505 (250 minuscules) l<sup>10</sup> l<sup>12</sup> l<sup>69</sup> l<sup>70</sup> l<sup>80</sup> l<sup>185<sup>pt</sup></sup> l<sup>211</sup> l<sup>299</sup> l<sup>303</sup> l<sup>374</sup> l<sup>950</sup> l<sup>1642</sup> (it<sup>c</sup>) syr<sup>h</sup> cop<sup>bo<sup>pt</sup></sup> eth slav // lac A C P Z 0233 69. The UBS Editorial Committee says that there can be little doubt that the words ηλθεν γαρ ο υιος του θεου (ζητησαι) και σωσαι το απολωλος 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.

<sup>331</sup> 18:12 txt αφησει B L SBL TH NA28 {} // αφησιν D // αφεις N E N W Σ Φ 078 M<sup>1</sup> it<sup>9</sup> syr<sup>h</sup> TR RP // lac A C P Z 0233 0281.

<sup>332</sup> 18:14 Or, "...that even one of these little ones be ruined."

### A Brother Who Sins

Mt 18:15 Ἐὰν δὲ ἀμαρτήσῃ ὁ ἀδελφός σου, ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἂν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·

<sup>15</sup>Now if your brother sins,<sup>333</sup> go show him his fault, just between you and him. If he listens to you, you have won back your brother.

Mt 18:16 ἂν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἓτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα·

<sup>16</sup>But if he does not listen, take with you one or two others, so that 'upon the mouths of two or three witnesses every matter be established.'

Mt 18:17 ἂν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἂν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικός καὶ ὁ τελώνης.

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

Mt 18:18 Ἀμὴν λέγω ὑμῖν, ὅσα ἂν δῆσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.

<sup>18</sup>Truly 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.<sup>334</sup>

<sup>333</sup> **18:15** txt αμαρτησῃ X B 0281 1 22 579 1582\* pc cop<sup>sa</sup> Cyr; Aug<sup>1/7</sup> WH // αμαρτη (Lk 17:3) Or<sup>lem</sup> Bas<sup>4/9</sup> // αμαρτησῃ εις σε D E F G H K L N O U W Γ Δ Θ Π Σ Φ 078 f<sup>13</sup> 2 28 157 205 565 597 700 892 1006 1010 1079 1216 1230 1241 1242\* 1243 1253 1292 1365 2174 Lect<sup>pt,AD</sup> it<sup>a</sup>,aur,b,c,d,e,f,ff1+2,g<sup>1</sup>,h,l,n,q,(r<sup>1</sup>) vg syrc,s,p,h,pal cop<sup>mae1+2,bo<sup>pt</sup></sup> arm eth geo slav<sup>mss</sup> Bas<sup>ms</sup> Chrys<sup>mss</sup>; Hil Lucifer Pacian Chrosmat Jer Aug<sup>6/7</sup> TR RP SBL TH NA28 [εις σε] {C} // αμαρτησει εις σε 118 1071 1195 1344 1546 1646 // αμαρτη εις σε W 33 180 1009 1242<sup>c</sup> 1342 (1424) 1505 1582<sup>c</sup> 2148 Lect<sup>pt</sup> Bas<sup>5/9</sup> Did Chrys Theodore<sup>t</sup> // lac A C P Q Z 0233. There might have been a dictation error, that when reading ησῃ εις σε the listener thought that there had been a repetition by accident (because the last two syllables sound similar in later Greek to the first two syllables), or that the reader changed his pronunciation or stumbled over the pronunciation, and so the scribe listening wrote only the first set of sounds. On the other hand the phrase "against you" might have been added, according to the UBS textual commentary, to harmonize this verse with the "against me" of v. 21 shortly hereafter where Peter asks, "How many times shall my brother sin against me and I forgive him?" The reading without "against you" is the earliest, but this could have been changed very early on, according to the UBS commentary. In the UBS 5th 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."

I believe that the phrase "against you" [if your brother sins against you] was added in order to harmonize this verse with the "against me" of v. 21 shortly thereafter where Peter asks, "How many times shall my brother sin against me and I forgive him?"

Peter was thinking of himself, but Jesus was thinking of the whole church and church discipline.

In my opinion, when it comes to variants in the Greek text of the New Testament, this is one of the most damaging, the longer reading containing "against you," is damaging. Here is the practical situation. A brother is reported to have sinned, or be sinning. But not sinning against anyone in particular in that community. So no one goes and confronts him about it, because it was not involving them. The result is gossip, and then inflating of the original rumor, and even ultimately progressing to people "bearing false witness against their neighbor."

Does anyone in that scenario want to "win back your brother"? If you have Christian love for your brother, you will go to him and talk to him about it, even if he did not sin against you in particular, because if the rumor is true, you want him to be restored. And if the rumor is not true, you do not want people spreading untrue things about your brother. This may not be scientific textual criticism, but I believe for practical and doctrinal and ecclesiological reasons that the shorter reading must be correct. English translations that do not include "against you" are: GW, NASB, NET, NIV, ERV, Mounce, Amplified.

<sup>334</sup> **18:18** Or, "Whatever you forbid on earth is as good as forbidden by heaven, and whatever you permit on earth is as good as permitted by heaven." This "binding and loosing" teaching appears also in Matthew 16:19. It should be noted that here in 18:18, the verbs are in the second person plural, Jesus saying it to, and giving this authority to, all of the apostles, whereas in 16:19, the verbs are in the 2nd person singular, Jesus saying it to and about Peter only.

Mt 18:19 Πάλιν λέγω<sup>335</sup> ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

<sup>19</sup>Again I say<sup>336</sup> to you, if two of you on earth agree with one voice concerning any and all matters about which you make request, it will be brought about for you by my Father who is in heaven.

Mt 18:20 οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἑμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

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

### *The Parable of the Unmerciful Servant*

Mt 18:21 Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις ἀμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτόν; ἕως ἐπτάκις;

<sup>21</sup>At that time Peter approached and said to him,<sup>337</sup> "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, Οὐ λέγω σοι ἕως ἐπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἐπτά.

<sup>22</sup>Jesus says to him, "I tell you, not up to seven times, but up to seventy [times] seven times."<sup>338</sup>

Mt 18:23 Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

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

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

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

Mt 18:25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα εἶχεν, καὶ ἀποδοθῆναι.

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

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

<sup>26</sup>"The servant therefore fell down, and was entreating him, saying,<sup>339</sup> 'Be patient with me, and I will pay you back everything.'

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

<sup>27</sup>And moved with compassion, the master of that servant released him, and forgave his debt.

<sup>335</sup> 18:19a txt παλιν λεγω N D L itaur,d,eff2,l syrp,palms arm geo2 Orlem Jer TR // παλιν δε λεγω N O (W) Σ syr<sup>h</sup> eth Chrys // λεγω δε Cyp<sup>1/3</sup> (Cyp<sup>2/3</sup>) (Spec) // παλιν αμην λεγω B E Φ 058 078 0281 ita,b,f,g<sup>1</sup>,h,n,(q),r<sup>1</sup> vg<sup>mss</sup> syrc,s,palms cop<sup>sa,mae</sup> geo<sup>1</sup> RP SBL TH NA28 [αμην] {C} // αμην λεγω it<sup>ff1</sup> // lac A C P Z 0233

<sup>336</sup> 18:19b txt omit N D L N O W Σ itaur,d,e,ff2,l syrp,h,palms arm eth geo2 Orlem Jer Chrys Cyp Spec TR // αμην B E Φ 058 078 0281 ita,b,f,ff1,g<sup>1</sup>,h,n,(q),r<sup>1</sup> vg<sup>mss</sup> syrc,s,palms cop<sup>sa,mae</sup> geo<sup>1</sup> RP SBL TH NA28 [αμην] {C} // lac A C P Z 0233

<sup>337</sup> 18:21 txt προσελθων ο πετρος ειπεν αυτω B (D -o) 0281 NA28 {} // προσελθων αυτω ο πετρος ειπεν N<sup>2</sup> E L N W Σ Φ m itaur,(e),q syr(p),h Luc TR RP SBL TH // προσελθων ο πετρος ειπεν N\* // προσελθων αυτω ο πετρος ειπεν αυτω cop<sup>sa</sup> // lac A C P Z 0233

<sup>338</sup> 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. Polyaeus 8, 33).

<sup>339</sup> 18:26 txt λεγων B D ita,d,e,ff1,l vg syrc,s arm geo Or Chrys Luc SBL NA28 {A} // λεγων κυριε N E L O W Σ 058 0233 0281 m itaur,(b),f,ff2,g<sup>1</sup>,(h),q,(r<sup>1</sup>) syrp,h,pal cop<sup>sa,mae1+2</sup> eth Orlat Ast Chrom TR RP TH // lac A C N P Z Φ

Mt 18:28 ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ ὃς ὥφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων, Ἀπόδος μοι<sup>340</sup> εἴ τι ὀφείλεις.

<sup>28</sup>"But then after he went out, that servant found one of his fellow servants who owed him a hundred denarii, and he seized him, and was choking him, saying, 'Pay me back everything you owe.'

Mt 18:29 πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτόν, λέγων, Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.<sup>341</sup>

<sup>29</sup>"The fellow servant therefore fell down at his feet,<sup>342</sup> and was begging him, saying, 'Be patient with me, and I will pay you back.'

Mt 18:30 ὁ δὲ οὐκ ἠθέληεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ<sup>343</sup> ἀποδῶ τὸ ὀφειλόμενον.

<sup>30</sup>But he was not willing, and went and threw him into the debtors' prison, until such time he could pay back the debt.

Mt 18:31 ἰδόντες οὖν<sup>344</sup> οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα.

<sup>31</sup>"When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened.

Mt 18:32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·

<sup>32</sup>Then summoning him, his master is saying to him, 'You wicked servant! All that debt of yours I forgave you, because you begged me.'

Mt 18:33 οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καγὼ σὲ ἠλέησα;

<sup>33</sup>Aren't you then also obligated to forgive your fellow servant, as I have forgiven you?'

Mt 18:34 καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον.<sup>345</sup>

<sup>34</sup>"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 ὑμῖν ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

<sup>35</sup>This is how my Father in heaven will act toward you also, unless you each forgive your brother from your heart."<sup>346</sup>

<sup>340</sup> 18:28 txt αποδος μοι C E Σ 21 it<sup>e,f</sup> syr arm Chrys TR RP // αποδος Ν B D L W 0233 lat cop eth Or SBL TH NA28 {} // lac A N P Z Φ 0281. Although I think the reading without μοι is original, the editorial improvement by addition is beneficial in order to clarify that what was being demanded back was the debt owed to the fellow servant, not debt the other servant might have had to their mutual master.

<sup>341</sup> 18:29a txt αποδωσω σοι Ν\* B D E Σ it<sup>a,b,ff2,g1,h</sup> syr<sup>c,h</sup> arm Luc RP SBL TH NA28 {} // σοι αποδωσω C\* // παντα σοι αποδωσω σοι 0233 // παντα σοι αποδωσω C2 // παντα αποδωσω σοι Ν2 L W it<sup>f,ff1,g1,l,q</sup> vg syr<sup>p,hmg</sup> cop<sup>sa</sup> eth Chrys TR // lac A N P Z Φ 0281

<sup>342</sup> 18:29b txt αυτου εις τους ποδας αυτου παρεκαλει C2 E W Σ 0233 21 it<sup>f,q</sup> syr<sup>p,h</sup> cop<sup>mae1+2</sup> arm TR RP // αυτου παρεκαλει Ν B C\* D L 058 lat syr<sup>s,c</sup> cop<sup>sa</sup> eth Or (Luc) SBL TH NA28 {} // lac A N P Z Φ 0281

<sup>343</sup> 18:30 txt εως ου D E W Σ 0233 21 SBL TR RP SBL // εως Ν B C L TH NA28 {} // lac A N P Z Φ 0281

<sup>344</sup> 18:31 txt ουν Ν\*,2b B D it<sup>e</sup> SBL TH NA28 {} // δε Ν2a C E L W Σ 0233 21 vg syr cop<sup>sa</sup> eth Chrys Luc TR RP // lac A N P Z Φ 0281

<sup>345</sup> 18:34 txt οφειλομενον Ν2a B D latt syr<sup>s,c</sup> cop SBL NA28 {} // οφειλομενον αυτω Ν\*,2b C E L W Σ (0233-αυτο) 21 syr<sup>p,h</sup> TR RP TH // lac A N P Z Φ 0281

<sup>346</sup> 18:35 txt υμων Ν B D L lat syr<sup>s,c</sup> cop<sup>sa,mae1+2</sup> SBL TH NA28 {} // υμων τα παραπτωματα αυτων C E W Σ 0233 21 it<sup>f,h</sup> syr<sup>(p),h,pal</sup> TR RP // lac A N P Z Φ 0281



## Chapter 19

### *Jesus Tested on Divorce*

Mt 19:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

<sup>1</sup>And it came about that when Jesus had finished these discourses he departed from Galilee, and went into the region of Judea on the other side of the Jordan.

Mt 19:2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

<sup>2</sup>And large crowds followed him, and he healed them there.

Mt 19:3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι<sup>347</sup> πειράζοντες αὐτὸν καὶ λέγοντες,<sup>348</sup> Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

<sup>3</sup>And some Pharisees came to him, testing him, and saying, "Is it permitted for someone to release<sup>349</sup> his wife for any cause at all?"

Mt 19:4 ὁ δὲ ἀποκριθεὶς εἶπεν,<sup>350</sup> Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς;

<sup>4</sup>But in answer he said, "Have you never read, that from the beginning the creator<sup>351</sup> made them male and female,

Mt 19:5 καὶ εἶπεν, Ἔνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα<sup>352</sup> καὶ τὴν μητέρα καὶ κολληθήσεται<sup>353</sup> τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

<sup>5</sup>and 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 εἰσὶν δύο ἀλλὰ σὰρξ μία. ὁ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

<sup>6</sup>As a result, they are no longer two, but one flesh. What therefore God has joined together, no human being is allowed to separate."

Mt 19:7 λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐντείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι;

<sup>7</sup>They are saying to him, "Why then did Moses command to give a release of interest form<sup>354</sup> in order to release?"<sup>355</sup>

<sup>347</sup> 19:3a txt φαρισαιοι P<sup>25</sup> B C L W Σ 0233 cop<sup>sams</sup>,mae SBL TH NA28 {} // οι φαρισαιοι X D E ✠ M cop<sup>samss</sup> Or TR RP // lac A N P Z Φ 0281

<sup>348</sup> 19:3b txt λεγοντες X B C L Σ pm syr<sup>c,p</sup> cop<sup>sa</sup> arm eth Or (Chrys) Naz Hil SBL TH NA28 {} // λεγοντες αυτω D E W Φ 0233 pm it<sup>h,q</sup> syr<sup>h</sup> cop<sup>mae</sup> TR RP // lac A N P Z 0281

<sup>349</sup> 19:3c "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.

<sup>350</sup> 19:4a txt ειπεν X B D L it<sup>a,e,ff1,ff2,h</sup> cop<sup>sa</sup> eth Or SBL TH NA28 {} // ειπεν αυτοις E W Σ Φ 0233 M lat syr cop<sup>mae</sup> TR RP // lac A N P Z 0281

<sup>351</sup> 19:4b txt ο κτισας B it<sup>e</sup> syr<sup>pal</sup> cop arm eth geo Or Meth Serap Ath Ps-Clem SBL TH NA28 {B} // ο ποιησας X C D E O W Z Σ Φ 0233 M lit<sup>a,aur,b,d,f,ff1,ff2,g1,h,l,q</sup> vg syr<sup>c,s,p,h</sup> Or<sup>lat</sup> ApCon Chrys Cyr Hil Ambrosiaster Jer Aug Spec TR RP // lac A N P 0281

<sup>352</sup> 19:5a τον πατερα X B D L W (but W την μητερα αυτου) Z latt Ath TR HF RP SBL TH NA28 {} // τον πατερα αυτου C E Σ Φ 0233 syr cop<sup>sa</sup> eth Chrys AN BG // lac A N P 0281

<sup>353</sup> 19:5b txt κολληθησεται B D E W 078 0233 pm AN SBL TH NA28 {} // προσκολληθησεται (LXX) X C L Z Σ Φ pm Chrys TR HF BG RP // lac A N P 0281

<sup>354</sup> 19:7a This word ἀποστάσιον - apostásion, "release of interest form," was used to signify the relinquishment of property. A quit-claim, if you will. In the culture of ancient Israel there was never any provision for a wife to quit her property claim in her husband, since the wife was considered property of her husband, and never the other way around. The apostle Paul in the New Testament, however, states in I Corinthians 7:4, "The wife has not authority over her own body, but rather the husband: and likewise also the husband has not authority over his own body, but rather the wife." This is a consequence of being "one flesh." Paul in the same context explains the application of this teaching, that is, the wife may not refuse sex to the husband, nor may the husband refuse sex to the wife, nor are they allowed to live apart for any significant period of time. This is not to negate Paul's teaching elsewhere that the husband is the head of the wife, and that the woman was made for the man, not the man for the woman.

<sup>355</sup> 19:7b txt απολυσαι X D L Z it<sup>a,aur,d,e,ff1,g1,h,l</sup> vg syr<sup>pal</sup> arm eth<sup>ms</sup> geo Or; Jer Aug // απολυσαι αυτην B C E N O W Σ Φ 078 087 (0233 απολυειν) M it<sup>f,q</sup> syr<sup>p,h</sup> cop<sup>mae</sup> eth TR RP SBL TH NA28 [αυτην] {C} // απολυσαι την γυναικα it<sup>b,ff2</sup> vg<sup>ms</sup> syr<sup>c,s</sup> Ir<sup>lat</sup> Ambrose Spec // lac A P 0281. It should be emphasized that Moses never commanded that anyone release his wife, but only that if/when he does, he must write the form. (Deuteronomy 24:1)

Mt 19:8 λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτως.

<sup>8</sup>He says to them, "Moses, in view of the hardness of your hearts, permitted you to release your wives, though it is not originally designed this way.

Mt 19:9 λέγω δὲ ὑμῖν ὅτι ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμῆσιν ἄλλην μοιχᾶται· καὶ ὁ ἀπολελυμένην γαμήσας μοιχᾶται.

<sup>9</sup>But I tell you that whoever releases his wife, except upon grounds of fornication, and marries another, commits adultery, and whoever marries her who was released, commits adultery."<sup>356</sup>

Mt 19:10 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ,<sup>357</sup> Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

<sup>10</sup>His disciples are saying to him, "If this is the situation of a man with a wife, it is not advisable to marry!"

Mt 19:11 ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον τοῦτον,<sup>358</sup> ἀλλ' οἷς δέδοται.

<sup>11</sup>And he said to them, "Not everyone can receive this word, but only those to whom it has been given.

Mt 19:12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

<sup>12</sup>For there are some who are eunuchs, who were born that way from their mother's womb. And there are some who are eunuchs who were made to be eunuchs by human beings. And there are some who are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. The person who is able to receive this, should receive it."

### *The Little Children and Jesus*

Mt 19:13 Τότε προσηνέχθησαν<sup>359</sup> αὐτῷ παῖδιά, ἵνα τὰς χεῖρας ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

<sup>13</sup>At 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.

<sup>356</sup> 19:9 txt

μη επι πορνεια και γαμηση αλλην μοιχεται και ο απολελυμενην γαμηςας μοιχεται E F G H K U Z vg<sup>mss</sup> TR RP SBL TH  
μη επι πορνεια και γαμηση αλλην ποιει αυτην μοιχευθηναι και ο απολελυμενην γαμων μοιχεται C\*  
μη επι πορνια ποιει αυτην μοιχευθηναι και ο απολελυμενην γαμων μοιχεται N  
μη επι πορνεια και γαμηση αλλην μοιχεται και ο απολελυμενην γαμων μοιχεται Y Δ Π Σ 078  
μη επι πορνεια και γαμηση αλλην μοιχεται και ο απολελυμενην γαμηςας μοιχεται M  
μη επι πορνεια γαμηση αλλην μοιχεται και ο απολελυμενην γαμων μοιχεται W  
μη επι πορνεια και γαμηση αλλην μοιχεται και ο απολυμενην γαμων μοιχεται Θ  
----- μοιχευθηναι ωσαντως και ο γαμων απολελυμενην μοιχεται P<sup>25</sup>  
μη επι πορνεια και γαμηση αλλην μοιχεται N C<sup>3</sup> L it<sup>1</sup> vg<sup>mss</sup> syr<sup>s</sup> NA28 {B}  
μη επι πορνεια και γαμηση αλλην μοιχεται S  
παρ' εκτος λογου επι πορνειας και γαμηση αλλην μοιχεται Φ  
παρεκτος λογου πορνειας ποιει αυτην μοιχευθηναι και ο απολελυμενην γαμηςας μοιχεται B  
παρεκτος λογου πορνειας ποιει αυτην μοιχευθηναι και ο απολελυμενην γαμων μοιχεται 0233  
παρεκτος λογου πορνειας και γαμηση αλλην μοιχεται D it<sup>a,b,d,e,g<sup>1</sup>,h,r<sup>1</sup></sup> vg<sup>ms</sup> cop<sup>sa</sup>  
lac A P Q 0281.

The UBS textual commentary says, "After μοιχεται several witnesses add καὶ ὁ ἀπολελυμένην γαμῶν (or γαμήσας) μοιχᾶται ('and he who marries a divorced woman commits adultery'). Although it might be argued that homoeoteleuton (μοιχᾶται ... μοιχᾶται) accounts for its accidental omission from N D L 1241 al, the fact that B C\* f<sup>1</sup> al read μοιχᾶται 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."

<sup>357</sup> 19:10 txt μαθηται αυτου P<sup>25</sup> C D E L N W Z Σ Φ 078 0233 M it<sup>a,aur,b,d,f,ff<sup>2</sup>,h,l,q,r<sup>1</sup></sup> vg syr<sup>c,s,p,h,pal</sup> cop<sup>samss</sup> arm eth geo Aug TR RP TH NA28 [αυτου] {C} // μαθηται P<sup>71</sup> N B it<sup>e,ff<sup>1</sup>,g<sup>1</sup></sup> cop<sup>sams,mae</sup> Juv Jer Spec SBL // lac A P 0281

<sup>358</sup> 19:11 txt τον λογον τουτον N C D E L N W Z Σ Φ 078 0233 M it<sup>a,aur,b,d,f,ff<sup>1</sup>,g<sup>1</sup>,h,l,q,(r<sup>1</sup>)</sup> vg syr<sup>c,s,p,h</sup> cop<sup>sa,mae<sup>1+2</sup></sup> arm ethpp,ms,(TH) geo Basildians<sup>acc</sup> to Clem Clem Orlat Bas Theodoret Ammonius-Alex Cyp<sup>1/2</sup> Ps-Cyp Ambrose Jer<sup>2/4</sup> Aug Spec TR RP SBL TH NA28 [τουτον] {C} // τον λογον B it<sup>e</sup> syr<sup>pal</sup> eth<sup>ro</sup> Or Apollin Theodore John-Dam<sup>vid</sup> Cyp<sup>1/2</sup> Jer<sup>2/4</sup> // lac P<sup>71</sup> A P 0281

<sup>359</sup> 19:13 txt προσηνεχθησαν N B C D L Σ 0233 Or<sup>pt</sup> SBL TH NA28 {} // προσηνεχθη E W Φ 078<sup>vid</sup> M Chrys Or<sup>pt</sup> TR RP // lac A N P Z 0281

Mt 19:14 ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδιά καὶ μὴ κωλύετε αὐτὰ ἔλθειν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

<sup>14</sup>But Jesus said, "Let the little children come to me, and do not hinder them. For of such is the kingdom of heaven."

Mt 19:15 καὶ ἐπιθεὶς τὰς χεῖρας αὐτοῖς ἐπορεύθη ἐκεῖθεν.

<sup>15</sup>And when he had laid hands on them, he moved on from there.

### *The Rich Young Ruler*

Mt 19:16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν, Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;

<sup>16</sup>And behold, someone came up to him and said, "Good Teacher,<sup>360</sup> what good must I do so that I will have eternal life?"<sup>361</sup>

Mt 19:17 ὁ δὲ εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; Οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.

<sup>17</sup>And he said to him, "Why are you calling me good? No one is good except One, God.<sup>362</sup> But if you want to enter eternal life, keep the commandments."

Mt 19:18 λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς εἶπεν, Τὸ Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις,

<sup>18</sup>He says to him, "Which ones?" And Jesus said to him, "Do not murder, do not commit adultery, do not steal, do not give false testimony,

Mt 19:19 Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

<sup>19</sup>honor your father and your mother,<sup>363</sup> and, love your neighbor as yourself."<sup>364</sup>

Mt 19:20 λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ;

<sup>20</sup>The young man says to him, "All these I have kept.<sup>365</sup> What am I still missing?"

<sup>360</sup> **19:16a** txt διδασκαλε αγαθε C E F G H K S U V W Γ Δ Θ Σ Φ f<sup>13</sup> 2 28 33 118 157 180 205 565 579 597 700 892<sup>mg</sup> 1006 1009 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1424 1505 1546 1582<sup>c</sup> 1646 2148 2174 **¶** Lect it<sup>aur</sup>,b,c,f,ff<sup>2</sup>,g<sup>1</sup>,h,l,q,r<sup>1</sup> vg syrc,s,p,h,pal copsa,mae<sup>1</sup>,bop<sup>t</sup>arm eth<sup>msth</sup> geo<sup>2</sup> slav Marcus<sup>acc</sup>. to Ir Just Or<sup>pt</sup> Bas Cyr-Jerus Chrys<sup>lem</sup>;  
Juv Jer TR RP // διδασκαλε **¶** B D L 1 22 892\* 1010 1365 1582\* {5 it<sup>a,d,e,ff<sup>1</sup></sup> cop<sup>mae<sup>2</sup>,bop<sup>t</sup></sup> geo<sup>1</sup> eth<sup>pp</sup> Or<sup>pt</sup> Hil SBL TH NA28 {A} // lac A N P Z Π 0233 0281

<sup>361</sup> **19:16b** txt ποιησω ινα σχω ζωην αιωνιον B C D syr<sup>h</sup> Or SBL TH NA28 {} // ποιησω ινα εχω ζωην αιωνιον E Σ Φ **¶** Chrys Bas TR RP // ποιησω ινα ζωην εχω αιωνιον W // ποιησας ζωην αιωνιον κληρονομησω (Mk 10:17) **¶** L (syr<sup>s,c</sup> cop<sup>sams</sup>) // lac A N P Z 0233 0281

<sup>362</sup> **19:17** txt τι με λεγεις αγαθον ουδεις αγαθος ει μη εις ο θεος C E F G H K M W Σ Φ f<sup>13</sup> 2 28 33 118 124 157 180 205 565 1006 1009 1010 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424\* 1505 1546 1582<sup>c</sup> 1646 2148 2174 **¶** Lect it<sup>f,q</sup> syr<sup>p,h</sup> cop<sup>sa,boms</sup> eth<sup>ms,th</sup> slav (Ju) Bas Chrys TR RP // τι με λεγεις αγαθον ουδεις αγαθος ει μη εις ο θεος 579 // τι με αγαθον ουδεις αγαθος ει μη εις ο θεος Δ // τι με λεγεις αγαθον εις εστιν ο αγαθος Mar<sup>lr</sup> // τι με λεγεις αγαθον εις εστιν ο αγαθος ο πατηρ μου ο εν τοις ουρανοις Marcus<sup>acc</sup>. to Iren Just Naassenes<sup>acc</sup>. to Hippol (Ps-Clementines) // τι με ερωτας περι του αγαθου εις εστιν ο αγαθος **¶** B<sup>2</sup> L Θ 1424<sup>c</sup> 1582\* pc it<sup>a,d</sup> (lat syr<sup>s,c,h<sup>mg</sup></sup>) cop<sup>mae,bo</sup> Or geo<sup>2,(A)</sup> Novatian Jer SBL TH NA28 {A} // τι με ερωτας περι του αγαθου εστιν ο αγαθος B\* // τι με ερωτας περι αγαθου εις εστιν αγαθος D // τι με ερωτας περι του αγαθου ουδεις αγαθος ει μη εις ο θεος it<sup>s<sup>1</sup>,h</sup> Eus Aug // τι με ερωτας περι του αγαθου 'εις εστιν ο αγαθος 892\* // τι με ερωτας περι του αγαθου ουδεις εστιν ο αγαθος ει μη εις ο θεος 892<sup>c</sup> // τι με ερωτας περι του αγαθου εις εστιν αγαθος f<sup>1</sup> 22 700 1192\* 1424<sup>mg</sup> pc // τι με ερωτας περι του αγαθου εις εστιν ο αγαθος ο πατηρ it<sup>c</sup> // lac A N P Z Π 0233 0281. The Majority Text reads, "Why are you calling me good? No one is good but one: God." The UBS and Nestle / Aland text read Τι με ἔρωτάς περι του ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός.: "Why are you asking me about what is good? There is only One who is Good." In addition, that text does not contain the word αγαθε - "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.

<sup>363</sup> **19:19a** Exodus 20:12-16; Deuteronomy 5:16-20

<sup>364</sup> **19:19b** Leviticus 19:18

Mt 19:21 ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς,<sup>366</sup> καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς,<sup>367</sup> καὶ δεῦρο ἀκολούθει μοι.

<sup>21</sup>Jesus said to him, "If you want to be perfect, go sell your possessions and give it to the poor, and you will have treasure in heaven, and then come follow me."

Mt 19:22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον<sup>368</sup> ἀπήλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.

<sup>22</sup>But when the young man heard this statement, he went away regretting, for he was owner of much property.

Mt 19:23 Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

<sup>23</sup>And Jesus said to his disciples, "Truly I say to you, hardly will a rich person get into the kingdom of heaven.

Mt 19:24 πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ραφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.

<sup>24</sup>And again, I say to you, it is easier for a camel<sup>369</sup> to pass through the eye of a needle, than for a rich person to enter into the kingdom of God."

Mt 19:25 ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἄρα δύναται σωθῆναι;

<sup>25</sup>And when they heard *this*, the disciples<sup>370</sup> were greatly astonished, saying, "Who then can be saved?"

Mt 19:26 ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δυνατά.<sup>371</sup>

<sup>26</sup>And Jesus looked at them, and said to them, "With human beings, this is impossible; but with God, all things are possible."

Mt 19:27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν;

<sup>27</sup>Then Peter answered and said to him, "Look how we have left everything, and followed you. What then will there be for us?"

<sup>365</sup> 19:20 txt εφυλαξα N\* B L itaur,ff<sup>1</sup>,g<sup>1</sup>,l vg Cyp Juv? Jer SBL TH NA28 {A} // εφυλαξα εκ νεοτητος (Lk 18:21) D it<sup>d</sup> // εφυλαξα εκ νεοτητος μου N<sup>2</sup> // εφυλαξαμην εκ νεοτητος μου (Mk 10:20) C E O W Σ Φ M ita,b,e,f,ff<sup>2</sup>,h,n,q vgc<sup>1</sup> syr(c,s),p,h,pal cop<sup>sa</sup>,mae<sup>1+2</sup> arm eth geo Org<sup>k,lat</sup> Marcellus Chrys (Cyr) (Hil) Ambrose Aug TR RP // lac A N P Z 0233 0281

<sup>366</sup> 19:21a txt τοις πτωχοις B D Z cop TH NA28 [τοις] {} // πτωχοις N C E L W Σ Φ 0281 M Cl TR RP SBL // lac A N P 0233

<sup>367</sup> 19:21b txt ουρανοις B C D it<sup>e</sup>,g<sup>1</sup> cop<sup>sa</sup>,mae Cyr Chrys Hil SBL TH NA28 {} // ουρανω N E L W Z Σ Φ 0281 M lat Or Ath Bas TR RP // lac A N P 0233

<sup>368</sup> 19:22 txt νεανισκος τον λογον C D E W Σ Φ M itaur,d,f,ff<sup>2</sup>,g<sup>1</sup>,h,l,q vg syr<sup>h</sup> cop<sup>sa</sup> TR RP SBL TH NA28 {} // νεανισκος τον λογον τουτον B ita,b,ff<sup>1</sup>,n vg<sup>mss</sup> syr<sup>s,c,p</sup> cop<sup>mae<sup>1+2</sup></sup> geo<sup>1</sup> // νεανισκος N L Z 0281 it<sup>e,f,h</sup> // lac A N P 0233. The definite article can always be rendered as a demonstrative pronoun if the context warrants, as it does here.

<sup>369</sup> 19:24 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really 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.

<sup>370</sup> 19:25 txt οι μαθηται N B C\* D L Z Σ Φ 0281<sup>vid</sup> lat syr<sup>s,p,h</sup> cop<sup>sa</sup> arm Hil SBL TH NA28 {} // οι μαθηται αυτου C<sup>3</sup> E W M it<sup>ff<sup>1</sup></sup> syr<sup>c</sup> cop<sup>mae</sup> eth TR RP // lac A N P 0233

<sup>371</sup> 19:26 txt παντα δυνατα B C\* W Σ Or Chrys BG RP SBL TH NA28 {} // δυνατα παντα N L Z // παντα δυνατα εστιν C<sup>3</sup> D E Φ TR AN // lac A N P 0233 0281

Mt 19:28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς<sup>372</sup> ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ.

<sup>28</sup>And Jesus said to them, "Truly I say to you: In the new beginning, when the Son of Man sits on his glorious throne, you who have followed me will also yourselves sit upon twelve thrones, judging the twelve tribes of Israel.

Mt 19:29 καὶ πᾶς ὅστις<sup>373</sup> ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς<sup>374</sup> ἕνεκεν τοῦ ὀνόματός μου ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

<sup>29</sup>And everyone who has left houses or brothers or sisters or father or mother<sup>375</sup> or children or fields for the sake of my name, will receive a hundred times as much, and inherit eternal life.

Mt 19:30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

<sup>30</sup>But many who are first will be last, and many who are last will be first."

## Chapter 20

### *The Parable of the Workers in the Vineyard*

Mt 20:1 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρῶτῃ μισθῶσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ·

<sup>1</sup>Similar therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard.

Mt 20:2 συμφωνήσας δὲ<sup>376</sup> μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

And he came to an agreement with the workers, of a denarius a day, and sent them into his vineyard.

Mt 20:3 καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

<sup>3</sup>And when he went out, about the third hour,<sup>377</sup> he saw others, standing in the market place idle.

<sup>372</sup> 19:28 txt καθήσεσθε και υμεις B C W Σ SBL TH NA28 {} // καθίσεσθε και υμεις E TR RP // καθεσθησεσθαι και υμεις Φ // καθίσεσθε και αυτοι D\* // καθήσεσθε και αυτοι N D<sup>1</sup> L // καθεσθησεσθε και αυτοι Z // κα\_\_\_\_\_θε και υμεις 0281 // lac A N P 0233

<sup>373</sup> 19:29a txt οστις N B C D E L W Σ Φ Or Bas Cyr Chrys SBL TH NA28 {} // ος TR RP // lac A N P Z 0233 0281

<sup>374</sup> 19:29b txt

οικιας αδελφους αδελφας πατερα μητερα τεκνα αγρους B NA28 {C}  
οικιας αδελφους αδελφας μητερα τεκνα αγρους D  
οικιας αδελφους αδελφας πατερα μητερα γυναικα τεκνα αγρους C<sup>3</sup> E<sup>c</sup> Σ<sup>c</sup> W 211 TR RP SBL TH  
οικιας αδελφους X2 αδελφας πατερα μητερα γυναικα τεκνα αγρους E\*  
οικιας αδελφ\_ς αδελφας πατερα μητερα γυναικα τεκνα αγρους Σ\*  
οικιας αδελφους αδελφας μητερα πατερα γυναικα τεκνα αγρους Φ  
οικιας αδελφους αδελφας πατερα μητερα γυναικα τεκνα αγρους οικιας C\*  
αδελφους αδελφας πατερα μητερα γυναικα τεκνα αγρους οικιας N<sup>1</sup> L  
αδελφους αδελφας πατερα μητερα γυναικα τεκνα αγρους N\*  
lac A N P Z 0233 0281

<sup>375</sup> 19:29c lack η γυναικα B D ita,b,d,e,ff<sup>1</sup>,ff<sup>2</sup>,n syrs,pal Chrys Ir<sup>lat</sup> Or Vict-Pett Hil Paulinus-Nola Spec NA28 {C} // include η γυναικα N C E L W Σ Φ 211 it<sup>aur</sup>,b,d,e,f,g<sup>1</sup>,h,l,q vg syr<sup>p,h</sup> copsa,mae<sup>1+2</sup> arm eth geo Bas Greg-Nyss Cyr Ambrose Jer TR RP SBL TH // lac A N P Z 0233 0281. Some scholars think the inclusion of "wife" in Matthew is a harmonization to Luke's gospel, 18:29, where all editions contain γυναικα. In Mark 10:29, the Byzantine text includes γυναικα while the NA28 does not.

<sup>376</sup> 20:2 txt συμφωνησας δε N B C D L W Σ Φ 0281 copsa Cyr TR SBL TH NA28 {} // και συμφωνησας E Chrys RP // lac A N P Z 0233

<sup>377</sup> 20:3 That is, about 9 a.m. Then again at 3 p.m. and 5 p.m. The Jewish clock began at sunrise and sunset; thus the third hour was about 3 hours after sunrise, hence 9 a.m. The 11th hour was only one hour before dark.

Mt 20:4 καὶ ἐκεῖνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.

<sup>4</sup>To them also he said, "You also go out into my vineyard, and whatever is right, I will give you."

Mt 20:5 οἱ δὲ ἀπῆλθον. πάλιν δὲ<sup>378</sup> ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως.

<sup>5</sup>So they left. And again, he went out about the sixth hour and also the ninth hour, and did the same thing.

Mt 20:6 περὶ δὲ τὴν ἐνδεκάτην<sup>379</sup> ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί;

<sup>6</sup>And about the eleventh hour he went out and found others standing,<sup>380</sup> and he says to them, "Why are you standing here the whole day idle?"

Mt 20:7 λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε.

<sup>7</sup>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."<sup>381</sup>

Mt 20:8 ὁπίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

<sup>8</sup>And when evening had come, the owner of the vineyard says to his foreman, "Call the workers and pay them their wages, starting from the last ones, to the first ones."

Mt 20:9 καὶ ἐλθόντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

<sup>9</sup>And those who had arrived at about the eleventh hour, each received a denarius.

Mt 20:10 καὶ ἐλθόντες οἱ πρώτοι ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί.

<sup>10</sup>And<sup>382</sup> the ones who had arrived first expected to receive more, yet they also received the denarius each themselves.<sup>383</sup>

Mt 20:11 λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου

<sup>11</sup>So they got together and were complaining to the landowner,

Mt 20:12 λέγοντες, Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσας τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

<sup>12</sup>saying, "These last ones worked one hour, and you have treated them the same as us who have borne the burden of the *whole* day, and the scorching heat."

Mt 20:13 ὁ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν εἶπεν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

<sup>13</sup>And he in answer to one of them said, 'Friend, I am not doing you wrong. Did you not agree to a denarius with me?

<sup>378</sup> 20:5 txt παλιν δε N C D L it<sup>ff2,g1,l</sup> vg syr<sup>h</sup> cop<sup>sa</sup> Cyr TH NA28 [δε] {} // παλιν B E W Σ Φ 085 m it<sup>a,b,e,ff1,h,n,q</sup> cop<sup>mae</sup> TR RP SBL // lac A N P Z 0233 0281

<sup>379</sup> 20:6a txt ενδεκατην N B D L 085 it<sup>a,b,ff1,ff2,g1,h,l,n</sup> vg Or Cyr SBL TH NA28 {} // ενδεκατην ωραν C E W Σ Φ m it<sup>e,f,q</sup> syr<sup>h</sup> Hil TR RP // lac A N P Z 0233 0281

<sup>380</sup> 20:6b txt εστωτας N B C<sup>2</sup> D L 085 lat syr<sup>s,c</sup> cop<sup>sa,mae1+2</sup> eth Or SBL TH NA28 {} // εστωτας αργους C<sup>\*,3</sup> E W Σ m it<sup>f,h,q</sup> syr<sup>p,h,pal</sup> arm Chrys TR RP // εστωτας εν τη αγορα αργους Φ // lac A N P Z 0233 0281

<sup>381</sup> 20:7 txt αμπελωνα και ο εαν η δικαιον λη(μ)ψεσθε C<sup>\*</sup> E W Φ m it<sup>q</sup> syr<sup>c,p,h,palms</sup> TR RP // αμπελωνα μου και ο εαν η δικαιον λημψεσθε C<sup>3</sup> N Σ it<sup>f,h</sup> // αμπελωνα μου D Z 085 it vg<sup>cl</sup> syr<sup>s</sup> cop<sup>sa,mae1+2</sup> Cyr // αμπελωνα N B L lat SBL TH NA28 {} // lac A P 0233 0281. Note: in Codex 07 (E) the word ληψεσθε is at the bottom right corner of the leaf by itself and in smaller letters. I have never seen elsewhere in this manuscript a line comprised entirely of only one word.

<sup>382</sup> 20:10a txt και ελθοντες B C D 085 (it<sup>e</sup>) cop<sup>mae</sup> SBL TH NA28 {} // ελθοντες δε N E L W Z Φ m it<sup>q</sup> syr<sup>h</sup> TR RP // ελθοντες δε και N Σ lat // lac A P 0233 0281. Note: in Codex E (07) it looks like the scribe started rubbing out the letters ελθ of ελθοντες.

<sup>383</sup> 20:10b txt και ελαβον το ανα δηναρion και αυτοι N L Z SBL TH NA28 [το] {C} // και ελαβον και αυτοι ανα δηναρion E W Φ TR RP // και ελαβον και αυτοι το ανα δηναρion C N Σ // και ελαβον ανα δηναρion και αυτοι B eth // ελαβον δε και αυτοι ανα δηναρion D // ελαβον το ανα δηναρion 085 // lac A P 0233 0281. The prevailing apparatuses are deficient here in not indicating which witnesses have it twice when it comes to the και sometimes preceding ελαβον. Thus mine above has only those Greek readings I could obtain myself.

Mt 20:14 ἄρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τοῦτω τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.

<sup>14</sup>Take what is yours and go your way. So this is what I want to give to the last ones, as I also gave to you.

Mt 20:15 οὐκ ἔξεστίν μοι ὃ θέλω ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ ἀγαθός εἰμι;

<sup>15</sup>Is it not<sup>384</sup> permissible for me to do what I want with things that are mine? Or is your eye evil<sup>385</sup> because I am generous?

Mt 20:16 Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.

<sup>16</sup>Thus, the last will be first, and the first will be last.<sup>386</sup>

### *Jesus Again Predicts His Death*

Mt 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς δώδεκα μαθητὰς<sup>387</sup> κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς,

<sup>17</sup>And as he was going up to Jerusalem, Jesus took the twelve disciples aside in private, and said to them on the way,

Mt 20:18 Ἴδου ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν θανάτῳ,

<sup>18</sup>"Behold we are going up to Jerusalem, and the Son of Man is going to be betrayed to the chief priests and the Torah scholars, and they will condemn him to death.

Mt 20:19 καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.<sup>388</sup>

<sup>19</sup>And he will be handed over to the Gentiles, to be ridiculed and crucified, and during the third day he will rise again."

### *A Mother's Request*

Mt 20:20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.

<sup>20</sup>At that time, the mother of the sons of Zebedee approached him, along with her sons. She is worshipping him and asking a favor from him.

Mt 20:21 ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.

<sup>21</sup>And he said to her, "What do you want?" She says to him, "Decree that these two sons of mine sit one on the right and one on the left of you<sup>389</sup> in your kingdom."

<sup>384</sup> 20:15a txt ουκ...η ο οφθαλμος B\* D L Z Θ SBL // η ουκ...η ο οφθαλμος N C E K M N U W Δ Π Σ Φ 085 2 565 579 892 1424 syr<sup>p,h</sup> cop<sup>sa</sup> TH [NA28 first η in []] {C} // ουκ...ει ο οφθαλμος B<sup>2</sup> 700 // η ουκ...ει ο οφθαλμος H+ S Γ f<sup>1</sup> f<sup>3</sup> 28 157 372 1071 2737 lat cop<sup>bo</sup> Chrys TR RP // η ουκ...lac 33 // lac A P 0233 0281. Note that none of the English translations translate the first η as "or." But they are probably not following the reading of B\* D L Z Θ SBL. The BDF grammar in § 440 (3) says a simple interrogative ἦ does not exist in the NT. In § 440 (1) DeBrunner gives four examples in the NT of "simple interrogative ἦ," Matt. 20:15, 26:53; 1 Cor. 9:8; 2 Cor. 11:7. This must be how the first η is being interpreted.

<sup>385</sup> 20:15b ὀφθαλμος πονηρος, "evil eye," is a Semitic concept, in which the attitude of the heart or the force of a person's thoughts, are focused out through, and cause the narrowing of the person's eye, out of envy, resentment, scheming, 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.

<sup>386</sup> 20:16 txt εσχατοι N B L Z 085 cop<sup>sa,mae</sup>2 Diatess SBL TH NA28 {A} // εσχατοι πολλοι γαρ εισιν κλητοι ολιγοι δε εκλεκτοι C D E N O W Σ Φ 0300 M latt syr cop<sup>mae</sup>1 arm eth geo Chrys Jer TR RP // lac A P 0233 0281. 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.

<sup>387</sup> 20:17 txt τους δωδεκα μαθητας B C E N O W Σ Φ 085 M it<sup>b,f,ff</sup>,h,l,q vg syr<sup>h</sup> cop<sup>sa,mss,mae</sup>1 geo<sup>2</sup> Chrys<sup>lem</sup> Hil Aug TR RP SBL TH NA28 [μαθητας] {C} // τους δωδεκα μαθητας αυτου it<sup>a,aur</sup>,(e),ff<sup>1</sup>,g<sup>1</sup>,n vg<sup>mss</sup> syr<sup>p</sup> cop<sup>sa,mss</sup> eth Or<sup>lat</sup> Jer // τους δωδεκα (Mk 10:32; Lk 18:31) N D L Z<sup>vid</sup> it<sup>d</sup> syr<sup>c,s</sup> arm eth<sup>ms</sup> geo<sup>1</sup> Org<sup>k</sup> // τους δωδεκα αυτου cop<sup>mae</sup>2 // lac A P 0233 0281

<sup>388</sup> 20:19 txt εγερθησεται N C\* L N Z Σ Or SBL TH NA28 {} // αναστησεται B C<sup>2</sup> D E W Φ 085 M TR RP // lac A P 0233 0281

<sup>389</sup> 20:21 txt

εκ δεξιων και εις εξ ευωνυμων σου N B

Mt 20:22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα.

<sup>22</sup>But in answer Jesus said, "You do not know what you are asking."<sup>390</sup> Are you able to drink the cup which I am about to drink?"<sup>391</sup> They say to him, "We are able."

Mt 20:23 λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ ἐωνύμων οὐκ ἔστιν ἐμὸν δοῦναι,<sup>392</sup> ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρὸς μου.

<sup>23</sup>He says to them, "My cup you will indeed drink,<sup>393</sup> 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 δέκα ἡγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

<sup>24</sup>And when the *other* ten heard, they were upset about the two brothers.

Mt 20:25 ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν.

<sup>25</sup>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 οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται<sup>394</sup> ὑμῶν διάκονος,

<sup>26</sup>It shall not be<sup>395</sup> so among you. Instead, whoever wants to be great among you shall be your servant,

Mt 20:27 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται<sup>396</sup> ὑμῶν δοῦλος·

<sup>27</sup>and whoever wants to be first among you must be your slave.

Mt 20:28 ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

<sup>28</sup>Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

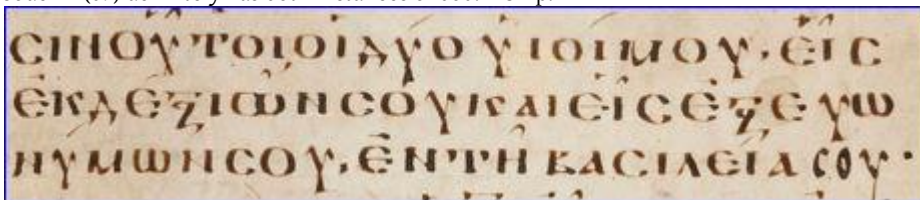
---

\_\_\_ δε\_\_\_\_\_ ευωνυμων σου Z

εκ δεξιων σου και εις εξ ευωνυμων σου C E L N W Σ Φ 085 **¶** it<sup>a,f,g<sup>1</sup>,h,l,n,q</sup> vg<sup>mss</sup> Bas RP SBL TH NA28 {}

εκ δεξιων σου και εις εξ ευωνυμων D it<sup>aur,b,d,e,f,ff<sup>1</sup>,ff<sup>2</sup>,r<sup>1</sup></sup> vg<sup>mss</sup> cop<sup>mae<sup>1</sup></sup> arm TR

Codex E (07) definitely has both instances of σου. Snip:



<sup>390</sup> **20:22a** 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.

<sup>391</sup> **20:22b** txt lack **¶** B D L Z 085 it<sup>aur,b,d,e,f,ff<sup>1</sup>,ff<sup>2</sup>,g<sup>1</sup>,l,n,r<sup>1</sup></sup> vg syr<sup>s,c</sup> cop<sup>sa,mae<sup>1+2</sup></sup> Or eth<sup>pp</sup> Diatess Ambrose Jer Aug Spec SBL TH NA28 {A} // include η το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι (Mk 10:38) C E N O W Σ Φ **¶** it<sup>(f),h,q</sup> syr<sup>p,h</sup> arm geo<sup>2</sup> Or<sup>lat</sup> (Marcus<sup>AccToIr</sup>) RP // και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι eth<sup>th</sup> geo<sup>1</sup> Chrys TR // lac A P 0233 0281

<sup>392</sup> **20:23a** txt δουναι **¶** B E L N O Z Σ **¶** lat syr<sup>p</sup> cop<sup>sa,mae<sup>1+2</sup></sup> arm geo Or Did<sup>dub</sup> Epiph Chrys<sup>1/2</sup> Ambrose Jer Aug Spec Varim Vigil TR RP SBL TH // τουτο δουναι C D W Φ 085 it<sup>q</sup> syr<sup>s,c,h</sup> eth Or<sup>dub</sup> Chrys<sup>1/2</sup> [NA28] {C} // lac A P 0233 0281. The question is if the longer reading is assimilation to Mark 10:40.

<sup>393</sup> **20:23b** txt πιεσθε **¶** B D L Z 085 lat syr<sup>s,c</sup> cop<sup>sa,mae<sup>1+2</sup></sup> eth Epiph Jer SBL TH NA28 {} // πιεσθε και το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε C E N W Σ Φ **¶** it<sup>f,h,q</sup> syr<sup>p,h</sup> arm Chrys Bas TR RP // lac A P 0233 0281

<sup>394</sup> **20:26a** txt εσται υμων (**¶** D εστε) B C W Z Σ Φ 085 0281 *pm* it<sup>a,b,e,ff<sup>2</sup>,h,n,q</sup> cop<sup>sa</sup> (Did) AN HF BG RP SBL TH NA28 {} // εστω υμων **¶** L *pm* it<sup>f,ff<sup>1</sup>,g<sup>1</sup></sup> cop<sup>sams,mae<sup>1</sup></sup> arm eth Chrys TR // omit αλλ ος εαν θελη εν υμιν μεγας γενεσθαι εσται υμων διακονος E // lac A P 0233

<sup>395</sup> **20:26b** txt εσται **¶** E L N W Σ SBL TH NA28 ({B}) // εστιν B D // δε εσται C Φ 085 TR RP // δε εστιν Z 0281 // lac A P 0233

<sup>396</sup> **20:27** txt εσται υμων **¶** **¶**45 (**¶** D εστε) C L W Z Σ Φ 085 0281 *pm* latt Or AN BG SBL TH NA28 {} // εστω υμων B E *pm* cop<sup>mae<sup>1</sup></sup> TR HF RP // lac A P 0233



## Two Blind Beggars Receive Their Sight

Mt 20:29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ ἠκολούθησεν αὐτῷ ὄχλος πολὺς.

<sup>29</sup>And as they were leaving Jericho, very large crowds were following them.

Mt 20:30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, υἱὲ Δαυίδ.

<sup>30</sup>And behold, two blind men sitting alongside the road, when they hear that Jesus is passing by, they cry out, saying, "Have mercy on us, Lord, Son of David!"<sup>397</sup>

Mt 20:31 ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μείζον ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, υἱὲ Δαυίδ.

<sup>31</sup>But the crowd scolded them, that they should be quiet. But they cried out<sup>398</sup> the more, saying, "Have mercy on us, Lord, Son of David!"<sup>399</sup>

Mt 20:32 καὶ σταῖς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν;

<sup>32</sup>And 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 ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

<sup>33</sup>They are saying to him, "Lord, that our eyes be opened."

Mt 20:34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

<sup>34</sup>And feeling sorry for them, Jesus touched their eyes, and immediately they saw,<sup>400</sup> and they followed him.

## Chapter 21

### The Triumphal Entry

Mt 21:1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητάς

<sup>1</sup>And when they drew near to Jerusalem and arrived at Bethphage on<sup>401</sup> the Mount of Olives, at that time Jesus sent two disciples,

Mt 21:2 λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.

<sup>2</sup>telling 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.

<sup>397</sup> 20:30 txt ελεησον ημας κυριε P<sup>45vid</sup> C E O W Φ Π it<sup>f,q</sup> syr<sup>p,h</sup> cop<sup>sams</sup> eth<sup>pp,th</sup> Or Chrys<sup>lem</sup> TR RP NA28 [κυριε] {C} // ελεησον ημας ιησου (Mk 10:47; Lk 18:38) X it<sup>e,h,n</sup> syr<sup>palms</sup> cop<sup>mae2</sup> arm geo TH // ελεησον ημας κυριε ιησου N Σ // ελεησον ημας (9:27) D it<sup>b,d,ff,ff2</sup> syr<sup>c</sup> cop<sup>sams,mae1</sup> eth<sup>ms</sup> // κυριε ελεησον ημας B Z 085 0281 it<sup>aur,g1,l,r1</sup> vg cop<sup>sams</sup> Jer Aug SBL // κυριε ελεησον ημας ιησου L syr<sup>palms</sup> cop<sup>sams</sup> // lac A P 0233

<sup>398</sup> 20:31a txt μειζον εκραξαν λεγοντες B D L Z 085 0281 SBL TH NA28 {} // \_\_\_\_ω εκραυγασαν [λεγοντες] P<sup>45</sup> // πολλω μαλλον εκραξαν λεγοντες X<sup>\*,2b</sup> // πολλω μαλλον εκραξαν λεγοντες X<sup>2a</sup> // μειζον εκραυγαζον λεγοντες Φ // μειζον εκραζον λεγοντες C E W Σ Π TR RP // lac A P 0233

<sup>399</sup> 20:31b txt ελεησον ημας κυριε (20:30) C E N O W Σ Φ Π it<sup>f,ff2,q</sup> syr<sup>c,h</sup> cop<sup>sams,mae</sup> eth geo<sup>2</sup> TR RP NA28 {C} // ελεησον ημας (9:27; Mk 10:48; Lk 18:39) it<sup>e</sup> vg<sup>ms</sup> syr<sup>palms</sup> // κυριε ελεησον ημας X B D L Z 085 0281 it<sup>aur,b,d,ff1,g1,h,l,n</sup> vg syr<sup>p,palms</sup> cop<sup>sams</sup> arm geo<sup>1</sup> Jer SBL TH // lac A P 0233

<sup>400</sup> 20:34 txt ανεβλεψαν X B D L Z lat syr<sup>c,hmg</sup> cop<sup>sa,mae1+2</sup> arm eth Bas SBL TH NA28 {} // ανεβλεψαν αυτων οι οφθαλμοι C E N W Σ Φ Π it<sup>q</sup> syr<sup>p,h</sup> cop<sup>sams</sup> TR RP // lac A P 0233 0281 syr<sup>s</sup>

<sup>401</sup> 21:1 txt // εις βηθφαγη εις B\* N<sup>cAccSwanson</sup> SBL NA28 {} // εις βηδφαγη εις cop<sup>sa?</sup> // εις βηθφαγη εις B<sup>2</sup> // εις βηθφαγη και βηθανιαν και εις C<sup>AccNA28</sup> // εις βηθσφαγη προς N\* W Σ\* RP // εις βησφαγη προς L // εις βηθφαγη και βηθανιαν και εις C<sup>2AccTisch&Swanson</sup> // εις βηθφαγη και βηθανιαν και προς C<sup>\*accSwanson</sup> // εις βηθφαγη και βηθανιαν προς Φ // εις βηθφαγη προς X D<sup>c</sup> (\*-φαγε) E Σ<sup>c</sup> syr<sup>p</sup> TR TH // lac A O P 0233 0281. Codex C, a palimpsest, is very unclear here. Tischendorf says C\* is lacunose for εις/προς, Swanson says C\* has προς, and the NA28 indicates no corrector, and that C reads εις. For Codex N, Swanson indicates a corrector and the NA28 does not. The biggest problem here is the preposition between Bethphage and the Mount of Olives. Aharoni and Avi-Yonah say in sec. 235 that Bethphage is "on the mount." The BDAG lexicon says Bethphage is "a place on the Mount of Olives." Translations that follow the readings with προς say either "to," "toward," "near," or "by the side of" the Mount of Olives. Bethphage would be Hebrew "house of unripe figs." Bethsphage is perhaps mindfulness of Bethsaida?

Mt 21:3 καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρειαν ἔχει· εὐθὺς δὲ ἀποστελεῖ<sup>402</sup> αὐτούς.

<sup>3</sup>And if anyone says anything to you, say, "The Lord needs them, and will send them right back."

Mt 21:4 Τοῦτο δὲ γέγονεν<sup>403</sup> ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος,

<sup>4</sup>Now this happened so that what was spoken through the prophet would be fulfilled, which says,

Mt 21:5 Εἴπατε τῇ θυγατρὶ Σιών, Ἴδου ὁ βασιλεὺς σου ἔρχεται σοι, πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον, καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.<sup>404</sup>

<sup>5</sup>"Say to the Daughter of Zion: 'Behold, your king is coming to you meek, and riding on a donkey; and on a colt,<sup>405</sup> the foal of a donkey.'<sup>406</sup>"

Mt 21:6 πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν<sup>407</sup> αὐτοῖς ὁ Ἰησοῦς

<sup>6</sup>And those disciples went, and did just as they were instructed by Jesus.

Mt 21:7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν.

<sup>7</sup>They brought the donkey and the colt, and placed their cloaks on them, and he sat<sup>408</sup> on them.

Mt 21:8 ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ.

<sup>8</sup>And the large crowd of people spread their garments out on the road; and some were cutting branches off the trees and spreading *those* on the road.

Mt 21:9 οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν<sup>409</sup> καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες, Ὡσαννὰ τῷ υἱῷ Δαυὶδ· Εὐλόγημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.

<sup>9</sup>And the crowd proceeding ahead of him, and those following after, were shouting out as follows: "Hosha na<sup>410</sup> to the Son of David!" "Blessed is he who comes in the name of the Lord!"<sup>411</sup> "Hosha na in the highest!"

<sup>402</sup> **21:3** txt αποστελει N B D TR SBL TH NA28 {} // αποστελλει C E L N W Z Σ Φ Ψ RP // lac A P 0233 0281. I do not consider the versions to be reliable witnesses to this variant, since they may well and properly have rendered an original present tense form here as the future form in their target language. The present tense form having a future meaning is not uncommon in either Greek or English.

<sup>403</sup> **21:4** txt γεγονεν N C\* D L Z lat syr<sup>C,P</sup> Or SBL TH NA28 {} // ολον γεγονεν B C<sup>3</sup> E N W Σ Φ Ψ it<sup>9</sup> vg<sup>cl</sup> syr<sup>h</sup> cop<sup>sa,mae</sup> arm geo TR RP // lac A P 0233 0281

<sup>404</sup> **21:5a** txt και επι πωλον υιον υποζυγιου N\*<sup>2</sup> B N Σ syr<sup>h</sup> cop<sup>sa</sup> SBL TH NA28 {} // και επι πωλον υποζυγιου N<sup>1</sup> L Z<sup>vid</sup> // και πωλον υιον υποζυγιου C (D) E W Φ 0233 latt cop<sup>mae</sup> Or TR RP // επι πωλον υιον ονου cop<sup>mae</sup> // lac A P 0281

<sup>405</sup> **21:5b** It appears to me that Matthew, who was certainly not a scholar, or a later editor of him, mistook this exegetical και, "and," in the Greek of the Septuagint Zechariah 9:9, ἐπὶ ὑποζύγιον καὶ πῶλον νέον, and in this Matthew passage as meaning "on" both a donkey and its colt. An exegetical "and" would make that Zech. verse read, "and mounted on a donkey, specifically a young colt." Perhaps as a result of misunderstanding this, Matthew's account of Jesus' donkey ride has Jesus in v. 7 sitting on both the donkey and its foal. The other gospel writers say only the foal. See Mark 11:1-7; Luke 19:30-35; John 12:14, 15. And the Zechariah passage itself says he rides only one animal.

<sup>406</sup> **21:5c** Zechariah 9:9

<sup>407</sup> **21:6** txt συνεταξεν B C D SBL NA28 {} // προσεταξεν N E L N W Z Σ Φ 0233 Ψ Or Eus TR RP TH // lac A P 0281

<sup>408</sup> **21:7** txt επεκαθισεν B C Φ (it<sup>f,h,q</sup>) syr<sup>h</sup> cop<sup>sa</sup> arm (eth) Or TR-Steph RP SBL TH NA28 {} // εκαθισεν N W Σ 0233 // εκαθητο D it<sup>a,b,d,e,ff<sup>1</sup>,ff<sup>2</sup></sup> // εκαθισαν N\* // επεκαθισαν N<sup>2</sup> L it<sup>s</sup> vg TR-Scrv // επ\_\_\_\_lac Z // omit και επεκαθισεν επανω αυτων E (h.t. αυτων-αυτων) // lac A P 0281. All of the English translations supposedly based on the TR (Tyndale, Bishops', Douay, Geneva, KJV) follow the Latin Vulgate reading. Scrivener in his 1894 TR adopted this reading not because of Greek manuscripts but because he conformed his Greek text to what the KJV says.

<sup>409</sup> **21:9a** txt προαγοντες αυτον N B C D L 0281 it<sup>ff</sup> syr cop<sup>sa</sup> eth Or Eus SBL TH NA28 {} // προαγοντες E N W Σ Φ 0233 Ψ lat arm TR RP // lac A P Z

<sup>410</sup> **21:9b** Ὡσαννά = Aramaic ܐܫܢܢܐ - hōšā' nā', similar to the Hebrew ִשְׁמַעְתָּהּ - hōšī'āh nā', an expression reminiscent of the ܐܫܢܢܐ 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 Ὡ Κύριε, σῶσον δὴ - Ō Kúrie, sōson dē, "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 21:10 καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστὶν οὗτος;

<sup>10</sup>And when he came into Jerusalem, the whole city was stirred, saying, "Who is this?"

Mt 21:11 οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς<sup>412</sup> ὁ ἀπὸ Ναζαρέθ<sup>413</sup> τῆς Γαλιλαίας.

<sup>11</sup>And the crowds would say, "This is the prophet Jesus, from Nazareth, Galilee."

### *Jesus Clears the Temple*

Mt 21:12 Καὶ εἰσῆλθεν Ἰησοῦς<sup>414</sup> εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς,

<sup>12</sup>And Jesus went into the temple,<sup>415</sup> and he threw out all the ones who were selling or buying in the temple. And the tables of the moneychangers<sup>416</sup> he overturned, and the seats of the ones selling doves.

Mt 21:13 καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε<sup>417</sup> σπήλαιον ληστῶν.

<sup>13</sup>And he says to them, "It is written: 'My house shall be called a house of prayer';<sup>418</sup> but you are making it 'a den of thieves.'<sup>419</sup>"

Mt 21:14 Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ<sup>420</sup> ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.

<sup>14</sup>And the blind and the lame came to him in the temple, and he healed them.

Mt 21:15 ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαυίδ, ἠγανάκτησαν

<sup>15</sup>But when the chief priests and the Torah scholars saw the wonders that he performed, and the children, who<sup>421</sup> were crying out in the temple and saying, "Hosha na to the Son of David," they were indignant,

<sup>411</sup> 21:9b Psalm 118:26

<sup>412</sup> 21:11a txt o προφητης ιησους X B D Or<sup>pt</sup> Eus NA28 {} // ιησους o προφητης C E L N W Σ Φ 0233 M Or<sup>pt</sup> Chrys TR RP // lac A P Z 0281.

<sup>413</sup> 21:11b txt Ναζαρεθ X B C D E Eus TR-Scriv SBL TH NA28 {} // Ναζαρετ L N W Σ Φ 0233<sup>vid</sup> Or Chrys TR-Steph RP // lac A P Z 0281. These are pronounced the same, ending with an aspirated t sound, not th as it is pronounced commonly in English today. In ancient Greek θ was pronounced like our English t, aspirated t, while the τ (tau) was the unaspirated t. The Byzantine text reflects a later development in the language. It was the same with k and p. The letter χ (chi) was the aspirated k, while κ (kappa) was the unaspirated k. The letter φ (phi) was the aspirated p, while π (pi) was the unaspirated p. We know this by several means; for example, from transliterated words in the Septuagint where Hebrew words or names were put into the Greek letters that sounded the same as the Hebrew letters; and by poems that mimicked the sounds of specific known species of birds, frogs, etc.

<sup>414</sup> 21:12a txt ιησους X<sup>2b</sup> B C E W SBL TH NA28 {} // ο ιησους X<sup>2a</sup> D L N Σ Φ 0233 0281 TR RP // lac A P Z

<sup>415</sup> 21:12b txt ιερων X B L 0281 it<sup>b</sup> syr<sup>pal</sup> cop<sup>sa,mae</sup><sup>1+2</sup> arm eth geo<sup>1,B</sup> Or<sup>com</sup> Chrys<sup>lem</sup> Hil SBL TH NA28 {B} // ιερων του θεου C D E N W Σ Φ 0233 M lat syr<sup>c,p,h</sup> geo<sup>A</sup> Or<sup>lem</sup> Bas Jer Aug TR RP // lac A P Z

<sup>416</sup> 21:12c The Greek word here, κολλυβιστής - kollubistēs, 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.

<sup>417</sup> 21:13a txt ποιειτε X B L 0281 Or<sup>pt</sup> Cyr SBL TH NA28 {} // εποιησατε C D E N W Σ Φ M TR RP // πεποιηκατε Or<sup>pt</sup> // lac A P Z 0233

<sup>418</sup> 21:13a Isaiah 56:7

<sup>419</sup> 21:13b Jeremiah 7:11

<sup>420</sup> 21:14 txt τυφλοι και χωλοι X B D L lat syr<sup>p,(c)</sup> cop<sup>sapt</sup> arm eth Or TR SBL TH NA28 {} // χωλοι και τυφλοι C E N W Σ Φ M syr<sup>h</sup> cop<sup>sapt</sup> Meth Chrys RP // lac A P Z 0233 0281. The sequence "the lame and the blind" is also found in 2 Samuel 5:8.

<sup>421</sup> 21:15 txt τους παιδας τους κρίζοντας X B D L N SBL TH NA28 {} // τους παι τους κρίζοντας Σ\* // τους παιδας κρίζοντας C E W Σ<sup>C</sup> Φ 0233 M Or Meth TR RP // lac A P Z 0281

Mt 21:16 καὶ εἶπαν αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί· οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;

<sup>16</sup>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'<sup>422</sup>?"

Mt 21:17 Καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ἡύλισθη ἐκεῖ.

<sup>17</sup>And he left them, and went outside the city, to Bethany, and found lodging there.

### *The Withered Fig Tree*

Mt 21:18 Πρωῖ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν.

<sup>18</sup>And early in the morning, as he was on his way back to the city, he was hungry.

Mt 21:19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτήν, καὶ οὐδὲν εὔρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

<sup>19</sup>And when he saw a lone fig tree by the road, he went up to it. And he found nothing on it but only leaves. And he says to it, "May there never be fruit from you again." And immediately the fig tree withered.

Mt 21:20 καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;

<sup>20</sup>And when the disciples saw this they marvelled, saying, "How did the fig tree immediately wither?"

Mt 21:21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ καὶ τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται·

<sup>21</sup>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 λήμψεσθε.

<sup>22</sup>In fact anything whatsoever that you ask for in prayer believing, you will receive."

### *The Authority of Jesus Questioned*

Mt 21:23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

<sup>23</sup>And after he had come into the temple, as he was teaching, the high priests and the elders of the people approached, saying, "By what authority are you doing these things? And who gave you the authority for these things?"

Mt 21:24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κάγώ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι κάγώ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·

<sup>24</sup>And in answer Jesus said to them, "I will also ask you one question, which if you answer me, I will then tell you by what authority I do these things.

Mt 21:25 τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ' ἑαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

<sup>25</sup>The baptism of John, where was it from, from heaven, or from human beings?" So they discussed it away by themselves,<sup>423</sup> saying, "If we say, 'From heaven,' he will say to us, 'Then why didn't you believe in him?'

<sup>422</sup> **21:16** Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.

<sup>423</sup> **21:25** txt παρ εαυτοῖς N C D E W Σ Φ 0102 0233 M TR RP TH // εν εαυτοῖς B L Z Cyr SBL NA28 {} // lac A N P 0281. The reading with παρ has strong support. I immediately thought that since εν εαυτοῖς is a very common phrase in the gospels, and παρ εαυτοῖς is not, it is far more likely that scribes would write εν εαυτοῖς automatically unconsciously, than the other way around. So I changed my text to the παρ εαυτοῖς reading, and this was before I looked up the Tyndale House reading and saw that they follow that reading. The preposition παρα with the dative

Mt 21:26 ἐὰν δὲ εἴπωμεν, 'Εξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.

<sup>26</sup>And if we say, 'From human beings,' we fear the people, for they all hold John to be a prophet."

Mt 21:27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

<sup>27</sup>And they in answer said to Jesus, "We do not know." So he also told them, "Neither am I telling you by what authority I am doing these things."

### *The Parable of the Two Sons*

Mt 21:28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.

<sup>28</sup>"So what do you think? A man had two sons. And he went to the first son *and* said, 'Son, go work in the vineyard<sup>424</sup> today.'

Mt 21:29 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπήλθεν.

<sup>29</sup>And he in answer said, 'I will not,' but with a subsequent change of heart, he did go.

Mt 21:30 προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπήλθεν.

<sup>30</sup>And he went to the other<sup>425</sup> son *and* said the same thing. And he in answer said, 'I will, sir,' and did not go.

Mt 21:31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν,<sup>426</sup> Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

<sup>31</sup>Who of the two performed the will of the father?" They are saying, "The first one."<sup>427</sup> Jesus says to them, "Truly I say to you: the revenue agents and prostitutes are getting into the kingdom of God before you.<sup>428</sup>

Mt 21:32 ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

<sup>32</sup>For John came to you with the way of righteousness, and you did not believe in him. The revenue agents and prostitutes, however, did believe in him. And you even<sup>429</sup> when you saw that, did not subsequently have a change of heart and believe in him."

---

case answers the question "where." They were "by" themselves, which implies separation for privacy; thus, "away by themselves."

<sup>424</sup> **21:28** txt ἀμπελωνι **Σ** C\* (D -λωνα) L O Σ 0233 *pm* ita,b,e,ff<sup>1</sup>,ff<sup>2</sup>,h,q syrc,p,h arm eth Or<sup>Pt</sup> Chrys SBL TH NA28 { } // ἀμπελωνι μου B C<sup>2</sup> E W Z Φ 0102 0281 *pm* itg<sup>1</sup>,l vg cop<sup>sa,mae</sup> Or<sup>Pt</sup> Eus Cyr TR RP // *lac* A N P

<sup>425</sup> **21:30** txt προσελθων δε τω ετερω **Σ**\* D Θ f<sup>13</sup> ita,b,d,e,f,ff<sup>1</sup>,ff<sup>2</sup>,g<sup>1</sup>,l,n,r<sup>1</sup> vg arm Cyr NA28 {C} // και προσελθων τω ετερω C\* E F H K U W X Δ Π Φ 0102 0233 2 157 565 579 1071 1241 it<sup>h,q</sup> syr<sup>P</sup> cop<sup>sa</sup> Eus HF BG // προσελθων δε τω δευτερω **Σ**<sup>2</sup> B L Z f<sup>1</sup> 33 372 700 892 2737 cop<sup>mae,bo</sup> SBL TH // και προσελθων τω δευτερω C<sup>2</sup> M O S Σ Ω 28 1424 Chrys TR AN RP // προσελθω\_\_\_*lac* 0281 // *lac* A N P Q Γ

<sup>426</sup> **21:31a** λεγουσιν **Σ** B D L 0281 itg<sup>1</sup>,l vgst,ww arm eth Chrys SBL TH NA28 // λεγουσιν αυτω C E W Σ Φ 0102 0233 **ⲙ** lat vgc<sup>l</sup> syr cop<sup>sa,mae</sup> Eus TR RP // *lac* A N P Z

<sup>427</sup> **21:31b** txt ο πρωτος **Σ** C E L O W Z Σ Φ 0102 0281 syrc,p,h cop<sup>sa,mss,mae</sup> eth Chrys Or Eus Cyr Jerm<sup>ss</sup> TR RP SBL TH NA28 // ο υστερος B cop<sup>sa,mss</sup> eth<sup>ms</sup> Diatess<sup>arm</sup> Jer<sup>mss</sup> // ο εσχατος D 0233 ita,aur,b,d,e,ff<sup>1</sup>,ff<sup>2</sup>,g<sup>1</sup>,h,l,r<sup>1</sup> vgm<sup>ss</sup> syr<sup>s</sup> arm geo Jer<sup>mss</sup> Hil // *lac* A N P. Some manuscripts have the two sons reversed in sequence earlier in the story, thus the change here to ο υστερος or to ο εσχατος, "the last one." The D reading is called the "Western reading." There are many other minor variants, minor ones, in this story of the two sons.

<sup>428</sup> **21:31c** This phrase προάγουσιν ὑμᾶς – proágousin humâs, "are going ahead of you," is a "comparative expressing exclusion," according to BDF §245a(3). It is a Semitic way of expressing exclusion or replacement, by creating a physical distance or separation between the two things compared. The object being replaced is put off at a distance, or behind at a distance. Bauer, in 2(b), says it means, "the tax-collectors will get into the kingdom of God before you."

<sup>429</sup> **21:32** txt ουδε B O Σ Φ 0102 0233 lat syrc,p,h eth Hil SBL TH NA28 // ου **Σ** C E L W **ⲙ** Or Chrys TR RP // *omit* D ite,ff<sup>1</sup>\* syr<sup>s</sup> // *lac* A N P Z 0281. The scribe of Codex D appears to have accidentally omitted the negative particle because of the fact that the two words before it and after it were the last word in the line in the column and then the first word

### *The Parable of the Tenants*

Mt 21:33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος<sup>430</sup> ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.

<sup>33</sup>"Listen to another parable. There was a landowner who planted a vineyard, and he put a hedge around it, and dug a winepress in it, and built a watchtower, and leased it out to tenant farmers, and journeyed away.

Mt 21:34 ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.

<sup>34</sup>And when the time of harvest had drawn near, he sent servants of his to the farmers, to take his fruit.

Mt 21:35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

<sup>35</sup>And this is the reception the farmers gave his servants: one they flogged, another they killed, another they stoned.

Mt 21:36 πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

<sup>36</sup>Again he sent other servants, more than before, and they treated them the same way.

Mt 21:37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱόν μου.

<sup>37</sup>So finally he sent his own son to them, thinking, 'They will respect my son.'

Mt 21:38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

<sup>38</sup>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 ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.

<sup>39</sup>And they took him and cast him outside the vineyard and killed him.

Mt 21:40 ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

<sup>40</sup>When therefore the owner of the vineyard comes, what will he do to those farmers?"

Mt 21:41 λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

<sup>41</sup>They are saying to him, "He will kill those creeps catastrophically,<sup>431</sup> 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 ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

<sup>42</sup>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'<sup>432</sup>?"

---

in the next line: εἰδόντες <> μετεμεληθητε. Because ου is a much shorter word than ουδε, and thus easier to overlook, I would venture to say that the exemplar used by the scribe of Codex D read ου.

<sup>430</sup> **21:33** txt ανθρωπος N B C D L O W Σ Φ lat syr<sup>h</sup> eth Or Chrys Lucif Hil SBL TH NA28 {} // ανθρωπος τις E ite,f,h syr<sup>c,p</sup> arm Eus Chrys Cyr Ir TR RP // ανθρωπος της 0233 // lac A N P Z 0281

<sup>431</sup> **21:41** There may be an alliteration here, κακοὺς κακῶς – kakoûs kakōs (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."

<sup>432</sup> **21:42** Psalm 118:22,23

Mt 21:43 διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

<sup>43</sup>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 τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.

<sup>44</sup>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."<sup>433</sup>

Mt 21:45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·

<sup>45</sup>And when the chief priests and the Pharisees heard this parable of his, they knew that it was about them that he was speaking.

Mt 21:46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς<sup>434</sup> προφῆτην αὐτὸν εἶχον.

<sup>46</sup>And though seeking to arrest him, they feared the crowds, since they held him to be a prophet.

## Chapter 22

### *The Parable of the Wedding Banquet*

Mt 22:1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων,

<sup>1</sup>And once again Jesus in response to them spoke by means of a parable, saying,

Mt 22:2 Ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

<sup>2</sup>"The kingdom of heaven may be likened to a king, who put on a wedding feast for his son.

Mt 22:3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤθελον ἔλθειν.

<sup>3</sup>And he sent his servants to summon those who were invited to the wedding, and they did not want to come.

Mt 22:4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς κεκλημένοις, Ἴδου τὸ ἄριστόν μου ἡτοιμάκα, <sup>435</sup> οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους.

<sup>4</sup>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, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·

<sup>5</sup>But they disregarded this and went off, one to his own field, another on<sup>436</sup> his trade route,

Mt 22:6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

<sup>6</sup>and others of them captured his servants, and insulted and killed them.

Mt 22:7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

<sup>7</sup>And the king<sup>437</sup> became angry, and sending his soldiers, he slew those murderers, and burned their city.

<sup>433</sup> 21:44 txt include v. 44 **BC E L O W Z Σ Φ** 0102 0233 **ἡ** itaur,f,g<sup>1</sup>,(h),l,q vg syr<sup>c,p,h</sup> copsa,mae<sup>1</sup> arm eth geo Chrys Cyr; Jer Aug TR RP SBL TH [NA28] {C} // omit v. 44 D 33 ita,b,d,e,ff<sup>2</sup>,r<sup>1</sup> syr<sup>s</sup> cop<sup>mae2</sup> Ir<sup>lat</sup> Or Eus<sup>syr</sup> // lac A N P 0281. Possibly also lacking in Papyrus 104 from Oxyrhynchus (early III century). Some say the verse is an interpolation from Luke 20:18. Yet the words are quite different at the beginning, and according to the UBS committee, the verse's omission can be accounted for when the eye of the copyist passed from αὐτῆς (last word of ver. 43) to αὐτόν (the last word of ver. 44). Also, the committee says, the more appropriate place for copyists to have inserted it, if it was an interpolation, would have been after verse 42.

<sup>434</sup> 21:46 txt επει εις **B D L SBL TH NA28** // επειδη ως C E O W Σ Φ 0102 **ἡ** TR RP // οτι ως 0233 // lac A N P Z 0281.

<sup>435</sup> 22:4 txt ητοιμακα **B C\* D L Σ 085 NA28** {} // ητοιμασα C<sup>3</sup> E Φ W 0102 0233 **ἡ** TR RP // lac A N P Z 0281

<sup>436</sup> 22:5 txt ος δε επι **B C\* Σ 085 SBL TH NA28** {} // ο δε επι C<sup>3</sup> Φ // οι δε επι D // ος δε εις L W 0233 // ο δε εις E TR RP // lac A N P Z 0281

Mt 22:8 τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἑτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

<sup>8</sup>Then, 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 εὔρητε καλέσατε εἰς τοὺς γάμους.

<sup>9</sup>go out therefore onto the crossings of the roads, and whomever you find, invite them to the wedding feast."

Mt 22:10 καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

<sup>10</sup>So going out into the roads, those servants gathered everyone that they could find, both the evil and the good. And so the wedding hall was filled with guests reclining.

Mt 22:11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·

<sup>11</sup>Now 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, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφίμωθη.

<sup>12</sup>And he says to him, 'Friend, how is it you have come in here without having wedding clothes?' And he was speechless.

Mt 22:13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

<sup>13</sup>Then the king said to his servants, 'Bind his feet and hands, and throw him<sup>438</sup> in the outer darkness; there, there will be keening, and gnashing of teeth.'

Mt 22:14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

<sup>14</sup>For many are invited, but few are chosen."

### *Paying the Tribute Tax to Caesar*

Mt 22:15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

<sup>15</sup>Then the Pharisees left, and plotted how<sup>439</sup> they might entrap him in a saying.

Mt 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἑρωδιανῶν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

<sup>16</sup>And they send disciples of theirs to him, along with Herodians, saying as follows, "Teacher, we know that you are honest, and that you teach the way of God with integrity,<sup>440</sup> and it makes no difference to you about anyone, for you pay no attention to the personage of people.<sup>441</sup>

Mt 22:17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ;

<sup>17</sup>Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?"

Mt 22:18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί;

<sup>18</sup>But aware of their evil, Jesus said, "Why are you testing me, you hypocrites?

Mt 22:19 ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.

<sup>19</sup>Show me the coinage used for the tribute." And they brought him a denarius.

<sup>437</sup> 22:7 txt o δε βασιλεως N B L 085 cop<sup>sa</sup> SBL TH NA28 {} // o δε βασιλεως ακουσας lat syr<sup>p</sup> cop<sup>mae</sup> Ir<sup>lat</sup> // ακουσας δε ο βασιλεως TR // εκεινος ο βασιλεως ακουσας D // και ακουσας ο βασιλεως εκεινος C E W Σ Φ 1010 0233 21 it<sup>f,q</sup> syr<sup>h</sup> HF BG RP // ακουσας δε ο βασιλεως εκεινος AN // lac A N P Z 0281

<sup>438</sup> 22:13 txt εκβαλετε αυτον N B L 085 lat syr<sup>p</sup> cop<sup>sa,mae1+2</sup> Did SBL NA28 {} // αρατε αυτον και εκβαλετε C E W Σ Φ 1010 0233 21 it<sup>f</sup> syr<sup>h</sup> TR RP TH // αρατε αυτον ποδων και χειρων και βαλετε αυτον D it syr<sup>s,c</sup> Ir<sup>lat</sup> Luc<sup>f</sup> // lac A N P Z 0281

<sup>439</sup> 22:15 The Greek phrase συμβούλιον ἔλαβον ὅπως is a Latinism from *consilium capere*, and it says literally, "took counsel how to."

<sup>440</sup> 22:16a Matthew says "you teach the way of God ἐν ἀληθείᾳ - en alēthēai," whereas Mark and Luke say ἐπ' ἀληθείας - ep' alēthēias.

<sup>441</sup> 22:16b In other words, "It makes no difference to you who you are dealing with, as far as their status in society."



Mt 22:20 καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;

<sup>20</sup>And 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 τὰ τοῦ θεοῦ τῷ θεῷ.

<sup>21</sup>They say to him, "Caesar's." Then he says to them, "So Caesar's things you give back to Caesar, and God's things to God."

Mt 22:22 καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

<sup>22</sup>And when they heard *this*, they were amazed, and they left him, *and* went away.

### *Marriage at the Resurrection*

Mt 22:23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν

<sup>23</sup>During that same day, Sadducees approached him, (Sadducees say <sup>442</sup> there is no resurrection), and they questioned him

Mt 22:24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ μὴ ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

<sup>24</sup>as follows: "Teacher, Moses said, 'If a man dies without having a child, his brother shall marry the man's wife, and raise up descendants for his brother.'

Mt 22:25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μὴ ἔχων σπέρμα ἀφήκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ·

<sup>25</sup>Well, there were seven brothers near us, and the first one after marrying, died, and since he had no descendant, his brother took his wife.

Mt 22:26 ὁμοίως καὶ ὁ δεῦτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ.

<sup>26</sup>And it was the same with the second, and the third, up till and including all the seven.

Mt 22:27 ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή.

<sup>27</sup>And last of all, the woman died.<sup>443</sup>

Mt 22:28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν.

<sup>28</sup>In the resurrection, then, of which of the seven will she be wife? For all *of them* had her."

Mt 22:29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·

<sup>29</sup>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 οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι θεοῦ ἐν τῷ οὐρανῷ εἰσιν.

<sup>30</sup>For in the resurrection, they neither marry nor are given in marriage, but are like the angels of God in heaven.<sup>444</sup>

<sup>442</sup> 22:23 txt λεγοντες N\* B D W Z 0102 0233 it<sup>d,ff1</sup> cop<sup>mae1+2</sup> geo<sup>1</sup> Or<sup>lem</sup> Meth SBL TH NA28 {B} // οι λεγοντες N<sup>2</sup> E O Σ Φ 0107 cop<sup>sa</sup> arm eth geo<sup>2</sup> TR RP // οι οι λεγοντες L // lac A C N P 0281.

<sup>443</sup> 22:27 txt απεθανεν N B L W it<sup>(e)</sup> cop<sup>samss</sup> syrc eth SBL TH NA28 {} // απεθανεν και D E Σ Φ 0102 0233 M lat syr<sup>p,h</sup> cop<sup>samss,mae</sup> Chrys TR RP // lac A C N P Z 0107 0161 0281

<sup>444</sup> 22:30 txt "the angels of God" N E<sup>c</sup> L W Σ Φ 0102 0161 M it<sup>aur,ff1,g1,l</sup> vg syrs<sup>p,h,pal</sup> Chrys Cyr Or<sup>vid</sup> Or<sup>lat</sup> Hil Jer Aug<sup>2/7</sup> TR RP SBL TH // "the angels" (Mk 12:25) B D E\* 0233 it<sup>a,b,d,e,f,ff2,h,q,r1</sup> vg<sup>mss</sup> syrc cop<sup>sa,mae1+2</sup> Or Diatess Just<sup>dub</sup> Meth Epiph Tert Zeno Ambrose Chrom Aug<sup>5/7</sup> NA28 {B} // lac A C N P Z 0107 0281. The Latin manuscripts and Latin Fathers, and the Syriac & some other versional witnesses are not indicative of the presence or absence of the definite article. In this footnote I am mainly concerned with the presence or absence of θεου. Swanson says E\* omits του θεου and I can see why: the words ΤΟΥ ΘΥ ΕΝ ΟΥΝΩ ΕΙCΙΝ are smaller and fainter. This means the scribe had to shrink the rest of the words on the line in order to fit ΤΟΥ ΘΥ in the line without having to correct the next line as well. I think Swanson is correct:

Mt 22:31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ θεοῦ λέγοντος,

<sup>31</sup>Now about the resurrection of the dead, have you never read the declaration to you from God, where he says,

Mt 22:32 Ἐγὼ εἰμι ὁ θεὸς Ἀβραάμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] θεὸς νεκρῶν ἀλλὰ ζώντων.

<sup>32</sup>I am the God of Abraham, and the God of Isaac, and the God of Jacob'<sup>445</sup>? He<sup>446</sup> is not the God of the dead, but of the living."

Mt 22:33 καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.

<sup>33</sup>And when the crowds heard this, they were astonished at his teaching.

### *The Weightiest Commandment*

Mt 22:34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό.

<sup>34</sup>And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same *place*,

Mt 22:35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικός πειράζων αὐτόν,

<sup>35</sup>and one of them, a lawyer,<sup>447</sup> questioned him, testing him:<sup>448</sup>

Mt 22:36 Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;

<sup>36</sup>"Teacher, which is the greatest commandment in the law?"

Mt 22:37 ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου·

<sup>37</sup>And he told him, "'You shall love Yahweh your God with all your heart and with all your soul and with all your strength.'<sup>449</sup>

Mt 22:38 αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολή.

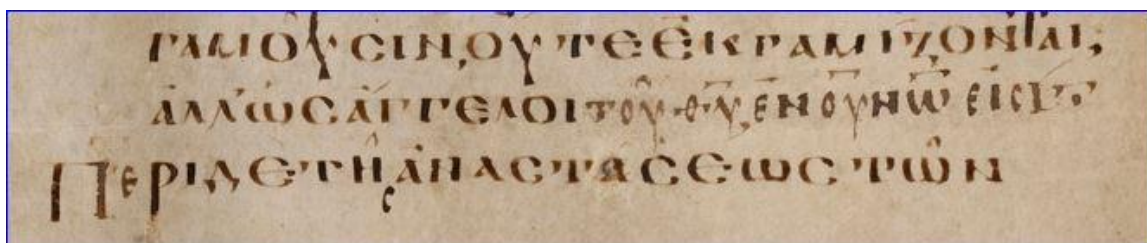
<sup>38</sup>This is the greatest and primary commandment.<sup>450</sup>

Mt 22:39 δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

<sup>39</sup>And the second one is like it: 'You shall love your neighbor as yourself.'<sup>451</sup>

Mt 22:40 ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

<sup>40</sup>On these two commandments hang all the law and the prophets."



<sup>445</sup> 22:32a Exodus 3:6

<sup>446</sup> 22:32b txt "He is not the God"  $\aleph$  B D L W it<sup>aur</sup>,b,d,e,f,ff<sup>1</sup>,ff<sup>2</sup>,g<sup>1</sup>,h,l,q,r<sup>1</sup> vg syrc,s,p,pal copsa,mae geo<sup>2</sup> eth Chrys Orlat Cyp Did<sup>lat</sup> Hil Chrom Jer Aug SBL TH NA28 {C} // "God is not the God" E  $\Sigma$   $\Phi$  0102 0233  $\aleph$  vg<sup>ms</sup> syr<sup>h</sup> arm geo<sup>1</sup> Did<sup>gr</sup> Or ApCon (John-Dam) TR RP // lac A C N P Z 0107 0281

<sup>447</sup> 22:35a txt νομικός  $\aleph$  B D Ec L O W  $\Sigma$   $\Phi$  0102 0161 it<sup>a,aur</sup>,b,d,f,ff<sup>1</sup>,ff<sup>2</sup>,g<sup>1</sup>,h,l,q,r<sup>1</sup> vg syrc,p,h,hgr,pal copsa,mae eth geo<sup>1</sup> Chrys<sup>lem-</sup>; Tert Hil Jer Aug TR RP SBL TH [NA28] {C} // νομικός τις (like Luke 10:25) E\* 0233 // omit (like Mark 12:28) it<sup>e</sup> syr<sup>s</sup> arm geo<sup>2</sup> Or<sup>gr</sup>,lat // lac A C N P Z 0281. It would be hard to explain why second and third set of witnesses would differ, other than that they were assimilating to the other gospels. In addition, Matthew nowhere else uses the word νομικός. Thus, the editorial committee of the United Bible Societies' Greek New Testament gives the reading with νομικός only a "C" rating of certainty.

<sup>448</sup> 22:35b txt αὐτον  $\aleph$  B L lat syrc<sup>p</sup> cop<sup>samss</sup> SBL TH NA28 {} // αὐτον καὶ λεγων D E O W  $\Sigma$   $\Phi$  0102 0161<sup>vid</sup> 0233  $\aleph$  it syrc<sup>(s,c)</sup>,h cop<sup>samss</sup>,mae TR RP // lac A C N P Z 0281

<sup>449</sup> 22:37 Deuteronomy 6:4, 5

<sup>450</sup> 22:38 txt ἡ μεγάλη καὶ πρώτη  $\aleph$  B Z Or Hil Aug SBL TH NA28 {} // ἡ μεγάλη καὶ ἡ πρώτη L // μεγάλη καὶ πρώτη D it vg cop<sup>sa</sup> syrc<sup>p</sup> eth // πρώτη καὶ μεγάλη it<sup>d,f,q</sup> syr<sup>h</sup> arm Bas<sup>eth</sup> Op TR RP // ἡ πρώτη καὶ μεγάλη E O  $\Sigma$   $\Phi$  0233<sup>vid</sup> Bas // ἡ πρώτη καὶ ἡ μεγάλη W // lac A C N P Z 0281. Swanson erroneous re article in Cod. E.

<sup>451</sup> 22:39 Leviticus 19:18

### *Whose Son is the Messiah?*

Mt 22:41 Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς

<sup>41</sup>And as long as the Pharisees were collected together, Jesus questioned them,

Mt 22:42 λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνας υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαυὶδ.

<sup>42</sup>saying: "What do you all think about the Christ— whose son is he?" They are saying, "David's."

Mt 22:43 λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,

<sup>43</sup>He says, "How is it then that David, by the Spirit, calls him Lord, saying,

Mt 22:44 Εἶπεν κύριος<sup>452</sup> τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν ποδῶν σου;

<sup>44</sup>Yahweh said to my Lord,<sup>453</sup> "Sit at my right hand until such time I put your enemies under<sup>454</sup> your feet."<sup>455</sup>

Mt 22:45 εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;

<sup>45</sup>So, since David calls him Lord, how is he his son?"

Mt 22:46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.

<sup>46</sup>And no one was able to answer this argument, nor did anyone from that day on dare ask him anything *else*.

## Chapter 23

### *Jesus Denounces the Rabbis*

Mt 23:1 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ

<sup>1</sup>Then Jesus spoke to the crowd and to his disciples,

Mt 23:2 λέγων, Ἐπὶ τῆς Μωϋσέως<sup>456</sup> καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

<sup>2</sup>saying, "The Torah scholars and Pharisees sit in the seat of Moses;<sup>457</sup>

Mt 23:3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

<sup>3</sup>therefore whatever they say to you, you should do and keep,<sup>458</sup> but not according to their works should you do. For they say and don't do.

<sup>452</sup> **22:44a** txt κυριος N B D Z SBL TH NA28 {} // ο κυριος E L W Σ Φ 0102 0107 0161 0281 M Did TR RP // lac A C N P 0233. The LXX has the article.

<sup>453</sup> **22:44b** Εἶπεν κυριος τῷ κυρίῳ, "The LORD said to my Lord," from the Hebrew יְהוָה לַאֲדֹנָי - nə'um Yəhōvāh la'dōnōi of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHWH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: יְהוָה | אֲדֹנָי .

<sup>454</sup> **22:44c** txt υποκατω N B D L Z it<sup>b,e,h,q</sup> syr<sup>c,p</sup> cop<sup>sa</sup> Aug SBL TH NA28 {} // υποποδιον E W Σ Φ 0102 0161 0281 M lat cop<sup>mae1+2</sup> syr<sup>h</sup> arm eth Cyr Or Hil Lcf TR RP // lac A C N P 0233. The M text is worded exactly as Psalm 109:1 in the LXX. The M text also has υποποδιον in Mk 12:36; Lk 20:43, and Acts 2:35. The NA28 has υποκατω in Mk and υποποδιον in Lk and Acts.

<sup>455</sup> **22:44d** Psalm 110:1

<sup>456</sup> **23:2a** txt μωυσεως N B D L W Z Σ 0281 SBL TH NA28 {} // μωσεως E Φ TR RP // lac A C N P 0233

<sup>457</sup> **23:2b** 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.

<sup>458</sup> **23:3** txt ποιησατε και τηρειτε N<sup>2</sup> B L Z 0281 cop<sup>sa,mae1?</sup> SBL TH NA28 {} // ποιεите και τηρειτε D it<sup>aur,d</sup> // τηρειν τηρειτε και ποιεите E W Σ 0102 0107 M it<sup>q</sup> syr<sup>p,h</sup> TR RP // τηρειτε και ποιεите lat Ir<sup>lat</sup> // τηρειν τηρειτε Φ // ποιησατε N<sup>\*</sup> syr<sup>s</sup> cop<sup>mae2</sup> // ακουετε και ποιεите syr<sup>c</sup> // lac A C N P 0233

Mt 23:4 δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά.

<sup>4</sup>But<sup>459</sup> they bind heavy loads<sup>460</sup> and place them on the backs of the people, but they themselves<sup>461</sup> would not budge them with a finger of theirs.

Mt 23:5 πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα,

<sup>5</sup>But every act of theirs they do with the goal to be seen by people; for<sup>462</sup> they enlarge their phylacteries, and lengthen their tassels;<sup>463</sup>

Mt 23:6 φιλοῦσιν δὲ<sup>464</sup> τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς

<sup>6</sup>and they love the places of honor in the banquets, and the prominent seats in the synagogues  
Mt 23:7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί.

<sup>7</sup>and the greetings in the marketplaces and being called Rabbi<sup>465</sup> by the people.

Mt 23:8 ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε.

<sup>8</sup>But you, you should not be called Rabbi, because there is only one teacher<sup>466</sup> for you, and you are all brothers.

Mt 23:9 καὶ πατέρα μὴ καλέσητε ὑμῖν ἐπὶ τῆς γῆς, εἰς γὰρ ἐστὶν ὑμῶν ὁ πατὴρ ὁ οὐράνιος.

<sup>9</sup>And call no one on earth your father, because there is only one father of you, the heavenly one.<sup>467</sup>

Mt 23:10 μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ Χριστός.

<sup>10</sup>Neither should you be called Master, because there is only master of you,<sup>468</sup> the Messiah.

Mt 23:11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος.

<sup>11</sup>But the greatest among you shall be your servant.

Mt 23:12 ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

<sup>12</sup>And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

<sup>459</sup> **23:4a** txt δε Ν Β Λ W Σ ita,b,ff<sup>1</sup>,g<sup>1</sup>,l,q vg<sup>mss</sup> syr(c,p),h cop<sup>sa</sup> SBL TH NA28 {} // γαρ D\* E Φ ite,f,h vg Chrys Dam Ir TR RP // omit D<sup>1</sup> arm // lac A C N P Z 0233 0281

<sup>460</sup> **23:4b** txt βαρεα L ita,b,e,ff<sup>2</sup>,h syrs,c,p cop<sup>mae</sup> Ir<sup>lat</sup> Or<sup>lat</sup> Hil Ambrose Aug<sup>1/2</sup> SBL // μεγαλα βαρεα Ν eth // βαρεα και δυσβαστακτα B D<sup>2</sup> (D\* αδυσβαστακτα) E O W Σ Φ 0102 0107 𐤎 itaur,d,f,ff<sup>1</sup>,g<sup>1</sup>,l,q vg syr<sup>h</sup>,palm<sup>ss</sup> cop<sup>sa</sup>,(mae<sup>1</sup>) arm geo Chrys Jer Aug<sup>1/2</sup> TR RP TH NA28 [και δυσβαστακτα] {C} // lac A C N P Z 0233 0281.

<sup>461</sup> **23:4c** αυτοι δε τω Ν Β Δ Λ syr(s,c),p cop<sup>sa</sup>,mae<sup>1+2</sup> Ir<sup>lat</sup> SBL TH NA28 {} // τω δε E W Σ Φ 0102 0107<sup>vid</sup> 𐤎 lat syr<sup>h</sup> TR RP // lac A C N P Z 0233 0281

<sup>462</sup> **23:5a** txt πλατυνουσιν γαρ Ν Β Δ Λ it vg syr<sup>p,h</sup> cop<sup>sa</sup> Chrys Dam Or SBL TH NA28 {} // πλατυνουσιν δε E W Σ (syr<sup>c</sup> και) Bas TR RP // lac A C N P Z Φ 0233 0281

<sup>463</sup> **23:5b** txt τα κρασπεδα Ν Β Δ cop<sup>sa</sup>,mae<sup>1</sup> eth? SBL TH NA28 {} // τα κρασπεδα αυτων it<sup>b</sup> vg<sup>mss</sup> cop<sup>sa</sup>? eth // τα κρασπεδα των ιματιων L // τα κρασπεδα των ιματιων αυτων E O W Σ 0102 0107 it<sup>f,ff<sup>2</sup>\*</sup>,l,q syr arm Bas TR RP // lac A C N P Z Φ 0233 0281. The Latin and Coptic etc. translators could have legitimately rendered the definite article τα as a possessive pronoun in their target language.

<sup>464</sup> **23:6** txt φιλουσιν δε Ν Β Δ Λ O Σ lat cop<sup>sa</sup> syr<sup>h</sup> SBL TH NA28 {} // φιλουσιν τε E W (syr<sup>c,p</sup>) (eth) Bas Dam TR RP // φιλουσιν γαρ it<sup>e</sup> vg<sup>mss</sup> Chrys // φιλουσιν arm Cyp // lac A C N P Z Φ 0233 0281

<sup>465</sup> **23:7** txt ραββι Ν Β Λ Σ 0102 lat syr<sup>p</sup> cop<sup>sa</sup>,mae<sup>1</sup> SBL TH NA28 {} // ραββι ραββι D E W 0107 𐤎 syr<sup>s,c,h</sup> TR RP // lac A C N P Z Φ 0233 0281

<sup>466</sup> **23:8** txt ο διδασκαλος Ν<sup>2a</sup> B (syrs,p) cop<sup>sa</sup>,mae<sup>1</sup> Chrys Or SBL TH NA28 {} // ο καθηγητης Ν<sup>\*</sup>,2b D L (W) (syrs,p) Bas // ο καθηγητης ο χριστος E Σ 0102 (syr<sup>c,h</sup>) 𐤎 TR RP // lac A C N P Z Φ 0233 0281. The Syriac translations say Rabbi instead of καθηγητης or διδασκαλος. The καθηγητης readings are redundant, since καθηγητης is used again in v. 10.

<sup>467</sup> **23:9** txt ουρανιος Ν Β Λ 0107 arm eth Bas Cyr<sup>pt</sup> SBL TH NA28 {} // εν ουρανοις D W Σ lat Dam // εν τοις ουρανοις E 0102 𐤎 syr<sup>h</sup> Bas<sup>eth</sup> Cyr<sup>pt</sup> TR RP // lac A C N P Z Φ 0233 0281

<sup>468</sup> **23:10** txt οτι καθηγητης υμων εστιν εις B L NA28 {} // εις γαρ εστιν υμων ο καθηγητης Ν Σ 0107<sup>vid</sup> // εις γαρ υμων εστιν ο καθηγητης E 𐤎 it<sup>f,q</sup> syr<sup>p,h</sup> cop TR RP // εις γαρ εστιν ο καθηγητης W 0102 // lac A C N P Z Φ 0233 0281

Mt 23:13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

<sup>13</sup>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 you allow those who are entering to enter.<sup>469</sup>

Mt 23:15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

<sup>15</sup>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 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες, Ὃς ἂν ὁμώσει ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμώσει ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει.

<sup>16</sup>Woe to you, you blind guides, that say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.'

Mt 23:17 μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἁγιάσας<sup>470</sup> τὸν χρυσόν;

<sup>17</sup>O blind fools! For which is greater– the gold, or the temple that makes the gold something holy?

Mt 23:18 καί, Ὃς ἂν ὁμώσει ἐν τῷ θυσιαστηρίῳ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμώσει ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει.

<sup>18</sup>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 τυφλοί, τί γὰρ μείζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;

<sup>19</sup>You blind *men*!<sup>471</sup> For which is greater– the gift, or the altar that makes the gift something holy?

Mt 23:20 ὁ οὖν ὁμώσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

<sup>20</sup>It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it,

Mt 23:21 καὶ ὁ ὁμώσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι<sup>472</sup> αὐτόν·

<sup>21</sup>and when you swear by the temple, you are swearing by it AND by the One residing in it.

Mt 23:22 καὶ ὁ ὁμώσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

<sup>22</sup>And when you swear by heaven, you are swearing by the throne of God AND by him who sits upon it.

<sup>469</sup> 23:13 txt ουαι δε υμιν .... εισελθειν (omit v. 14 ) X B D L Z ita,aur,d,e,ff<sup>1</sup>,g<sup>1</sup> vg<sup>st</sup>,ww syrs,(palms) cop<sup>sa</sup>,mae<sup>1+2</sup> arm geo Orgrk,lat Eus-Canons Cyr Jer SBL TH NA28 {A} // 13 ουαι δε υμιν γραμματεις και φαρισαιοι υποκριται οτι κατεσθιετε τας οικας των χηρων και προφασει μακρα προσευχομενοι δια τουτο ληψεσθε περισσοτερον κριμα 14 ουαι δε υμιν .... εισελθειν (with minor variants) E O W Σ (Φ lacunose until οτι κατεσθιετε) 0102 0107 M it<sup>f</sup> (syr<sup>p,h</sup>) eth Chrys AN HF BG RP // 13 ουαι δε υμιν .... εισελθειν 14 ουαι δε υμιν ... κριμα 0233 it<sup>b,ff<sup>2</sup>,h,l,r<sup>1</sup></sup> vg<sup>cl</sup> (syr<sup>c</sup>,pal<sup>mss</sup>) Hilary TR // lac P<sup>45</sup> P<sup>77</sup> A C N P 0281. See Mk 12:40; Lk 20:47. The United Bible Societies' 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."

<sup>470</sup> 23:17 txt αγιασας X B D Z SBL TH NA28 {} // αγιαζων C E L O W Σ Φ 0102 0233 M cop TR RP // lac A N P 0281. These need not be translated differently, as this aorist can be interpreted as a "gnomic" aorist.

<sup>471</sup> 23:19 txt τυφλοι X D L Z ita,aur,d,e,ff<sup>2</sup>,g<sup>1</sup>,h,l vg syrs,c cop<sup>mae<sup>2</sup></sup> Jer SBL TH NA28 {} // μωροι και τυφλοι B C E O W Σ Φ 0102 0233 M it<sup>f</sup> syr<sup>p,h</sup> with \*,pal cop<sup>sa</sup>,mae<sup>1</sup> arm eth geo Or<sup>lat</sup> Didache<sup>lat</sup> TR RP // lac A N P 0281. The longer reading is possibly a harmonization or unconscious scribal repetition from 23:17.

<sup>472</sup> 23:21 txt κατοικουντι X B Φ pm cop<sup>sa</sup>,mae TR SBL TH NA28 {} // κατοικησαντι C D E L W Z Σ 0102 0233 pm AN BG RP // lac A N P 0281. See note on 23:17 re gnomic aorist.

Mt 23:23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος<sup>473</sup> καὶ τὴν πίστιν· ταῦτα δὲ ἔδει ποιῆσαι κἀκεῖνα μὴ ἀφιέναι.<sup>474</sup>

<sup>23</sup>Woe to you, Torah scholars and Pharisees, you hypocrites! For you tithe the mint and dill and cumin, and have passed over more important matters of the law— justice, mercy and faith. But<sup>475</sup> these latter you ought to practice, without leaving the former undone.

Mt 23:24 ὁδηγοὶ τυφλοί, οἱ διυλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.

<sup>24</sup>You blind guides, straining out a gnat, but swallowing a camel!

Mt 23:25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας.

<sup>25</sup>Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup and dish, but the inside is full of grabbiness<sup>476</sup> and intemperance.<sup>477</sup>

Mt 23:26 Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.

<sup>26</sup>O blind Pharisee! First clean the inside of the cup,<sup>478</sup> such that the outside will be clean as well.

<sup>473</sup> **23:23a** txt το ελεος N B D L 0102 0233 SBL TH NA28 {} // τον ελεον C W Σ Φ M TR RP // lac A N P Z 0281

<sup>474</sup> **23:23b** txt αφιεναι C D E O W Σ Φ 0102 M latt arm geo Or<sup>lat</sup> Bas Chrys Lcf Jer Aug RP SBL TH NA28 {C} // αφειναι N B L // lac A N P Z 0233 0281

<sup>475</sup> **23:23c** txt δε εδει B C L W Σ Φ 0102 0233 pm it<sup>a,d,h</sup> syr cop<sup>sams</sup> TH NA28 [δε] {} // αι δει E // εδει N D pm lat cop<sup>sams,mae</sup> TR RP SBL // lac A N P Z 0281. The txt reading means "but you were obligated to practice, except that that lacks the necessary force in English compared to how I have rendered it. But note the reading of Codex E.

<sup>476</sup> **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.

<sup>477</sup> **23:25b** txt ακρασιας N B D L Y Δ Θ Π Φ 0102 0281 f<sup>1</sup> f<sup>13</sup> 33 205 238 565 892 1010 1241 1243 1424 pm it<sup>a,c,d,e,ff<sup>2</sup>,h,r<sup>1</sup></sup> arm geo slav Or<sup>lat</sup> Bas TR NA28 // αδικιας C E F G H K U Γ 2 28 157 579 597 700 1006 1071 1292 1342 1505 pm it<sup>f</sup> syr<sup>p</sup> Chrys AN HF BG RP // ακρασιας αδικιας W (syr<sup>h</sup>) // ακαθαρσιας O Σ it<sup>aur,ff<sup>1</sup>,g<sup>1</sup>,l</sup> vg syr<sup>s,pal</sup> cop Clem Jer // πλεονεξιας M Dam // αδικιας και πλεονεξιας eth // πονηριας (Lk 11:39) 180 Quodvultdeus // lac A N P Q Z 0233. The Greek word here, ακρασια - akraśia, means to have no or to exercise no power over one's self, in restraining the pursuit of pleasure, the pursuit of one's appetites. (The Majority text, which the KJV did not follow in this instance, reads αδικιαν here—"unrighteousness"—instead of ακρασιας) But it is hard to say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate result of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ακρασια. 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 ακρασια, with excerpts of the classic philosophers, showing how they used the word.

<sup>478</sup> **23:26** txt (8th century and earlier)

ποτηριου ... εκτος αυτου it<sup>a,e,(ff<sup>2</sup>),(r<sup>1</sup>)</sup> syr<sup>s</sup> geo (Irlat) (Chrys<sup>1/2</sup>) NA28 {D}

ποτηριου ... εξωθεν it<sup>d</sup> Clem

ποτηριου ... εξωθεν αυτου D

ποτηριου και της παροψιδος...εκτος it<sup>aur,f,ff<sup>1</sup>,g<sup>1</sup>,h,l</sup> vg cop<sup>mae<sup>1+2</sup></sup> Or<sup>lat</sup> Ambrose Jer

ποτηριου και της παροψιδος...εντος αυτων N\*

ποτηριου και της παροψιδος...εκτος αυτου B\* E\* eth Bas<sup>1/2</sup> (Chrys<sup>1/2</sup>) SBL

ποτηριου και της παροψιδος...εκτος αυτων N<sup>2</sup> B<sup>2</sup> C E C L O W Σ Φ 0102 0281 M syr<sup>p,h,pal</sup> cop<sup>sa</sup> arm Bas<sup>1/2</sup> TR RP TH lac A N P Q Z 0233

1.) When I was pasting in the Robinson-Pierpont text of v. 26, I pasted it over v. 25 by mistake, because I saw what I thought was the καὶ τῆς παροψίδος of my previous NA28 text of verse 26. This shows how this phrase may have gotten duplicated into v. 26. (2.) The witnesses that have καὶ τῆς παροψίδος and the singular pronoun αὐτοῦ are witnesses that point to text without καὶ τῆς παροψίδος. (3.) The witnesses that do not have either αὐτοῦ or αὐτῶν point to originally having the singular pronoun and the reading of B\* E\*, but then realizing the singular αὐτοῦ did not agree with the text of having both cup and dish, so they eliminated the αὐτοῦ without eliminating καὶ τῆς παροψίδος.(4.) The NA28 text also is read by the Greek manuscripts Θ f<sup>1</sup> 205 700, and the MSS 2\* and 1582\* omit καὶ τῆς παροψίδος but with αὐτῶν. (5.) The most important question to ask in textual criticism is "which reading would cause the rise of all the other readings?" And my answer is that the archetype text is probably the NA28 reading. But note also that in v. 25, no manuscript has the plural pronoun αὐτῶν when talking about both the cup and dish, but rather have no pronoun at all. In other words, they all say "but the inside is full of..." and they do not say "but their inside" or "but the inside of them."

Mt 23:27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

<sup>27</sup>Woe to you, Torah scholars and Pharisees, you hypocrites! For you are like whitewashed tombs, that sparkle beautifully on the outside, but inside are full of bones of the dead and all sorts of unclean things.

Mt 23:28 οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

<sup>28</sup>So you also, outside you appear to people as righteous, but inside you are loaded up with hypocrisy and lawlessness.

Mt 23:29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

<sup>29</sup>Woe to you, Torah scholars and Pharisees, you hypocrites! For you build the tombs of the prophets, and decorate the graves of the righteous,

Mt 23:30 καὶ λέγετε, Εἰ ἡμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεθα αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν.

<sup>30</sup>and you say, 'If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.'

Mt 23:31 ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας.

<sup>31</sup>By so saying, you are bearing witness against yourselves, that you are sons of the murderers of the prophets.

Mt 23:32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

<sup>32</sup>You fill indeed the measure of your forefathers.<sup>479</sup>

Mt 23:33 ὄφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

<sup>33</sup>O you snakes, you spawn of vipers, how will you wiggle out of the sentence of Gehenna?

Mt 23:34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

<sup>34</sup>Therefore behold, I am sending to you prophets, and wise men, and Torah scholars; some of them<sup>480</sup> you will kill and crucify, and some of them you will flog in your synagogues and pursue from town to town,

Mt 23:35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

<sup>35</sup>so that on you will come all the blood of the righteous that gets spilled<sup>481</sup> upon the earth,<sup>482</sup> from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slaughtered between the sanctuary and the altar.

<sup>479</sup> **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 *δια τοῦτο* - *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 (includes women- Jezebel).

<sup>480</sup> **23:34** txt εξ αυτων P<sup>77vid</sup> B W Σ Φ 0102 it<sup>e,q</sup> vg<sup>st</sup> syr<sup>s,p</sup> Ir<sup>lat</sup> pt SBL TH NA28 {} // και εξ αυτων C D E L M it vg<sup>cl,ww</sup> syr<sup>h\*\*</sup> cop<sup>sa</sup> Ir<sup>lat</sup> pt TR RP // lac A N P Z 0233 0281. There was definitely parablepsis happening involving the second occurrence of *και εξ αυτων* later in this verse before *μαστιγώσετε*; in fact Codex D omits the second set accidentally.

<sup>481</sup> **23:35a** The verb here for blood being spilled, is in the present participle form. That means there is no time limit to it. It means "all the blood being spilled" or "all the blood that gets spilled." Jesus is not limiting the blood he is talking about to only the blood shed prior to his time. I understand why some may think he was, because of how he said, "from Abel up to Zechariah." But that is not him limiting it to that time span. One could legitimately word this as "all the blood of the righteous that ever gets spilled." See next footnote.

<sup>482</sup> **23:35b** "And in her was found the blood of prophets and of saints, indeed of all the slain upon the earth." - Revelation 18:24.

Mt 23:36 ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

<sup>36</sup>Truly I tell you, this will all fall upon this generation.

Mt 23:37 Ἰερουσαλὴμ Ἰερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς<sup>483</sup> ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε.

<sup>37</sup>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 ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.<sup>484</sup>

<sup>38</sup>Now behold, your house will be left to you desolate.

Mt 23:39 λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ' ἄρτι ἕως ἄν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

<sup>39</sup>For 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.'<sup>485</sup>

## Chapter 24

### *Signs of the Times*

Mt 24:1 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ·

<sup>1</sup>And 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 ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ<sup>486</sup> καταλυθήσεται.

<sup>2</sup>But in answer<sup>487</sup> he said to them, "Do you see all these things?<sup>488</sup> Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."

Mt 24:3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἰπέ ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.

<sup>3</sup>Then as he was sitting on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming, and of the end of the age?"

Mt 24:4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ·

<sup>4</sup>And in answer Jesus said to them, "See that no one misleads you.

Mt 24:5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.

<sup>5</sup>For many will come in my name, saying, 'I am the Christ,' and they will deceive many.

<sup>483</sup> 23:37 τα νοσσια αυτης P<sup>77</sup> B<sup>1</sup> D L W Σ Φ SBL TH NA28 {} // τα νοσσια εαυτης N<sup>2</sup> C E TR RP // τα νοσσια B\*

<sup>484</sup> 23:38 txt υμων ερημος N C (D) E W Σ Φ 0102 M lat syrp,h,pal<sup>ms</sup> cop<sup>mae</sup> arm eth geo Cl Orgk<sup>2/5</sup>,lat Eus Bas Chrys Cyr<sup>4/8</sup> Hesych Hil Ambrose Jer Aug TR RP SBL TH NA28 {B} // υμων (Lk 13:35) P<sup>77</sup> B L it<sup>ff2\*</sup> syr<sup>s</sup> copsa,mae<sup>2</sup> Or<sup>3/5</sup> Cyr<sup>4/8</sup> Cyr Zeno // lac A N P Z 0233 0281. Jer. 22:5

<sup>485</sup> 23:39 Psalm 118:26

<sup>486</sup> 24:2a ος ου καταλυθησεται N B C D E L W Σ Chrys RP SBL TH NA28 {} // ος ου μη καταλυθησεται Φ TR

<sup>487</sup> 24:2b txt ο δε αποκριθεις ειπεν αυτοις N B D L lat syrp<sup>al</sup> cop SBL TH NA28 {} // ο δε ιησους ειπεν αυτοις C E W Σ Φ it<sup>f,l,q</sup> syrp<sup>h</sup> Or TR RP // lac A N P Z 0233 0281

<sup>488</sup> 24:2c This at first looks like it is saying, "Do not look at all these things." But BDF §427(2) says, "Both οὐ and μή are still used in questions as in classical." BDF §440 further explains, "Οὐ is employed to suggest an affirmative answer, μή (μήτι) a negative reply; in the latter, μή with the indicative is an external indication that it is a question, since independent μή can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word οὐ suggests a "yes" answer to Jesus' question. It is not necessary to translate the Greek word into a corresponding English word. It is obvious that the disciples did see them.



Mt 24:6 μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὕπω ἐστὶν τὸ τέλος.

<sup>6</sup>And you will hear about wars and rumors of wars. Do not be alarmed. For such are bound to happen,<sup>489</sup> but the end is still not yet.

Mt 24:7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους·

<sup>7</sup>For nation will rise up against nation, and king against king, and there will be famines and earthquakes<sup>490</sup> in various places.

Mt 24:8 πάντα δὲ ταῦτα ἀρχὴ ὧδίνων.

<sup>8</sup>But all these are *just* the beginning of birth pains.

Mt 24:9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

<sup>9</sup>At 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 ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·

<sup>10</sup>And then many will be scandalized, and others will betray and hate each other;

Mt 24:11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται καὶ πλανήσουσιν πολλούς·

<sup>11</sup>and many false prophets shall arise, and lead many astray.

Mt 24:12 καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγίσεται ἡ ἀγάπη τῶν πολλῶν.

<sup>12</sup>And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

<sup>13</sup>But the person who remains to the end, that one will be saved.<sup>491</sup>

Mt 24:14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.

<sup>14</sup>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 βδέλυγμα τῆς ἐρημώσεως τὸ ρηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὼς<sup>492</sup> ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοεῖτω,

<sup>15</sup>When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)<sup>493</sup>

Mt 24:16 τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,

<sup>16</sup>then those in Judea should flee to<sup>494</sup> the mountains,

<sup>489</sup> 24:6 txt γενεσθαι N B D L it<sup>a?</sup>,d cop<sup>sa,mae</sup>1 eth Cyr SBL TH NA28 {B} // παντα γενεσθαι C E W Φ 0102 M syrp<sup>h</sup> Chrys TR RP // γενεσθαι παντα O Σ // ταυτα γενεσθαι (Lk 21:9) itaur,(b),e,ff<sup>2</sup>,g<sup>1</sup>,h,l,q,r<sup>1</sup> vg syrs,pal cop<sup>mae</sup>2 eth<sup>ms</sup> Or<sup>lat</sup> Jer // ταυτα παντα γενεσθαι it<sup>h</sup> arm geo // παντα ταυτα γενεσθαι Chrys<sup>ms</sup> // lac A N P Z 0233 0281. The versions that have ταυτα, "these," are not necessarily witnesses to a Greek source text having ταυτα, because they may have added it just like English translations have, since it is implied and makes a better text.

<sup>490</sup> 24:7 txt λιμοι και σεισμοι B D E\* ita,b,d,e,ff<sup>2</sup>,r<sup>1</sup> syrs cop<sup>sa,mae</sup>2 Or<sup>vid</sup> Hil SBL TH NA28 {B} // σεισμοι και λιμοι N // λιμοι και λοιμοι και σεισμοι C E C O Σ Φ 0102 M it<sup>h,q</sup> syrp<sup>h</sup> cop<sup>mae</sup>1 arm geo (Hipp) Or<sup>lat</sup> (Cyr) TR RP // λοιμοι και λιμοι και σεισμοι L W itaur,f,(ff<sup>3</sup>),ff<sup>2</sup>,g<sup>1</sup>,l vg syrp<sup>al</sup> Jer // lac A N P Z 0233 0281. Is the M reading a harmonization to Luke 21:11, or is the omission of λοιμοι accidental due to its similarity to λιμοι? One could say, "what harm does it do to include 'plagues' here, since it is included in the Luke parallel passage." But in Luke, the list including plagues are not said to be part of "the beginning of birth pains," so it is not exactly parallel. This is a difficult decision. I rate it {D} not {B}.

<sup>491</sup> 24:13 or perhaps, "rescued."

<sup>492</sup> 24:15 txt εστος (neut.) N B\* D<sup>2</sup> L W Σ Φ Cyr Ath SBL TH NA28 {} // εστως (masc.) B<sup>2</sup> D\* E Hipp Eus Chrys TR RP // lac A C N P Z 0233 0281. The subject for this verb is το βδέλυγμα, which is neuter, and the prepositional phrase της ἐρημώσεως is feminine, but has the same final two letters as εστως.

<sup>493</sup> 24:15 Daniel 9:27; 11:31; 12:11

<sup>494</sup> 24:16 txt εις τα ορη B D Σ pm Ir<sup>lat</sup> TH NA28 {} // επι τα ορη N E L W Z Φ pm TR RP SBL // lac A C N P Z 0233 0281. The King James Bible is based on the TR but renders this "into the mountains." The Wycliffe Bible, the Tyndale Bible, the Bishops' Bible, and the Geneva Bible do the same. The KJV was mostly a revision of Tyndale's and the Bishops' Bible, and not a fresh translation.

Mt 24:17 ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω<sup>495</sup> ἄραι τὰ<sup>496</sup> ἐκ τῆς οἰκίας αὐτοῦ,

<sup>17</sup>the one on the rooftop should not come down to take things from his house,

Mt 24:18 καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ.

<sup>18</sup>and the person in the field should not turn back to take his coat.<sup>497</sup>

Mt 24:19 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις.

<sup>19</sup>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 σαββάτω·

<sup>20</sup>And pray that your flight not happen during winter or on a sabbath.<sup>498</sup>

Mt 24:21 ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ' οὐ μὴ γένηται.

<sup>21</sup>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.<sup>499</sup>

Mt 24:22 καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

<sup>22</sup>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.<sup>500</sup>

Mt 24:23 τότε ἐάν τις ὑμῖν εἴπῃ, Ἴδου ὧδε ὁ Χριστός, ἦ, ὦδε, μὴ πιστεύσητε·

<sup>23</sup>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 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς·

<sup>24</sup>For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect.

Mt 24:25 ἰδοὺ προεῖρηκα ὑμῖν.

<sup>25</sup>See, I have told you ahead of time.

Mt 24:26 ἐὰν οὖν εἴπωσιν ὑμῖν, Ἴδου ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· Ἴδου ἐν τοῖς ταμείοις, μὴ πιστεύσητε·

<sup>26</sup>If therefore they say to you, 'Behold, he is in the desert,' do not go out. Or, 'Behold, he is in a private room,' do not believe it.

Mt 24:27 ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

<sup>27</sup>For just as lightning comes out of the east and shines as far as the west, so shall<sup>501</sup> the appearing of the Son of Man be.<sup>502</sup>

<sup>495</sup> **24:17a** txt καταβατω N\* B D L Z Σ 094 Or Caes Chrys SBL TH NA28 {} // καταβητω N<sup>2</sup> // καταβαινετω E W Φ M Hipp TR RP // lac A C N P 0233 0281

<sup>496</sup> **24:17b** τα εκ N<sup>2</sup> B E L W Z Σ Φ Or Ath Chrys RP SBL TH NA28 {} // το εκ N\* // τι εκ D latt Hipp Ir<sup>lat</sup> TR // lac A C N P 0233 0281

<sup>497</sup> **24:18** txt το ιματιον N B D L Z Σ 094 pm lat cop Hipp Caes Isid Or Cyp Hil SBL TH NA28 {} // τα ιματια E W Φ pm it<sup>f</sup> syr<sup>h</sup> arm Ath Chrys TR RP // lac A C N P 0233 0281

<sup>498</sup> **24:20** σαββατω N B W Z Σ<sup>1</sup> Φ pm Or Eus RP SBL TH NA28 {} // σαββατο Σ\* // σαββατου D L // σαββατων 094 ite // εν σαββατω E pm Chrys Caes TR // lac A C N P 0233 0281

<sup>499</sup> **24:21** Daniel 12:1; Joel 2:2

<sup>500</sup> **24:22** This word in the Greek for "made short" is κολοβόω - kolobōō. It has traditionally been translated here as "those days will be shortened." But that raises more questions than are answered. Questions such as, will those days start out as regular 24-hour days, but then be shortened to days of less than 24 hours each? No, it means that "that period of time" will be shortened. So then, does it mean God changed his mind, that is, that he had originally planned for that period of time to last X amount of days, but at some point decides to shorten that period of time? No, that would not be consistent with what is written in either the prophets, or in the New Testament. This verse is more clearly put by Mark, in 13:20, because Mark puts it in the past tense, and says who did it also: "He (the Lord) has made those days short." It has already been decided by the Lord how long that period of time will be. Their duration will not be changed. They will not be shortened. The point of this verse it that, if that period of time went on longer, no flesh would survive.

<sup>501</sup> **24:27a** txt η παρουσία N B D E L 0281 it<sup>a</sup>,ff<sup>1</sup>,h,q vg<sup>ms</sup> syr<sup>p</sup> cop<sup>sa</sup> arm Or SBL TH NA28 {} // και η παρουσία W Σ Φ lat syr<sup>h</sup> Hipp Cyr Chrys Dam Cyp TR RP // lac A C N P Z 0233

Mt 24:28 ὅπου ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

<sup>28</sup>Wherever<sup>503</sup> the carcass is, there the vultures<sup>504</sup> will be gathered.<sup>505</sup>

Mt 24:29 Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

<sup>29</sup>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.<sup>506</sup>

Mt 24:30 καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς·

<sup>30</sup>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,<sup>507</sup> and they will see the Son of Man coming on the clouds of the sky, with great power and great glory.<sup>508</sup>

Mt 24:31 καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

<sup>31</sup>And he will send his angels with a loud trumpet sound,<sup>509</sup> and they will gather his elect from the four winds, from one end of sky to the other.

Mt 24:32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ἦδη ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρος·

<sup>32</sup>Now learn this parable from the fig tree:<sup>510</sup> when its branch becomes tender and it puts forth leaves, you know that summer is near.

<sup>502</sup> **24:27b** Or, so shall be the coming of the Son of Man. Both 'appearing' and 'coming' are true and appropriate, and included in the meaning of the Greek word παρουσία - parousía here. When someone comes to you, they also "show." Coming is also an appearing, in English.

<sup>503</sup> **24:28a** txt οπου N<sup>2</sup> B D L 0281 lat syr<sup>s,p</sup> cop<sup>sa</sup> Ir<sup>lat</sup> SBL TH NA28 {} // που N\* // οπου γαρ E W Σ Φ M it<sup>ff2,q</sup> syr<sup>h</sup> cop<sup>mae</sup> Chrys TR RP // lac A C N P Z 0233

<sup>504</sup> **24:28b** Greek: ὁ ἀετός - ho aetós, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ho aetós is ἱέραξ - hiérax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetós is eating carrion). Yet generally speaking, where ho aetós is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.

<sup>505</sup> **24:28c** The point seems to be that the return of Christ will not be a hidden thing, or something only a select few will be aware of. It will be as obvious, in the same way that it is obvious where the carcass is.

<sup>506</sup> **24:29** Isaiah 13:10; 34:4; Joel 2:31

<sup>507</sup> **24:30a** See Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλὰς φυλὰς..."And the land [of Israel] will mourn tribe by tribe..." Hebrew:

וְנָשְׂתָה הָאָרֶץ, מִשְׁפָּחָה לְמִשְׁפָּחָה לְבָדָד, וְנָשְׂתָה בֵּית-לָחֶם לְבָדָד, וְנָשְׂתָה בֵּית-לֶחֶם לְבָדָד.  
<http://www.mechon-mamre.org/c/ct/c2312.htm>

<sup>508</sup> **24:30b** Daniel 7:13 וְעָד-עַתִּיק יִמְצָא מְשִׁיחַ, וְעָד-עַתִּיק יִמְצָא מְשִׁיחַ, וְעָד-עַתִּיק יִמְצָא מְשִׁיחַ.  
<http://www.mechon-mamre.org/p/pt/pt3407.htm>

<sup>509</sup> **24:31** txt σάλπιγγος φωνῆς B E Σ Φ 0281<sup>vid</sup> M syr<sup>(h?)</sup>,pal cop<sup>sa</sup> (eth) (Didache) Ps-Hipp<sup>vid</sup> Greg-Nyss Asterius-Amasea TR RP TH // σάλπιγγος καὶ φωνῆς D it<sup>a,aur,b,d,f,ff3</sup>,g<sup>1,h,l,q,r1</sup> vg Hil Jer Aug Spec // σάλπιγγος N L W it<sup>e</sup> syr<sup>s,p</sup>,(h?) cop<sup>mae1+2</sup> arm geo Or<sup>lat</sup> Eus Cyr-Jerus Greg-Nyss<sup>mss</sup> Cyp Hil SBL NA28 {B} // lac A C N P Z 0233. The UBS5 and NA28 and Tischendorf do not agree on the reading of the Harklean Syriac.

<sup>510</sup> **24:32** Luke in 21:29 adds the phrase, "indeed all the trees," perhaps because the Holy Spirit knew that people would someday misinterpret this verse, from the error of limiting its meaning to only the fig tree. There is no significance to which tree Jesus picked for his parable, only the idea of the fresh green leaves in general being a sign of the times.

Mt 24:33 οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα πάντα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

<sup>33</sup>In the same way you also, when you see all these things, you know that *the time* is near, right at the door.

Mt 24:34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν πάντα ταῦτα γένηται.

<sup>34</sup>Truly I tell you: this age will by no means pass away until all these things have taken place.

Mt 24:35 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται,<sup>511</sup> οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν.

<sup>35</sup>Sky and earth will pass away, but my words will certainly not pass away.

### *The Day and Hour Unknown*

Mt 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ μόνος.

<sup>36</sup>But as for that day and hour, no one knows *it*<sup>512</sup> except the Father<sup>513</sup> alone; not even the angels of heaven, not even the Son.<sup>514</sup>

Mt 24:37 ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

<sup>37</sup>For<sup>515</sup> just like the days of Noah, that is<sup>516</sup> how the coming of the Son of Man will be.

Mt 24:38 ὥς<sup>517</sup> γὰρ ἦσαν ἐν ταῖς ἡμέραις ἐκαίναις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἥς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν,

<sup>38</sup>For just as in those<sup>518</sup> 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 ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

<sup>39</sup>and they did not know *it* right up until the flood came and carried them away, that is how it will also<sup>519</sup> be with the coming of the Son of Man.

Mt 24:40 τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·

<sup>40</sup>At that time, two men will be in the field; one will be taken and the other left.

Mt 24:41 δύο ἀλήθουσai ἐν τῷ μύλῳ,<sup>520</sup> μία παραλαμβάνεται καὶ μία ἀφίεται.

<sup>41</sup>Two women will be grinding at the mill; one will be taken and the other left.

<sup>511</sup> **24:35** txt παρελευσεται N<sup>2b</sup> B D L ite Ir<sup>latvid</sup> SBL TH NA28 {} // παρελευσονται N<sup>2a</sup> E W Σ Φ Ξ lat TR RP // N\* omits v. 35 except for the 1st word, o // lac A C N P Z 0233 0281

<sup>512</sup> **24:36a** 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 his coming will be at most a few months after all these signs have taken place. We will never know the day or hour however.

<sup>513</sup> **24:36b** txt ο πατηρ N B D L Σ 0281 pm lat syr<sup>p,h,pal</sup> cop<sup>sa</sup> arm Cyr Bas Did Chrys Ir Or Ambrose SBL TH NA28 {} // ο πατηρ μου E W Φ pm it<sup>f</sup> TR RP // lac A C N P Z 0233

<sup>514</sup> **24:36c** txt ουδε ο υιος (Mk 13:32) N\*,<sup>2b</sup> B D Φ it<sup>a</sup>,aur,b,d,(e),f,ff<sup>1</sup>,ff<sup>2</sup>,h,q,r<sup>1</sup> vg<sup>mss</sup> syr<sup>pal</sup> arm eth geo<sup>1,B</sup> Diatess<sup>arm</sup> Ir<sup>lat</sup> Or<sup>lat</sup> Did Chrys Cyr (Hesych) Hil Ambrose Jer<sup>mss</sup> Bas Aug Varim SBL TH NA28 {B} // omit N<sup>2a</sup> E L W Σ Ξ it<sup>g<sup>1</sup>,l</sup> vg syr<sup>s,p,h</sup> cop<sup>sa,mae<sup>1+2</sup></sup> geo<sup>A</sup> Did<sup>dub</sup> Phoeb Jer Jer<sup>other</sup> Gk mss TR RP // lac A C N P Z 0233 0281

<sup>515</sup> **24:37a** txt γαρ B D 067 0281 it<sup>aur,e,r<sup>1</sup></sup> vg<sup>mss</sup> syr<sup>s,hmg</sup> cop SBL TH NA28 {} // δε N E L W Σ Φ Ξ lat syr<sup>p,htxt</sup> TR RP // lac A C N P Z 0233

<sup>516</sup> **24:37b** txt εσται N B L it vg<sup>mss</sup> syr<sup>s,p</sup> cop SBL TH NA28 {} // εσται και D E W Σ Φ 067 0281 Ξ lat syr<sup>h</sup> TR RP // lac A C N P Z 0233

<sup>517</sup> **24:38a** txt ως N B L 0281 SBL TH NA28 {} // ωσπερ D E W Σ Φ 067 Ξ TR RP // lac A C N P Z 0233

<sup>518</sup> **24:38b** txt ταις ημεραις εκειναις B D it<sup>aur,b,d,f,ff<sup>2</sup>,h,r<sup>1</sup></sup> vg<sup>mss</sup> syr<sup>h,pal</sup> cop<sup>sa</sup> eth Spec NA28 [εκειναις] {C} // ταις ημεραις N E L W Σ Φ 067 Ξ it<sup>a,e,ff<sup>1</sup>,g<sup>1</sup>,l,q</sup> vg (syr<sup>s,p</sup>) cop<sup>mae</sup> arm Or<sup>gk,lat</sup> Did<sup>dub</sup> Jer TR RP SBL TH // ταις ημεραις του νωε Chrys // lac A C N P Z 0233 0281. Likely εκειναις was omitted accidentally due to homoioteleuton with the ταις following it, or even the ημεραις before it. ταις ημεραις εκαναις ταις

<sup>519</sup> **24:39** txt εσται και N E L W Σ Φ 067 Ξ it<sup>aur,e,f,ff<sup>2</sup>,g<sup>1</sup>,l</sup> vg syr<sup>h</sup> TR RP SBL TH NA28 [και] {} // εσται B D it<sup>a,b,d,ff<sup>1</sup>,h,q,r<sup>1</sup></sup> vg<sup>mss</sup> syr<sup>s,p</sup> cop<sup>sa,mae</sup> // lac A C N P Z 0233 0281

<sup>520</sup> **24:41** txt τω μυλω N B E L W Σ 067 pm Or SBL TH NA28 {} // τω μυλωνι D Φ 0281 pm Chrys TR RP // lac A C N P Z 0233

Mt 24:42 γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποῖα ἡμέρα ὁ κύριος ὑμῶν ἔρχεται.

<sup>42</sup>Be watchful therefore, because you do not know on what day<sup>521</sup> your Lord is coming.

Mt 24:43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἤδει ὁ οἰκοδεσπότης ποῖα φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἶασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

<sup>43</sup>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 ἑτοιμοί, ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

<sup>44</sup>For this reason you also must be the same: because the Son of Man is coming at an hour you would not think he would.

Mt 24:45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι<sup>522</sup> αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

<sup>45</sup>Who then is the faithful and sensible servant, whom the<sup>523</sup> master has placed over his domestic servants, to give out rations in due time?

Mt 24:46 μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὐρήσει οὕτως ποιοῦντα·

<sup>46</sup>Happy is that servant whom his lord will find so doing when he comes.

Mt 24:47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

<sup>47</sup>Truly I tell you, he will place him over all his possessions.

Mt 24:48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος,

<sup>48</sup>But if that servant says in his heart, 'My lord is taking a long time,'<sup>524</sup>

Mt 24:49 καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων,

<sup>49</sup>and his fellow servants he begins to slap around, but eats and drinks<sup>525</sup> with the drunkards,

Mt 24:50 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει,

<sup>50</sup>the 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 αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσῃ· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

<sup>51</sup>and will cut him in two, and appoint him his inheritance with the hypocrites. There, there will be weeping and gnashing of teeth.

<sup>521</sup> 24:42 txt ημερα N B C D W Σ 067 it<sup>d,f,ff</sup> syr<sup>h,pal</sup> cop<sup>samss</sup> geo Ir<sup>lat</sup> Cyr-Jerus (Hil) SBL TH NA28 {B} // ωρα E L Φ 0281 (24:44) M it<sup>a,aur,b,ffl,g<sup>1</sup>,h,l,q</sup> vg syr<sup>s,p</sup> cop<sup>sams</sup> arm eth Or<sup>lat</sup> Ath Chrys Cyr Theod Ambrosiaster Jer TR RP // ημερα η ωρα (25:13) it<sup>(e),r<sup>1</sup></sup> Hipp Bas // lac A C N P Z 0233

<sup>522</sup> 24:45a txt

κυριος	επι της οικετειας	αυτου του δουναι	B L SBL TH NA28 {}
κυριος	επι της οικιας	αυτου του δουναι	N 0281
κυριος	επι της θεραπειας	αυτου δουναι	D
κυριος αυτου	επι της οικετειας	αυτου του δουναι	Σ
κυριος αυτου	επι της οικετειας	αυτου του διδοναι	W
κυριος αυτου	επι της θεραπειαςτου οικουαυτου του	διδοναι	Φ
κυριος αυτου	επι της θεραπειας	αυτου του διδοναι	E TR RP

<sup>523</sup> 24:45b txt κυριος N B D L 067 0204 0281 it Ir<sup>lat</sup> SBL TH NA28 {} // κυριος αυτου E W Σ Φ M lat syr TR RP // lac A C N P Z 0233

<sup>524</sup> 24:48 txt μου ο κυριος N B cop<sup>sa</sup> SBL TH NA28 {} // μου ο κυριος ελθειν C D L 067 0281 // ο κυριος μου ελθειν E W M latt cop<sup>mae<sup>1</sup></sup> TR RP // ο κυριος μου ερχεσθαι Σ Φ Bas // lac A N P Z 0233. The Peshitta and Harklean Syriac are witnesses to one of the readings with some form of the word for "coming."

<sup>525</sup> 24:49 txt εσθιη δε και πινη N B D E L Φ 0281 SBL TH NA28 {} // εσθιη τε και πινη C // εσθιει τε και πινει syr<sup>p,h</sup> // εσθιειν τε και πινειν W Σ // εσθιειν δε και πινειν it<sup>a</sup> Ephr Dam TR RP // lac A N P Z 0233

## Chapter 25

### *The Parable of the Ten Virgins*

Mt 25:1 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν<sup>526</sup> τοῦ νυμφίου.

<sup>1</sup>"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.<sup>527</sup>

Mt 25:2 πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

<sup>2</sup>Now five of them were foolish, and five of them were wise.<sup>528</sup>

Mt 25:3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

<sup>3</sup>For<sup>529</sup> the foolish ones when they brought their torches, had not brought some oil along with them.

Mt 25:4 αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

<sup>4</sup>The wise, however, brought along with their torches, some oil in a container.<sup>530</sup>

Mt 25:5 χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

<sup>5</sup>Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep.

Mt 25:6 μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδού, ὁ νυμφίος ἔρχεται, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.<sup>531</sup>

<sup>6</sup>And in the middle of the night, there came a loud cry, 'Look, the bridegroom is coming!<sup>532</sup> Come out to join him.'

Mt 25:7 τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

<sup>7</sup>Then at that time, all those virgins woke up, and trimmed their torches.<sup>533</sup>

<sup>526</sup> **25:1a** txt υπαντησιν N B C Σ Φ SBL TH NA28 {} // απαντησιν D E L W Chrys TR RP // lac A N P Z 0233 0281

<sup>527</sup> **25:1b** 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. Note: D Σ latt syr<sup>s,p,h</sup>\* cop<sup>mae</sup> arm geo slav Or<sup>lat</sup> Tyc Jerome say "bridegroom and bride" here.

<sup>528</sup> **25:2** txt μωραι και πεντε φρονιμοι N B C D L Z SBL TH NA28 {} // μωραι και πεντε φρονιμαι Σ // φρονιμοι και πεντε μωραι W // φρονιμοι και αι πεντε μωραι Φ TR RP // φρονιμοι και αι πενται μωραι E // lac A N P 0233 0281

<sup>529</sup> **25:3** txt αι γαρ N B C L Σ cop<sup>sa</sup> SBL TH NA28 {} // αι ουν D it<sup>ff2</sup> // αι δε Z it<sup>b,f,ff</sup>,g<sup>1,h,l,q</sup> vg eth Aug // αιτινες E W Φ Bas<sup>eth</sup> Chrys TR RP // και αι syr<sup>p,h</sup> // lac A N P 0233 0281

<sup>530</sup> **25:4** txt αγγειοις N B D L Z it<sup>aur,h,q,r1</sup> syr<sup>s,p</sup> SBL TH NA28 {} // αγγειοις αυτων C E W Σ Φ Ή lat syr<sup>h</sup> TR RP // lac A N P 0233 0281

<sup>531</sup> **25:6a** txt απαντησιν αυτου A D E L W Σ Φ Ή (obviam ei it vg Or) Bas Chrys TR RP SBL TH NA28 [αυτου] {} // υπαντησιν αυτου Z // συναντησιν αυτω C // απαντησιν N B Cyr // lac N P 0233 0281

<sup>532</sup> **25:6b** txt νυμφιος ερχεται C<sup>3</sup> E W Σ Φ latt syr<sup>p,h</sup> arm Chrys TR RP // νυμφιος N B C\* D L Z cop<sup>sa</sup> Cyr SBL TH NA28 {} // lac A N P 0233 0281. Interesting that Codex D\* for the next word has εξερχεται, and then is corrected to εξερχεσθαι. This may be an indication of how ερχεται dropped out of some text streams..

<sup>533</sup> **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 κοσμέω - kosmew, which in this passage seems to mean not only trimming, but generally setting in order, including checking the oil level and replenishing or topping it off. No doubt, the torches did need more oil, since this was already the middle of the night, and it is doubtful the virgins would be sleeping in the darkness without their torches burning.

Mt 25:8 αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

<sup>8</sup>And the foolish ones said to the wise ones, 'Give us some of your oil, because our torches are going out.'

Mt 25:9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, Μήποτε οὐ μὴ<sup>534</sup> ἀρκέσει ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

<sup>9</sup>But the wise ones answered saying, 'No, there may not be enough for both us and you. Go rather<sup>535</sup> to the vendors and buy your own.'

Mt 25:10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

<sup>10</sup>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 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἄνοιξον ἡμῖν.

<sup>11</sup>And later on, the other virgins also arrive, and they are saying, 'Sir! Sir! Open *the door* for us.'

Mt 25:12 ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

<sup>12</sup>"But in response, he said, 'Truly I tell you, I do not know you.'

Mt 25:13 Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

<sup>13</sup>You all should keep watch therefore; because you do not know the day or the hour."<sup>536</sup>

### *The Parable of the Talants*

Mt 25:14 Ὡς περ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,

<sup>14</sup>"For it is like a man going away on a journey. He summoned his own servants, and entrusted his possessions over to them.

Mt 25:15 καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως,

<sup>15</sup>And to one he gave five talants,<sup>537</sup> and to another two talants, and to another, one talant, each according to his own ability, and then he went abroad. Immediately,<sup>538</sup>

Mt 25:16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἡργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

<sup>16</sup>the one who received the five talants went out and worked with them and gained<sup>539</sup> five more.

<sup>534</sup> 25:9a txt ου μη B C D E W Σ Φ pm Chrys SBL TH NA28 {} // ουκ A L Z pm TR RP // lac N P 0233 0281

<sup>535</sup> 25:9b txt μαλλον A B D E Σ lat arm Or Aug SBL TH NA28 {} // δε μαλλον C L W Z Φ it<sup>ff2</sup> syr<sup>p,h</sup> TR RP // lac N P 0233 0281

<sup>536</sup> 25:13 txt ωραν P<sup>35</sup> A B C\* D L W Σ Φ 047 latt syr<sup>s,p,h</sup> pal<sup>mss</sup> cop<sup>sa,mae1+2</sup> arm eth<sup>pp</sup> geo Or<sup>lat</sup> Ath Chrys Hil Jer Aug NA28 {A} // ωραν εν η ο υιος του ανθρωπου ερχεται E M vg<sup>mss</sup> syr<sup>palms</sup> eth<sup>th</sup> TR RP // lac N P Z 0233 0281

<sup>537</sup> 25:15a A *talant* was a measurement of weight for gold, silver, or copper, from 58 to 80 pounds (26 to 36 kg.). There came to be a coin called a *talant*, whose worth varied depending on the metal, time, and place used. This silver coin here could have been worth about two thousand dollars. Yet in v. 27 the NA28 text has, referring to the one talant, silver in the plural, τα αργυρια, which would probably be a case/box of silver coins that add up to a talant. Otherwise the singular form could mean simply "money."

<sup>538</sup> 25:15b-25:16a txt ευθεως πορευθεις N\* B it<sup>b,g</sup> (arm) geo<sup>1,B</sup> Or<sup>lat</sup> SBL TH NA28 {B} // ευθεως πορευθεις δε N<sup>2</sup> A C D E F G H L M U W X Γ Δ Π Σ Φ f<sup>13</sup> 2 28 33 157 180 565 579 597 892 1006 1010 1071 1241 1243 1292 1342 1424 2737 Lect M it<sup>aur,d,l</sup> vg syr<sup>p,h</sup> eth<sup>pp,th</sup> slav Bas Jer TR RP // ευθεως δε πορευθεις Θ f<sup>1</sup> 205 243 652 700 it<sup>c,f,ff2</sup> ff<sup>2,h,q,r1</sup> vg<sup>mss</sup> syr<sup>pal</sup> cop<sup>sa,mae1</sup> eth<sup>(ro),ms</sup> geo<sup>A</sup> // lac N P Q Z 0233 0281. We must ignore for a moment the importance of where the verse numbers are placed, since they are a later addition to the text, and not written by the author of the gospel of Matthew. It appears that copyists other than N\* B it<sup>b,g</sup> punctuated the sentences to make the word ευθεως, "immediately," go with verse 15 the master leaving, and then start a new sentence with πορευθεις the servant went out. But this is contrary to Matthew's and NT usage. Other than here in the M text, no sentence in the entire N.T. ends with ευθεως. The word ευθεως always goes with what follows it. And what is the significance for the moral of the parable, of the master "immediately" going away, compared to the significance of the faithful servant "immediately" going out to work on his master's business? The UBS textual commentary says "copyists sought to eliminate the asyndeton as well as the ambiguity of where ευθεως belongs, by inserting δε before or after πορευθεις."

Mt 25:17 ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.

<sup>17</sup>Similarly,<sup>540</sup> the one with the two, gained<sup>541</sup> another two.

Mt 25:18 ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

<sup>18</sup>But the one who had received the one talant went out and dug a hole in the ground, and he hid his master's silver.

Mt 25:19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν.

<sup>19</sup>And after a long time, the lord of those servants returns, and he is settling accounts with them.

Mt 25:20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα.

<sup>20</sup>And when the one who had received the five talants came forward, he presented another five talants, saying, 'Lord, you entrusted to me five talants. Look, I have gained another five talants.'<sup>542</sup>

Mt 25:21 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

<sup>21</sup>His<sup>543</sup> lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:22 προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.

<sup>22</sup>Then also<sup>544</sup> when the one who had received<sup>545</sup> the two talants came forward, he said, 'Lord, you entrusted to me two talants. Look, I have gained another two talants.'<sup>546</sup>

Mt 25:23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

<sup>23</sup>His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

Mt 25:24 προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφώς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

<sup>24</sup>But then when the one who had received the one talant came forward, he said, 'Lord, I knew you, that you are a hard man, who reaps where he has not sown, and gathers what he has not winnowed.'

<sup>539</sup> 25:16 txt εκερδησεν αλλα πεντε B L lat syr<sup>p</sup> cop<sup>sa</sup> SBL TH NA28 {} // εκερδησεν αλλα πεντε ταλαντα N<sup>2</sup> A\* C D Σ // εποιησεν αλλα πεντε ταλαντα N\* E W Φ M it<sup>9</sup> syr<sup>h</sup> TR RP // lac N P Z 0233 0281. Regarding the reading of Codex A, Tischendorf and Swanson have a different opinion from the NA28. You can view the manuscript online at this link: [https://manuscripts.csntm.org/manuscript/Group/GA\\_02](https://manuscripts.csntm.org/manuscript/Group/GA_02) and then find image 005a, which is the first page of the manuscript that has Bible text. The variant word being discussed is on line 33 of the first column, in the middle of the line. The NA28 says A<sup>c</sup> reads εποιησεν, but I personally do not see OI anywhere. To me it looks like ΕΚΕΡΔΗCEN was originally there, and someone rubbed out the ΚΕΡΔ and replaced that with Π but did not rub out the low part of the stem / tail of the ρ. The result looks like ΕΠΕΡΔΗCEN. Perhaps he meant to write εποιησεν but forgot to finish.

<sup>540</sup> 25:17a txt o N\* C\* L it<sup>aur,b</sup> vg<sup>st,ww</sup> cop<sup>sa,ms</sup> SBL NA28 {} // και ο N<sup>2</sup> B D E W Σ M it vg<sup>cl</sup> syr<sup>s,p</sup> cop<sup>sa,mae</sup> TR RP TH // ο και C<sup>3</sup> // δε και ο A Φ it<sup>h,r1</sup> syr<sup>h</sup> // lac N P Z 0233 0281

<sup>541</sup> 25:17b txt εκερδησεν N B C\* L lat syr<sup>s,p</sup> cop<sup>sa,mae</sup> SBL TH NA28 {} // εκερδησεν και αυτος A C<sup>3</sup> E W Σ Φ M it<sup>h</sup> syr<sup>h</sup> TR RP // και αυτος εκερδησεν D // lac N P Z 0233 0281

<sup>542</sup> 25:20 txt εκερδησα P<sup>35</sup> N B L it<sup>ff1,g1,r1</sup> cop<sup>sa,mae</sup> SBL TH NA28 {} // επεκερδησα D lat // εκερδησα εν αυτοις E // εκερδησα επ αυτοις A C W Σ Φ 0233 M syr<sup>p,h</sup> TR RP // lac N P Z 0281

<sup>543</sup> 25:21 txt εφη P<sup>35</sup> N B C D E L Σ pm lat syr<sup>p</sup> cop<sup>sa,mae</sup> SBL TH NA28 {} // εφη δε A W Φ 0233 pm syr<sup>h</sup> TR RP // lac N P Z 0281

<sup>544</sup> 25:22a txt προσελθων δε και N<sup>2</sup> A C D E L W Σ Φ 0233 M lat syr<sup>h</sup> cop<sup>mae</sup> TR RP SBL TH NA28 [δε] {} // προσελθων και P<sup>35</sup> N\* B cop<sup>sa</sup> // lac N P Z 0281

<sup>545</sup> 25:22b txt ταλαντα P<sup>35</sup> A B C L W Σ 0233\* syr<sup>p,h</sup> cop<sup>sa,ms</sup> SBL TH NA28 {} // ταλαντα λαβων N D E 0233<sup>c</sup> M latt cop<sup>sa,ms</sup> TR RP // ταλαντα ειληφως Φ 157 // lac N P Z 0281. The verb was not necessary, as the reader can imply and supply it from the previous example.

<sup>546</sup> 25:22c txt εκερδησα P<sup>35</sup> N B L lat cop SBL TH NA28 {} // επεκερδησα D it<sup>f</sup> vg<sup>ms</sup> // εκερδησα επ αυτοις A C E W Σ Φ 0233 M syr<sup>p,h</sup> TR RP // lac N P Z 0281



Mt 25:25 καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν.

<sup>25</sup>And because I was afraid, I went out and hid your talant in the ground. See here, you still have what is yours.'

Mt 25:26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα;

<sup>26</sup>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 ἔδει σε οὖν βαλεῖν τὰ ἀργυρία μου τοῖς τραπεζίταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

<sup>27</sup>Then you should have deposited my silver<sup>547</sup> with the bankers,<sup>548</sup> and when I returned I would recover what is mine with interest.

Mt 25:28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

<sup>28</sup>Now then, take the talant away from him, and give it to the one who has the ten talants.

Mt 25:29 τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ<sup>549</sup> μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

<sup>29</sup>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 καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

<sup>30</sup>And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth."

### *The Sheep and the Goats*

Mt 25:31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ·

<sup>31</sup>"And when the Son of Man returns in his glory, and all the angels<sup>550</sup> with him, then he will sit on his glorious throne,

Mt 25:32 καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,

<sup>32</sup>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.

<sup>33</sup>and he will put the sheep on his right and the goats on his left.

Mt 25:34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου·

<sup>34</sup>Then, the king will say to the ones on his right, 'Come, you blessed by my Father, receive as your inheritance the kingdom that has been prepared for you since the foundation of the world.

Mt 25:35 ἐπείνασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγετέ με,

<sup>35</sup>For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink. I was traveling through, and you invited me in.

<sup>547</sup> 25:27a txt τα αργυρια N\* B W cop<sup>samss</sup> SBL TH NA28 {} // το αργυριον N<sup>2</sup> A C D E L Σ Φ 0233 M sy<sup>h</sup> cop<sup>samss,mae</sup> Cl TR RP // lac N P Z 0281. The singular form of silver would probably mean money in general, and the plural form could too, but also could mean silver coins, and in this context ones that add up to one talant in weight.

<sup>548</sup> 25:27b The word for bankers is interesting, in that it is a form of the word for table. In the Parable of the Ten Minas in Luke 19:23, the words are "Why did you not put my money on the table?" That is, the table of the money changers, or the counter of the bankers.

<sup>549</sup> 25:29 txt του δε N B D L SBL TH NA28 {} // απο δε του A C E W Σ Φ 0233 Chrys TR RP // lac N P Z 0281

<sup>550</sup> 25:31 txt αγγελοι N B D L 0233 lat cop<sup>sa,mae</sup> arm geo Or Eus Cyr SBL TH NA28 {} // αγιοι αγγελοι A E W Σ Φ M it<sup>f</sup> sy<sup>p,h</sup> TR RP // lac C N P Z 0281 sy<sup>c,s</sup> cop<sup>mae</sup><sup>2</sup>

Mt 25:36 γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἤμην καὶ ἦλθατε πρὸς με.

<sup>36</sup>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, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;

<sup>37</sup>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 δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;

<sup>38</sup>And when did we see you a traveler and invite you in, or naked and put clothes on you?

Mt 25:39 πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἦλθομεν πρὸς σε;

<sup>39</sup>And when did we see you sick or in prison and come to visit with you?'

Mt 25:40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

<sup>40</sup>And in answer, the king will say, 'Truly I say to you, as many times as<sup>551</sup> you have done those things to the least of these of my brethren, you have done *them* to me.'

Mt 25:41 Τότε ἐρεῖ καὶ τοῖς ἑξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ οἱ<sup>552</sup> κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ·

<sup>41</sup>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 ἐδώκατέ μοι φαγεῖν,<sup>553</sup> ἐδίψησα καὶ οὐκ ἐποτίσατέ με,

<sup>42</sup>For I was hungry, and you did not give me anything to eat. I was thirsty, and you did not give me a drink.

Mt 25:43 ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με.

<sup>43</sup>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 εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμεν σοι;

<sup>44</sup>Then those also will answer,<sup>554</sup> 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' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.

<sup>45</sup>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 οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

<sup>46</sup>And those he will send off into everlasting punishment, but the righteous into everlasting life."

<sup>551</sup> **25:40** The Greek formula here, ἐφ' ὅσον ἐποιήσατε is rather hard to render. The most common lexical glosses of the words are as follows: epi = (upon); hosos = (as much or as often); and epoieesate = (you have done). Bauer says that the preposition epi is sometimes used with indications of number and measure, and as an example, "epi tris" means "three times." So here, the formula could be rendered, "as many times as you have done it to these...you have done it to me...." Bauer says that here specifically, the formula epi hosos means *to the degree that, in so far as*. The only other time that this is used in the New Testament is in Romans 11:13. I notice that the rendering "Whatever you have done to these...you have done to me" is popular lately. The traditional rendering "Inasmuch as you have done it to them..." could imply a causative agency- because you have done it to them, you have done it to me.

<sup>552</sup> **25:41** txt oi κατηραμενοι A D E W Σ Φ 067<sup>vid</sup> 21 TR RP SBL NA28 [oi] {} // κατηραμενοι B L 0281 TH // lac C N P Z 0233

<sup>553</sup> **25:42** txt φαγειν B A B<sup>2</sup> D E W Σ Φ TR RP TH SBL NA28 {} // φαγειν και P<sup>45vid</sup> B\* L // lac C N P Z 0233 0281

<sup>554</sup> **25:44** txt αποκριθησονται και αυτοι P<sup>45vid</sup> B<sup>2</sup> A B D E L W Σ Φ 21 syr<sup>p,h</sup> cop<sup>sa</sup> arm HF BG RP TH SBL NA28 {} // αποκριθησονται αυτω οι B\* // αποκριθησονται αυτω B<sup>1a</sup> // αποκριθησονται αυτοι B<sup>1b</sup> // αποκριθησονται αυτω και αυτοι it<sup>f,ff2,h</sup> vg<sup>mss</sup> AN TR // lac C N P Z 0233 0281

## Chapter 26

### *The Plot Against Jesus*

Mt 26:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ,

<sup>1</sup>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 ἀνθρώπου παραδίδεται εἰς τὸ σταυρωθῆναι.

<sup>2</sup>"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 Καϊάφα,

<sup>3</sup>Then the chief priests gathered together, along with the elders of the people,<sup>555</sup> in the courtyard of the high priest, whose name was Kaiapha;

Mt 26:4 καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν·

<sup>4</sup>and they came to the decision that they would capture Jesus by trickery and kill him.

Mt 26:5 ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

<sup>5</sup>"But," they were saying, "not in the festival, or there might be an uproar among the people."

### *Jesus Anointed at Bethany*

Mt 26:6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,

<sup>6</sup>Now once when Jesus was in Bethany, in the house of Simon the leper,

Mt 26:7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου.

<sup>7</sup>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 ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη;

<sup>8</sup>And when the disciples<sup>556</sup> saw this they were indignant, saying, "This is such waste, for what?

Mt 26:9 ἐδύνατο γὰρ τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς.<sup>557</sup>

<sup>9</sup>Because this<sup>558</sup> 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 ἡργάσατο εἰς ἐμέ·

<sup>10</sup>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 πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε·

<sup>11</sup>For the poor you always have with you, but me you do not always have.

Mt 26:12 βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.

<sup>12</sup>For she did the pouring of this myrrh on my body to prepare me for burial.

<sup>555</sup> 26:3 txt και οι πρεσβυτεροι P<sup>45</sup> N A B D L 0293 it<sup>a</sup>,aur,b,d,ff<sup>1</sup>,g<sup>1</sup>,l vg syr<sup>s</sup> cop<sup>sa</sup>,mae<sup>1+2</sup> SBL TH NA28 {} // και οι γραμματεις και οι πρεσβυτεροι E Σ Φ M it<sup>f,ff<sup>2</sup>,h,q,r<sup>1</sup></sup> syr<sup>p,h</sup> TR RP // και οι φαρισαιοι και οι πρεσβυτεροι W // lac C N P Z 0233 0281

<sup>556</sup> 26:8 txt ηγανακτησαν P<sup>45vid</sup> P<sup>64vid</sup> N B D L 0293 lat cop arm SBL TH NA28 {} // αυτου ηγανακτησαν A E W Σ Φ M it<sup>f,q</sup> syr cop<sup>sams</sup> Chrys TR RP // lac C N P Z 0233 0281

<sup>557</sup> 26:9a txt πτωχοις P<sup>45</sup> N B L 0293 pm TR HF RP SBL TH NA28 {} // τοις πτωχοις A D E W Σ Φ pm AN [τοις] BG // lac C N P Z 0233 0281

<sup>558</sup> 26:9b txt τουτο N A B D L W Σ Φ 0293 pm lat syr cop<sup>sa</sup>,mae<sup>1+2</sup> Bas SBL TH NA28 {} // τουτο το μυρον E pm it<sup>q</sup> TR RP // lac C N P Z 0233 0281

Mt 26:13 ἀμὴν λέγω ὑμῖν, ὅπου ἔαν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

<sup>13</sup>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 Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς

<sup>14</sup>At that time one of the twelve went to the high priests, the one called Judas of Kerioth,

Mt 26:15 εἶπεν, Τί θέλετέ μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

<sup>15</sup>and he said, "What will you give me to betray him to you?" And they placed out for him thirty pieces of silver.<sup>559</sup>

Mt 26:16 καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῶ.

<sup>16</sup>And from then on, he was looking for a suitable time to betray him.

### *The Passover Supper*

Mt 26:17 Τῇ δὲ πρώτη τῶν ἀζύμων προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες,<sup>560</sup> Ποῦ θέλεις ἐτοιμάσωμέν<sup>561</sup> σοι φαγεῖν τὸ πάσχα;

<sup>17</sup>And on the first day of Unleavened Bread, the disciples came to Jesus, saying, "Where do you want us to get the Passover meal ready for you to eat?"

Mt 26:18 ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἵπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σέ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

<sup>18</sup>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 συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

<sup>19</sup>And those disciples did as Jesus told them, and prepared the Passover.

Mt 26:20 Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.<sup>562</sup>

<sup>20</sup>And as evening was coming on, he was reclining with the Twelve.

Mt 26:21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

<sup>21</sup>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 ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος, Μήτι ἐγὼ εἰμι, κύριε;

<sup>22</sup>And deeply saddened, they began every single one to say to him,<sup>563</sup> "It's not me, is it, Lord?"

Mt 26:23 ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει.

<sup>23</sup>And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me.

<sup>559</sup> **26:15** Bauer says under ἀργύριον 2.(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.

<sup>560</sup> **26:17a** txt τῷ ἰησοῦ λεγοντες **Σ** B D L Φ 0281 lat syr<sup>h</sup> cop<sup>sa</sup> SBL TH NA28 {} // τῷ ἰησοῦ λεγοντες αυτω A E it<sup>f,g</sup> syr<sup>p</sup> TR RP // λεγοντες τῷ ἰησοῦ W Σ // lac C N P Z 0233

<sup>561</sup> **26:17b** txt ετοιμασωμεν **Σ** A B E W Σ Φ 0281 TR AN SBL TH NA28 {} // ετοιμασομεν D HF BG RP // lac C N P Z 0233

<sup>562</sup> **26:20** txt μετα των δωδεκα **Π**<sup>37vid</sup> **Π**<sup>45vid</sup> B D E pm itd (syrs) cop<sup>sa</sup>ms<sup>ss</sup> geo<sup>2</sup> Eus Chrys<sup>1/2</sup> TR RP TH NA28 {C} // μετα των δωδεκα μαθητων **Σ** A L W Σ Φ pm ita,f,ff<sup>1</sup>,g<sup>1</sup>,q,r<sup>1</sup> syr<sup>h</sup>,pal cop<sup>sa</sup>ms<sup>ss</sup>,mae arm geo<sup>1</sup> Bas Chrys<sup>1/2</sup> SBL // μετα των δωδεκα μαθητων αυτου 064 0281 ita,aur,b,ff<sup>2</sup>,h vgc<sup>l</sup> syr<sup>p</sup> // μετα των μαθητων it<sup>l</sup> // lac C N P Z 0233

<sup>563</sup> **26:22** txt

λεγειν αυτω εις εκαστος **Σ** B L Z 0281 33 1071 cop<sup>sa</sup> SBL TH NA28 {}

λεγειν αυτω εκαστος αυτων A E K U W Δ Π Σ Φ 064 f<sup>1</sup> 2 28 565 579 **Π** syr<sup>h</sup> TR RP

λεγειν αυτω εις εκαστος αυτων M 157 syr<sup>p</sup>,h<sup>mg</sup>

λεγειν εις εκαστος αυτων **Π**<sup>45vid</sup> D Θ f<sup>13</sup> syr<sup>s</sup>

----- εις εκαστος C

λεγειν εκαστος αυτων **Π**<sup>37vid</sup> 700 Eus

εις εκαστος λεγειν αυτων **Π**<sup>64vid</sup> 346

λεγειν 1424

lac N P Q 0233

Mt 26:24 ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκεῖνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

<sup>24</sup>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 παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

<sup>25</sup>And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?" He says to him, "You said *it*."

Mt 26:26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον<sup>564</sup> καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν,<sup>565</sup> Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.

<sup>26</sup>And as they ate, Jesus took bread, and when he had given thanks,<sup>566</sup> he broke it, and gave it<sup>567</sup> to the disciples, and said, "Take and eat. This is my body."

Mt 26:27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες,

<sup>27</sup>And when he had taken the cup and given thanks, he gave it to them, saying,<sup>568</sup> "Drink from it everyone.

Mt 26:28 τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν.

<sup>28</sup>For this is my blood of the covenant,<sup>569</sup> being shed on behalf of many for the forgiveness of sins.<sup>570</sup>

Mt 26:29 λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἅπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

<sup>29</sup>And I say to you, I will certainly not drink from this fruit of the vine from now on, until that day when I drink it with you new in the kingdom of my Father."

Mt 26:30 Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν Ἐλαιῶν.

<sup>30</sup>And when they had sung a hymn, they went out toward the Mount of Olives.

<sup>564</sup> 26:26a txt τον αρτον αρτον P<sup>37vid</sup> P<sup>45</sup> B C D L Z 0281<sup>vid</sup> cop SBL TH NA28 {} || A E W Σ Φ 0160<sup>vid</sup> M TR RP || lac N P 0233

<sup>565</sup> 26:26b txt ειπεν P<sup>37</sup> P<sup>45</sup> B D L Z 0160 0281 SBL TH NA28 {} || και ειπεν A C E W Σ Φ M TR RP || lac N P 0233

<sup>566</sup> 26:26c txt ευλογησας P<sup>37vid</sup> P<sup>45</sup> B C D L Z Φ 0160 0281 pm syr<sup>s,p,hmg</sup> cop (Or) TR BG SBL TH NA28 {} || ευχαριστησας A E W Σ pm syr<sup>h</sup> AN HF RP || lac N P 0233. The verb εὐχαριστέω (eucharistew) means to give thanks, whereas the verb εὐλογέω (eulogew) usually means to "bless" or to "praise." The apostle Paul later taught that the act of giving thanks for food blesses it (1 Tim 4:3-5; Rom 14:6). But here, the Greek text with εὐλογέω does not say that Jesus blessed the bread. It says simply that he blessed. I would take it to mean he blessed God, praised God for providing the bread; thus, ultimately, the NA28 reading with εὐλογέω still means giving thanks to God for the bread. In the next verse, v. 27, all text editions have the verb εὐχαριστέω when it comes to giving thanks for the cup of wine. I do not think there is meant a distinction between blessing bread but giving thanks for wine. In both verses the verb is directed toward God the Father in praise and thanks to him.

<sup>567</sup> 26:26d txt δους P<sup>37</sup> P<sup>45vid</sup> B D L Z 0160 0281 SBL TH NA28 {} || εδιδου N\* A C E W Σ Φ M TR RP || lac N P 0233

<sup>568</sup> 26:27 Because of the way there are two aorist participles in a row at the beginning of this verse, there is ambiguity as to how to interpret the "kai" (and) between the two participles. The "kai" could be just a coupler stringing the verbs together in sequence, as follows: "And when he had taken the cup and given thanks, he gave it to them, saying,..." Or, the "kai" could mean "also," as meaning to point out that he gave a little ceremony twice—both when he distributed the bread, and now the wine as well, as follows: "And when he had taken the cup he also gave thanks, and gave it to them, saying,..." Luke seems to have something similar to the second interpretation, because in Luke 22:20, he says, "And the cup after the meal in the same way, saying,..."

<sup>569</sup> 26:28 txt διαθηκης P<sup>37</sup> P<sup>45vid</sup> B L Z 0298<sup>vid</sup> cop<sup>mae</sup> geo<sup>1</sup> Ir<sup>arm</sup> Cyr Cypr SBL TH NA28 {B} || καινης διαθηκης A C D E W Σ Φ M latt syr cop<sup>sa</sup> arm eth geo<sup>2</sup> Ir<sup>lat</sup> Or<sup>lat</sup> Chrys<sup>lem</sup> Theoph-Alex Theod Jer Aug TR RP || lac N P 0233 0281 syr<sup>c</sup> cop<sup>mae2</sup>. The Textus Receptus reading is probably a harmonization to Luke 22:20, as there is no apparent reason why καινης, "new," might have been deleted, either accidentally or deliberately.

<sup>570</sup> 26:28 Isaiah 53:11

Mt 26:31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται<sup>571</sup> τὰ πρόβατα τῆς ποιμένης·

<sup>31</sup>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."<sup>572</sup>

Mt 26:32 μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

<sup>32</sup>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 οὐδέποτε σκανδαλισθήσομαι.

<sup>33</sup>But in response Peter said to him, "Though everyone<sup>573</sup> else will be scandalized because of you, I will never<sup>574</sup> be scandalized."

Mt 26:34 ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνῆσῃ με.

<sup>34</sup>Jesus said to him, "Truly I tell you, This very night before the rooster crows, you will disown me three times."

Mt 26:35 λέγει αὐτῷ ὁ Πέτρος, Κἂν δέξῃ με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνῆσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

<sup>35</sup>Peter says to him, "Even if I have to die with you, I will never disown you." And<sup>575</sup> all the other disciples said the same.

### Gethsemane

Mt 26:36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗ<sup>576</sup> ἀπελθῶν ἐκεῖ προσεύξωμαι.

<sup>36</sup>Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, "Sit here during such time I am gone over there to pray."

Mt 26:37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

<sup>37</sup>And he took Peter along, and the two sons of Zebedee, and he began to be sorrowful and deeply depressed.

Mt 26:38 τότε λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

<sup>38</sup>Then he<sup>577</sup> says to them, "My soul is too sad, to the point of death.<sup>578</sup> Remain here and stay awake with me."

<sup>571</sup> **26:31a** txt διασκορπισθησονται P<sup>53</sup> N A B C G H L M S Σ 067 0281 f<sup>13</sup> 33 157 700 892 1071 1241 pm Or<sup>pt</sup> SBL TH NA28 {} // διασκορπισθησεται P<sup>37</sup> P<sup>45</sup> D E F K U V W Γ Δ Θ Π Φ f<sup>1</sup> 2 28 565 579 1424 pm Eus Chrys Or<sup>pt</sup> TR RP // lac P<sup>64</sup> N P Q Z 0233 346. For a full discussion of this variant and neuter plurals taking a singular verb, see the endnote entitled Neuter Plural Subjects.

<sup>572</sup> **26:31b** Zechariah 13:7

<sup>573</sup> **26:33a** txt ει παντες P<sup>37</sup> P<sup>53</sup> A B C D E L Σ Φ 0281 it<sup>a,b,ff<sup>2</sup>,q</sup> cop<sup>sa</sup> Or<sup>pt</sup> AN HF RP SBL TH NA28 {} // ει και παντες N<sup>2</sup> W 0233 it<sup>f,ff<sup>1</sup>,g<sup>1</sup>,h</sup> vg syr<sup>p,h</sup> arm eth Or<sup>pt</sup> Bas Chrys TR BG // παντες N\* // lac P<sup>45</sup> P<sup>64</sup> N P Z

<sup>574</sup> **26:33b** txt ουδεποτε P<sup>37</sup> P<sup>53</sup> N A B C\* D L W Σ Φ 0233 0281 pm lat syr<sup>p,h</sup> Or TR BG SBL TH NA28 {} // δε ουδεποτε C<sup>3</sup> E pm it<sup>h</sup> cop<sup>samss,mae</sup> AN HF RP // lac P<sup>45</sup> P<sup>64</sup> N P Z

<sup>575</sup> **26:35** txt και N B C D L 067<sup>vid</sup> 0281 lat syr cop<sup>mae</sup> TR SBL TH NA28 {} // δε (Φ end folio) cop<sup>samss</sup> // δε και A E W Σ 0160<sup>vid</sup> 0233 M<sup>1</sup> it<sup>q</sup> cop<sup>samss</sup> RP // lac P<sup>53</sup> P<sup>64</sup> N P Z

<sup>576</sup> **26:36** txt εως ου B E Φ 067 M<sup>1</sup> TR RP SBL TH NA28 [ou] {} // εως N C Σ 0281 Chrys<sup>com</sup> // εως αν D L W 0233 Chrys<sup>txt</sup> // εως ου αν P<sup>53</sup><sup>vid</sup> A // lac P<sup>37</sup> P<sup>45</sup> P<sup>64</sup> N P Z

<sup>577</sup> **26:38** txt αυτοις P<sup>37</sup> P<sup>45</sup> P<sup>53</sup> N A B C\* D L W Σ Φ 0233 it<sup>b,ff<sup>1</sup>,ff<sup>2</sup>,g<sup>1</sup>,l,q</sup> vg syr<sup>p</sup> cop<sup>sa</sup> arm Chrys TR SBL TH NA28 {} // αυτοις ο ιησους C<sup>3</sup> E it<sup>a,f,h</sup> syr<sup>h</sup> RP // lac N P Z 0281

<sup>578</sup> **26:38** ἕως 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.

Mt 26:39 καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.

<sup>39</sup>And then after he had moved forward<sup>579</sup> 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 εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορήσαι μετ' ἐμοῦ;

<sup>40</sup>And he returns to the disciples, and finds them sleeping. And he says to Peter, "This is how you *guys* are,<sup>580</sup> lacking the self-control to stay awake with me one hour?"

Mt 26:41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθῃτε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής.

<sup>41</sup>Stay awake and pray, that<sup>581</sup> you not go into temptation. The spirit indeed is willing, but the flesh is weak."

Mt 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῶ, γενηθήτω τὸ θέλημά σου.

<sup>42</sup>Again for the second time he went away and was praying, saying, "My Father, if it is not possible for this to go away<sup>582</sup> unless I drink it, may your will be done."

Mt 26:43 καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

<sup>43</sup>And when he returned, he again found them sleeping,<sup>583</sup> because their eyelids were weighed down heavily.

Mt 26:44 καὶ ἀφείς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.

<sup>44</sup>And again he left them and went away, praying for the third time, saying the same thing again.<sup>584</sup>

Mt 26:45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τὸ<sup>585</sup> λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν.

<sup>45</sup>Then at that time he comes to the disciples<sup>586</sup> and says to them, "Still sleeping away and resting? Behold, the hour has drawn near, and the Son of Man is being betrayed into the hands of sinners.

Mt 26:46 ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

<sup>46</sup>Get up, let's go. Look, the one betraying me is approaching."

<sup>579</sup> 26:39 txt προελθων P<sup>37</sup> B Φ 0233 lat cop TR AN BG SBL NA28 {} // προσελθων P<sup>53</sup> N A C D E L W Σ 067 M sy<sup>r</sup>h HF RP TH // lac P<sup>45</sup> N P Z 0281

<sup>580</sup> 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.

<sup>581</sup> 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.

<sup>582</sup> 26:42 txt

τουτο παρελθειν P<sup>37</sup> N B L it<sup>b</sup> vg<sup>ms</sup> Or SBL TH NA28 {}

τουτο παρελθειν απ εμου A W 067 it<sup>ff</sup>,<sup>q</sup>

το ποτηριον τουτο παρελθειν D it<sup>s</sup>,<sup>l</sup>

τουτο το ποτηριον παρελθειν lat cop<sup>mae</sup><sup>1</sup>

τουτο το ποτηριον παρελθειν απ εμου E Σ Φ M it<sup>f</sup> vg<sup>mss</sup> cop<sup>mae</sup><sup>2</sup> TR RP

το ποτηριον τουτο παρελθειν απ εμου 0233

παρελθατω απ εμου το ποτηριον τουτο C

lac N P Z 0281

<sup>583</sup> 26:43 txt παλιν ευρεν αυτους P<sup>37vid</sup> N B C D L Σ 067 SBL TH NA28 {} // ευρεν αυτους παλιν A W Φ 0233f sy<sup>r</sup>h // ευρισκει αυτους παλιν E M TR RP // lac N P Z 0281

<sup>584</sup> 26:44 txt ειπων παλιν P<sup>37</sup> N B L it<sup>a</sup> (sy<sup>r</sup>s) SBL NA28 {} // ειπων A C D E W Σ Φ 067 0233 M lat sy<sup>r</sup>P,<sup>h</sup> cop<sup>sa,mae</sup> TR RP TH // lac N P Z 0281

<sup>585</sup> 26:45a txt το λοιπον P<sup>37</sup> N A D E Σ Φ M TR RP SBL TH NA28 [το] {} // λοιπον B C L W // lac N P Z 0233 0281

<sup>586</sup> 26:45b txt μαθητας P<sup>37</sup> N A B C L Σ Φ 0233 it<sup>q</sup> cop<sup>sa</sup> sy<sup>r</sup>h arm SBL TH NA28 {} // μαθητας αυτου D E W lat sy<sup>r</sup>s,<sup>p</sup> Or TR RP // lac N P Z 0281

### Jesus Arrested

Mt 26:47 Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολλὸς μετὰ μαχαίρων καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

<sup>47</sup>And while he was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd of people with swords and clubs, from the chief priests and elders of the people.

Mt 26:48 ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, "Ὁν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν.

<sup>48</sup>And the one betraying him had given them a signal, as follows: "Whomever I kiss is the one. Him you seize."

Mt 26:49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαίρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.

<sup>49</sup>And he came straight up to Jesus and said, "Good morning, Rabbi."<sup>587</sup> Then he kissed him.

Mt 26:50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ὃ<sup>588</sup> πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν.

<sup>50</sup>And Jesus said to him, "Friend, why are you here?" Then at that time they came up and laid their hands on Jesus, and arrested him.

Mt 26:51 καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ ὠτίον.

<sup>51</sup>And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

Mt 26:52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται.<sup>589</sup>

<sup>52</sup>Jesus then says to him, "Return your sword to its place. For all who take up the sword will perish by the sword.

Mt 26:53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων;

<sup>53</sup>Or do you think I am not able to call<sup>590</sup> on my Father, and he make available to me right now more than twelve legions<sup>591</sup> of angels?

Mt 26:54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;

<sup>54</sup>But then how would the scriptures be fulfilled which indicate that all this needs to happen?"

<sup>587</sup> **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.

<sup>588</sup> **26:50** txt εφ ο ϣ<sup>37</sup> ⲛ A B C D E L W Σ Φ Epih SBL TH NA28 {} // εφ ω Eus Chrys TR RP // lac N P Z 0233 0281

<sup>589</sup> **26:52** txt μαχαίρη απολουνται ϣ<sup>37</sup> ⲛ A B\* C L Σ 0281 SBL TH NA28 {} // μαχαίρα απολουνται B<sup>2</sup> D E Φ TR // μαχαίρα αποθανουνται W RP // lac N P Z 0233

<sup>590</sup> **26:53a** txt παρακαλεσαι ⲛ B L 0281 it<sup>ff1</sup>.g<sup>1</sup> vg syr<sup>p</sup> cop<sup>sa</sup> arm Cyr Chrys Jer SBL TH NA28 {} // αρτι παρακαλεσαι A C D E W Σ Φ it<sup>a,b,ff2</sup>.h,q syr<sup>h</sup> Or TR RP // lac ϣ<sup>37</sup> N P Z 0233. See next note for other location of αρτι.

<sup>591</sup> **26:53b** txt

αρτι	πλειω	δωδεκα λεγιωνας	B* SBL NA28 {}
αρτι	πλειω	δωδεκα λεγεωνας	B <sup>2</sup>
αρτι	πλ__lac	δωδεκα λεγεωνας	0281
αρτι	πλειους	δωδεκα λεγιωνας	TH
αρτι	πλειους	δωδεκα λεγαιωνων	ⲛ <sup>2</sup>
αρτι	πλειους	δωδεκα λεγιωνων	ⲛ <sup>1</sup>
ωδε αρτι	πλειω	δωδεκα λεγιωνων	ⲛ*
αρτι	πλειους	δωδεκα λεγιωνων	L
	πλειω	δωδεκα λεγειονας	D <sup>2</sup>
	πλειω	δωδεκα λεγειων η ϣ	D*
	πλειους	η δωδεκα λεγεονων	A
	πλειους	η δωδεκα λεγεωνων	C Σ Φ
	πλιους	η δωδεκα λεγεωνας	W
	πλειους	η δωδεκα λεγεωνας	E TR RP
	lac		ϣ <sup>37</sup> N P Z 0233



Mt 26:55 Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ με.

<sup>55</sup>At 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<sup>592</sup> in the temple teaching and you didn't arrest me.

Mt 26:56 τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

<sup>56</sup>But, this has all come about so the writings of the prophets would be fulfilled." Then the disciples all abandoned him and fled.

### *Before the Sanhedrin*

Mt 26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

<sup>57</sup>And the ones arresting Jesus led him away to Kaiapha the high priest, where the Torah scholars and the elders had gathered.

Mt 26:58 ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

<sup>58</sup>Now Peter had been following him from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome.

Mt 26:59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,

<sup>59</sup>And the high priest<sup>593</sup> and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death,

Mt 26:60 καὶ οὐχ εὔρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο

<sup>60</sup>and they had not found it from the many false witnesses who had come forward.<sup>594</sup> But then later, two came forward<sup>595</sup>

Mt 26:61 εἶπαν, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.

<sup>61</sup>and said, "This man said, 'I am able to destroy the temple of God, and in three days to build it again.'"

<sup>592</sup> 26:55 txt εν τω ιερω εκαθεζομην διδασκων X B L 0281 syr<sup>s</sup> cop<sup>sa</sup> Cyr SBL TH NA28 {} // εκαθεζομην προς υμας διδασκων εν τω ιερω A syr<sup>h</sup> eth // προς υμας εκαθεζομην εν τω ιερω διδασκων C it<sup>a,b,ff2,h,q</sup> Eus // προς υμας εκαθεζομην διδασκων εν τω ιερω E W Σ Φ it<sup>f,ff3,g1</sup> vg syr<sup>p</sup> (cop<sup>mae</sup>) TR RP // προς υμας εκαθημην εν τω ιερω διδασκων D // lac P<sup>37</sup> N P Z 0233

<sup>593</sup> 26:59 txt αρχιερεις και X B D L lat (syr<sup>s</sup>) cop<sup>sa,mae1+2</sup> Or SBL TH NA28 {} // αρχιερεις και οι πρεσβυτεροι και A C E N W Σ Φ 0233 M it<sup>f,q</sup> syr<sup>p,h,pal</sup> TR RP // lac P Z 0281

<sup>594</sup> 26:60a txt

πολλων	προσελθοντων ψευδομαρτυρων	X B L 0233 lat cop SBL TH NA28 {}
πολλων	ψευδομαρτυρων προσελθοντων	C* N* Σ* (Σ* προσελθον των)
και πολλων	προσελθοντων ψευδομαρτυρων	syr <sup>p</sup>
πολλων δε	ψευδομαρτυρων προσελθον των	Σ <sup>c</sup>

και πολλων ψευδομαρτυρων προσελθοντων ουχ ευρον E W M it syr<sup>h</sup> TR RP

και πολλων προσελθοντων ψευδομαρτυρων ουχ ευρον A

πολλων και ψευδομαρτυρων προσελθοντων ουχ ευρον Φ

πολλων ψευδομαρτυρων προσελθοντων ουχ ευρον C<sup>2</sup> N<sup>c</sup> [N<sup>c</sup> ηυρον]

το εξης και πολλοι προσηλθον ψευδομαρτυρες και ουκ ευρον το εξης D

lac P Z 0281

<sup>595</sup> 26:61b txt

υστερον δε προσελθοντες δυο X B L syr<sup>p</sup> cop SBL TH NA28 {}

υστερον δε προσελθοντες δυο ψευδομαρτυρες A<sup>c</sup> C E Φ 0233 M latt syr<sup>h</sup> TR RP

υστερον δε προσελθοντες δυο τινες ψευδομαρτυρες N W Σ

υστερον δε προσελθοντες δυο [μαρτυρες] A<sup>\*vid</sup>

υστερον δε ηλθον δυο ψευδομαρτυρες και D

lac P Z 0281

Mt 26:62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνη; τί οὐτοί σου καταμαρτυροῦσιν;

<sup>62</sup>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 ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ.

<sup>63</sup>But Jesus was keeping silent. And<sup>596</sup> the high priest said to him, "I adjure you by the living God that you declare under oath whether you are the Messiah, the Son of God."

Mt 26:64 λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

<sup>64</sup>Jesus says to him, "You said *that*. Nevertheless I say to you: after now you shall all see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

Mt 26:65 τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων, Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν·

<sup>65</sup>Then the high priest tore his robe, saying, "He has blasphemed! What more need do we have for witnesses? See, now you have heard blasphemy.<sup>597</sup>

Mt 26:66 τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, Ἐνοχος θανάτου ἐστίν.

<sup>66</sup>How does it look to you?" And they said in answer, "He is guilty enough for death."

Mt 26:67 Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν

<sup>67</sup>Then they spit on his face and pummeled him; they slapped him

Mt 26:68 λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παῖσας σε;

<sup>68</sup>while saying, "Prophecy to us, you Messiah— who is the one who hit you?"

### *Peter Disowns Jesus*

Mt 26:69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

<sup>69</sup>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 ἠρνήσατο ἔμπροσθεν πάντων<sup>598</sup> λέγων, Οὐκ οἶδα τί λέγεις.

<sup>70</sup>But he was denying it before all of them, saying, "I do not know what you are saying."

Mt 26:71 ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτόν ἄλλη καὶ λέγει τοῖς ἐκεῖ, Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

<sup>71</sup>And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, "This man<sup>599</sup> was with Jesus the Nazarene."

Mt 26:72 καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.

<sup>72</sup>And again he was denying it, with an oath: "I do not know the man."

Mt 26:73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

<sup>73</sup>And after a little while those standing there said to Peter, "You definitely are also one of them, because your speech also gives you away."

Mt 26:74 τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

<sup>74</sup>Then he began to curse<sup>600</sup> and swear, saying, "I do not know the man." And immediately a rooster crowed.

<sup>596</sup> **26:63** txt και N<sup>1</sup> B L Z it<sup>aur,ff</sup>,g<sup>1</sup>,l vg cop<sup>sa,mae</sup> Or SBL TH NA28 {} // και αποκριθεις A C E N W Σ Φ 0233 M ita,b,d,e,f,ff<sup>2</sup>,h,n,q,r<sup>1</sup> syr<sup>s,p,h</sup> cop<sup>mae</sup> TR RP // αποκριθεις ουν D // omit ο δε ιησους εσιωπα και ο αρχιερευς ειπεν αυτω (h.t. αυτω-αυτω) N\* // lac P 0281

<sup>597</sup> **26:65** txt βλασφημιαν N B D L Z lat cop<sup>sa</sup> SBL TH NA28 {} // βλασφημιας 157 Chrys // βλασφημιαν αυτου A C E W Σ 0233 0281 M it<sup>b,f,ff</sup>,q vg<sup>mss</sup> syr<sup>p,h</sup> (cop<sup>mae</sup>) arm Or TR RP // βλασφημιαν εκ του στοματος αυτου Φ // lac N P

<sup>598</sup> **26:70** txt παντων N B C<sup>2</sup> D L Z 0281 pm latt syr cop arm geo Or TR SBL TH NA28 {} // αυτων παντων A C\* W Φ 0233 pm Chrys RP // αυτων Σ // lac N P

<sup>599</sup> **26:71** txt ουτος N B D syr<sup>s</sup> cop<sup>sa,mae</sup> geo<sup>1,B</sup> SBL TH NA28 {B} // και ουτος A C E L W Σ Φ 0281 M latt syr<sup>p,h,(pal)</sup> arm eth geo<sup>A</sup> Or<sup>lat</sup> Chrys Aug TR RP // lac N P Z 0233

Mt 26:75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

<sup>75</sup>And Peter was reminded of the statement Jesus had said,<sup>601</sup> 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 Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν·

<sup>1</sup>And very early in the morning, they all, the chief priests and elders of the people, reached the decision against Jesus that they would put him to death.

Mt 27:2 καὶ δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

<sup>2</sup>And they bound him, and led him away, and handed him over to Pontius Pilate<sup>602</sup> the governor.

Mt 27:3 Τότε ἰδὼν Ἰούδας ὁ παραδιδὼς αὐτὸν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις

<sup>3</sup>Then, when Judas the one who betrayed him saw that he was condemned, he with remorse returned the thirty pieces of silver to the chief priests and elders,

Mt 27:4 λέγων, Ἠμαρτον παραδοὺς αἷμα ἀθῶον. οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὄψῃ.

<sup>4</sup>saying, "I have sinned; I have betrayed innocent blood." But they said, "What is that to us? You deal with *that*."

Mt 27:5 καὶ ρίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγατο.

<sup>5</sup>And after depositing<sup>603</sup> the silver in the temple,<sup>604</sup> he departed, and went off and hung himself.

Mt 27:6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν.

<sup>6</sup>But the chief priests took the pieces of silver, and said, "It is not permissible to put them in the temple treasury, since it is blood price money."

Mt 27:7 συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.

<sup>7</sup>And after conferring on a course of action, they bought with the coins the potter's field, as a burial place for foreigners.

Mt 27:8 διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἱματος ἕως τῆς σήμερον.

<sup>8</sup>For which reason that field has been called "the Field of Blood" to this day.

Mt 27:9 τότε ἐπληρώθη τὸ ρηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν τοῦ τετιμημένου ὄν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραὴλ,

<sup>9</sup>Then was fulfilled what was spoken through Jeremiah<sup>605</sup> 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,<sup>606</sup>

<sup>600</sup> 26:74 txt καταθεματιζειν N A B C D E L W Σ Chrys AN HF BG RP SBL TH NA28 {} // καταναθεματιζειν Φ TR // lac N P Z 0233 0281. The TR reading is a more intensive form of the word for cursing.

<sup>601</sup> 26:75 txt ιησου ειρηκοτος N B D 0281<sup>vid</sup> SBL TH NA28 {} // του ιησου ειρηκοτος L // ιησου ειρηκοτος αυτω A C\* E Σ<sup>c</sup> (Σ\* -κοτως) AN BG // του ιησου ειρηκοτος αυτω C<sup>3</sup> W Φ TR HF RP // lac N P Z 0233

<sup>602</sup> 27:2 txt ποντιω πιλατω A C E W Φ 0250 M latt syr<sup>h</sup>,palm<sup>ss</sup> arm eth Or<sup>lat</sup> Ps-Just Jer<sup>½</sup> Aug TR RP // πιλατω N B<sup>2</sup> L Σ 0281 syr<sup>s</sup>,p,palm<sup>ss</sup> cop<sup>sa</sup>,mae geo Diatess<sup>arm</sup> Or<sup>gr</sup> Jer<sup>½</sup> SBL NA28 {B} // πειλατω B\* TH // lac D N P Z 0233

<sup>603</sup> 27:5a The temple had a donation chest or pot into which people could donate to the poor or to the Temple Treasury (Mk 12:41; Lk 21:1). Zechariah 11:13, NRSV: "Then the Lord said to me, 'Throw it into the treasury'—this lordly price at which I was valued by them. So I took the thirty shekels of silver and threw them into the treasury in the house of the Lord." See the endnote #10 at the end of this document which discusses the issues when translating this verse.

<sup>604</sup> 27:5b txt εις τον ναον N B L Or Eus Chrys SBL TH NA28 {} // εν τω ναω A C E W Σ Φ M Or Cyr TR RP // lac D N P Z 0233 0281

Mt 27:10 καὶ ἔδωκαν<sup>607</sup> αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

<sup>10</sup>and they traded them for the potter's field, just as the Lord directed me."<sup>608</sup>

### Jesus Before Pilate

Mt 27:11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη, Σὺ λέγεις.

<sup>11</sup>And Jesus was stood<sup>609</sup> before the governor; and the governor examined him, saying, "YOU are the king of the Jews?" And he said,<sup>610</sup> "You are saying that, *not I*."<sup>611</sup>

Mt 27:12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

<sup>12</sup>And during the whole time he was being accused by the chief priests and elders, he was not responding at all.

Mt 27:13 τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν;

<sup>13</sup>Then Pilate says to him, "Don't you hear all the things they are charging you with?"

Mt 27:14 καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

<sup>14</sup>And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

Mt 27:15 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον.

<sup>15</sup>Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted.

Mt 27:16 εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Ἰησοῦν Βαραββᾶν.

<sup>16</sup>And they were holding at that time a particularly well-known prisoner named Barabbas.<sup>612</sup>

<sup>605</sup> **27:9a** The Syriac Peshitta, the Sinaitic Syriac, a couple Old Latin manuscripts, and Codex Φ omit "Jeremiah."

<sup>606</sup> **27:9b** The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.

<sup>607</sup> **27:10a** txt εδωκαν A<sup>c</sup> B\* C E L Σ SBL latt syrpal<sup>ms</sup> copsa,mae arm eth geo Irarm Or<sup>lat</sup> Cyr-Jerus Chrys Jer Aug TR RP SBL TH NA28 {B} // εδωκα N B<sup>2vid</sup> W Φ syrs,p,h,palms Eus // εδωκεν A\*<sup>vid</sup> // lac D N P Z 0233 0281. The UBS text. comm rated {C}: "It is difficult to decide whether he final *nu* came into the text because of the following vowel, or whether it was deleted under the influence of μοι. On the strength of the diversity of external evidence the Committee preferred the plural form."

<sup>608</sup> **27:10b** Zechariah 11:12,13; Jeremiah 32:6-9

<sup>609</sup> **27:11a** txt εσταθη N B C L Σ SBL TH NA28 {} // εστι A (E εστι) W Φ M Chrys TR RP // lac D N P Z 0233 0281. The passive form εσταθη means Jesus "was made to stand" before the governor. In Mk 13:9 Jesus predicts that his disciples will also be made to stand before governors and kings.

<sup>610</sup> **27:11b** txt εφη N L ita,d copsa Chrys SBL NA28 {} // εφη αυτω A B E W Σ Φ 0250 M lat syr cop<sup>mae</sup> Or TR RP TH // lac C D N P Z 0233 0281

<sup>611</sup> **27:11c** 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.

<sup>612</sup> **27:16** txt βαρabbαν N A B D E F G H K L M U W Δ Π Σ Φ 0250 f<sup>13</sup> 1<sup>c</sup> 2 33 (69 βαρabbαν) 157 180 205 565 579 597 700<sup>C</sup> 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582<sup>c</sup> M Lect ita,aur,b,c,d,f,ff1,ff2,g1,h,l,q,r1 vg syr<sup>p,h</sup>,palms copsa,mae,bo eth geo<sup>1</sup> slav (Diatess<sup>arm</sup>) Or<sup>lat</sup>; Jer Aug TR RP TH // ιησουν βαρabb(β)αν Θ 1\* 118 209\* 241\*\* 299\*\* 700\* 1278\* 1582 syrs,palms arm geo<sup>2</sup> Or mssacc. to Peter-Laodicea SBL NA28 [ιησουν] {C} // lac C N P Q Z 0233 0281 28 syr<sup>c</sup>. It is possible that the original gospel of Matthew said "Jesus Barabbas." And possible that, according to the Editorial Committee of the United Bible Societies Greek New Testament, the word "Jesus" in connection to Barabbas was "deliberately suppressed in most witnesses for reverential considerations." For example, acc. to the UBS textual commentary, Origen stated, it cannot be right, because, "In the whole range of the scriptures we know that no one who is a sinner [is called] Jesus." Origen, though admitting that Barabbas was called Jesus, nevertheless suppressed this in his work. In many even later witnesses, the copyists state in the margin that the earlier copies call Barabbas Jesus as well. But, they suppressed it, and the subsequent copies did not say Jesus Barabbas. Westcott and Hort however, state that the reading "Jesus Barabbas" was probably due to a scribe's error in transcription. Some say it is still easier to explain why "Jesus" might have been deleted than why it might have gotten added. In addition, having two men named Jesus fits better with the phrase of Pilate, found in all manuscripts, "or Jesus called Christ," where he seems to be setting them off in a needed contradistinction. According to Josephus, Jesus was not an uncommon name among Jews. Jesus is a form of the name Joshua.

Mt 27:17 συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

<sup>17</sup>When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,<sup>613</sup> or Jesus who is called Christ?"

Mt 27:18 ἦδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

<sup>18</sup>(For he knew that it was out of envy that they had handed him over.)

Mt 27:19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτόν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

<sup>19</sup>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."<sup>614</sup>

Mt 27:20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

<sup>20</sup>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 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν, Τὸν<sup>615</sup> Βαραββᾶν.

<sup>21</sup>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 οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθήτω.

<sup>22</sup>Pilate is saying to them, "What then should I do with Jesus who is called Christ?" They all are saying,<sup>616</sup> "Let him be crucified!"

Mt 27:23 ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω.

<sup>23</sup>But the governor<sup>617</sup> 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 Πιλάτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι<sup>618</sup> τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὀψοσθε.

<sup>24</sup>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 not going to be guilty of the blood of this innocent man."<sup>619</sup> You see to that yourselves."

<sup>613</sup> 27:17 txt βαρabbαν N A D E F G H K L M U W Δ Π Σ Φ 0250 f<sup>13</sup> 2 33 69 157 180 205 565 579 597 700<sup>c</sup> 892 1006 1071 1241 1243 1292 1342 1424 1505 **mi** Lect cop<sup>sa</sup>,mae,bo (Diatess<sup>arm</sup>) TR RP TH // τον βαρabbαν B 1010 Or ms<sup>acc</sup>. to Or lat<sup>+</sup>; Jer Aug // βαρabbαν or τον βαρabbαν it<sup>a</sup>,aur,b,c,d,f,ff<sup>2</sup>,g<sup>1</sup>,h,l,n,q,r<sup>1</sup> vg syr<sup>p,h</sup>,pal<sup>ms</sup> eth geo<sup>1</sup> slav // ιησουν τον βαρabbαν 1\* 22\* 118 209\* 1582\* syr<sup>s</sup>,pal<sup>ms</sup> arm geo<sup>2</sup> Or<sup>lat</sup> mss<sup>acc</sup>. to Origen gr SBL NA28 [ιησουν τον] {C} // ιησουν βαρabbαν Θ 700\* pc // βαρabbαν ιησουν 579 // βαρabbαν 1<sup>c</sup> 1582<sup>c</sup> // lac C N P Q Z 0233 0281 28 syr<sup>c</sup>. According to the UBS textual commentary, "In ver. 17 the word Ἰησοῦν could have been accidentally added or deleted by transcribers owing to the presence of ὑμῖν before it (YMININ). Furthermore, the reading of B 1010 (τὸν Βαραββᾶν) appears to presuppose in an ancestor the presence of Ἰησοῦν.

<sup>614</sup> 27:19 It is not certain whether Pilate's wife was saying, "Suffered much because of a dream about him," or "suffered much in a dream because of him," or "suffered much in a dream about him."

<sup>615</sup> 27:21 txt τον βαρabbαν N B L SBL TH NA28 {} // βαρabbαν A D E W Σ Φ **mi** TR RP // lac C N P Z 0233 0281

<sup>616</sup> 27:22 txt λεγουσιν N A B D Σ Φ 0281 lat syr<sup>p,h</sup> cop<sup>sa</sup> arm Or Aug SBL TH NA28 {} // λεγουσιν αυτω E L W **mi** it<sup>f</sup> TR RP // lac C N P Z 0233

<sup>617</sup> 27:23 txt ο δε ηγεμων εφη A E W Σ Φ 0250 **mi** syr<sup>h</sup> TR RP // λεγει αυτοις ο ηγεμων D L lat syr<sup>p</sup> cop<sup>mae</sup> // ο δε εφη N B 0281 syr<sup>pal</sup> cop<sup>sa</sup> arm SBL TH NA28 {} // lac C N P Z 0233. I had originally supplied the word "Pilate" for clarification. It is apparent that other scribes though clarification was necessary as to who was the speaker, since they supplied various words, and that the shortest reading was the original one. Now that I see that the majority text supplied "the governor," I will go with that.

<sup>618</sup> 27:24a txt απεναντι N A E L W Σ Φ **mi** Chrys TR RP SBL TH NA28 {} // κατεναντι B D 0281 // lac C P Z 0233

<sup>619</sup> 27:24b txt του δικαιου τουτου N E N W Σ **mi** it<sup>ff</sup>,g<sup>1</sup>,l,q vg syr<sup>p,h</sup>,pal cop<sup>sa</sup>,mae<sup>1+2</sup> arm eth geo<sup>1</sup> Ap-Con Cyr-Jerus Cyr Ambrose Jer Aug TR RP TH // τουτου του δικαιου A Φ 064 it<sup>aur,f,h</sup> vg<sup>ms</sup> Petilianus Maximus // τουτου B D it<sup>a,b,d,ff</sup>,r<sup>1</sup> (syr<sup>s</sup>) (cop<sup>sa</sup>,mae<sup>1+2</sup>) geo<sup>2</sup> Or<sup>lat</sup> Ps-Ath Chrys Ps-Cyp Juven Ambrosiaster SBL NA28 {B} // lac C P Z 0233 0281

Mt 27:25 καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

<sup>25</sup>And in response the whole crowd said, "Let his blood be on us and on our children."

Mt 27:26 τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

<sup>26</sup>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 στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν.

<sup>27</sup>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 περιέθηκαν αὐτῷ,

<sup>28</sup>And they stripped him of his clothes and placed around him a scarlet robe,

Mt 27:29 καὶ πλέξαντες στέφανον ἐξ ἁκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ<sup>620</sup> αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιξαν αὐτῷ λέγοντες, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων,

<sup>29</sup>and after weaving together a crown of thorns they set that<sup>621</sup> on his head, and a rod<sup>622</sup> in his right hand, and then they dropped to their knees before him and mocked<sup>623</sup> him, saying, "Hail, King of the Jews!"

Mt 27:30 καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπον εἰς τὴν κεφαλὴν αὐτοῦ.

<sup>30</sup>And after they spit on him, they took the rod, and repeatedly beat on his head.

Mt 27:31 καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

<sup>31</sup>And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

### *The Crucifixion*

Mt 27:32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἠγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ.

<sup>32</sup>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 ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος,

<sup>33</sup>And when they came to the place called Gulgolta [κρῆλη], which is called the "skull" place, Mt 27:34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν<sup>624</sup> πιεῖν.

<sup>34</sup>they offered him wine<sup>625</sup> to drink, mixed with a bitter drug;<sup>626</sup> and after tasting it, he refused to drink it.

<sup>620</sup> **27:29a** txt εν τη δεξια N A B D N Σ Φ 0233 0281 Chrys<sup>pt</sup> SBL TH NA28 {} // εν τη χειρι Eus // επι την δεξιαν E W 0250 M Chrys<sup>pt</sup> TR RP // επι δεξια L // lac C P Z

<sup>621</sup> **27:29b** 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.

<sup>622</sup> **27:29c** 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.

<sup>623</sup> **27:29d** txt ενεπαιξαν Nf B Df L 0281 it<sup>d</sup> SBL TH NA28 {B} // ενεπαιζον A E N Wf Σ Φ 0233f 0250 M lat arm geo Or lat Eus Chrys<sup>lem</sup> (Chrom) Jer Aug TR RP // lac C P Z

<sup>624</sup> **27:34a** txt ηθελησεν N<sup>\*,2b</sup> B D E<sup>c</sup> L Σ Φ 0250 0281 SBL TH NA28 {} // ηθελεν N<sup>2a</sup> A E<sup>\*</sup> W 0233 M TR RP // lac C P Z

<sup>625</sup> **27:34b** txt οινον N B D L lat syr<sup>s,hmg</sup> cop<sup>sa</sup> arm geo<sup>1</sup> Ps-Ath Dam Hil SBL TH NA28 {} // οξος A E N W Σ Φ 0233 0250 0281 M it<sup>f,h,q</sup> syr<sup>p,h,txt</sup> cop<sup>mae<sup>1+2</sup></sup> geo<sup>2</sup> Chrys Tert Ir Or TR RP // lac C P Z. LXX Ps 69:22: καὶ ἔδωκαν εἰς τὸ βρωμά μου χολὴν καὶ εἰς τὴν δίψαν μου ἐπότισάν με ὄξος. Both these words mean wine of some sort, but ὄξος was the poor man's wine, which was cheaper and more sour.

Mt 27:35 σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,

<sup>35</sup>And once they had crucified him, they divied up his garments by casting lots.

Mt 27:36 καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

<sup>36</sup>And sitting down, they kept watch over him there.

Mt 27:37 καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων.

<sup>37</sup>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 λησταί, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

<sup>38</sup>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 κινούμενους τὰς κεφαλὰς αὐτῶν

<sup>39</sup>And those passing by defamed him, wagging their heads

Mt 27:40 καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάρηθι ἀπὸ τοῦ σταυροῦ.

<sup>40</sup>and saying, "Hey, you who destroys<sup>627</sup> the temple and builds another one in three days, save yourself! If you are the son of God, and come down<sup>628</sup> from the cross."

Mt 27:41 ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,

<sup>41</sup>In the same way also<sup>629</sup> the chief priests, making fun along with the Torah scholars and the elders,<sup>630</sup> were saying,

Mt 27:42 Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.

<sup>42</sup>"Others he saved; himself he cannot save. He is the King of Israel?<sup>631</sup> Let him come down now from the cross, and we will believe in him."<sup>632</sup>

Mt 27:43 πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν<sup>633</sup> εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός.

<sup>43</sup>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<sup>634</sup> αὐτῷ ὠνείδιζον αὐτόν.

<sup>44</sup>In the same way the bandits who were crucified with him were also taunting him.

<sup>626</sup> **27:34c** The Greek word is χόλη - chōlē, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - chōlos. Another reason it is most often associated with the gall bladder, was because it was yellow in color like bile, which is the secretion of the gall bladder. But the word was also used for many other things, such as the ink secretion of a certain fish, the poison of hemlock, a serpent's venom, and of bitterness in general, including, according to the Liddell & Scott lexicon along with other lexical authorities, that in the New Testament, this word means a bitter, yellow ingredient of a drink. One thing certain about this word is that it referred to a substance that tasted very bad, and probably more specifically, tasted bitter. In conclusion, it was probably some kind of drug meant to ease the distress of his coming trauma.

<sup>627</sup> **27:40a** The nominative article used as vocative, that is, the case or lexical form for addressing someone.

<sup>628</sup> **27:40b** txt καταβηθι **Σ**<sup>2</sup> B E L W **Σ** **Φ** 0250 **ⲙⲓ** itaur,f,ff<sup>2</sup>,g<sup>1</sup>,l,q vg syr<sup>h</sup>,palms cop<sup>sa,mae</sup> arm eth geo Diatess Or<sup>lat</sup> Eus Astvid Ps-Ath Did Chrys Marc-Erem Cyr Aug TR RP SBL TH // και καταβηθι **Σ**<sup>\*</sup> A D ita,b,d,h,r<sup>1</sup> syr<sup>(s),p,palms</sup> eth<sup>TH</sup> NA28 [και] {C} // lac C N P Z 0233 0281

<sup>629</sup> **27:41a** txt ὁμοίως και B lat syr<sup>(s),p</sup> SBL NA28 {} // ὁμοίως **Σ** A L W TH // ὁμοίως δε και D E **Σ** **Φ** **ⲙⲓ** it<sup>ff<sup>1</sup></sup> syr<sup>h</sup> cop<sup>(sa),mae</sup> TR RP // lac C N P Z 0233 0281

<sup>630</sup> **27:41b** txt και πρεσβυτερων **Σ** A B L itaur,ff<sup>1</sup>,g<sup>1</sup>,l vg cop<sup>sa,mae</sup><sup>1+2</sup> TR SBL TH NA28 {} // και φαρισαιων D Wf ita,b,d,ff<sup>2</sup>,g<sup>1</sup>,h,q,r<sup>1</sup> syr<sup>s</sup> // και πρεσβυτερων και φαρισαιων E **Σ** **Φ** **ⲙⲓ** it<sup>f</sup> syr<sup>p,h</sup> RP // lac C N P Z 0233 0281

<sup>631</sup> **27:42a** txt βασιλευς **Σ** B D L it<sup>d</sup> syr<sup>palms</sup> cop<sup>sa</sup> SBL TH NA28 {B} // ει βασιλευς A E W **Σ** **Φ** **ⲙⲓ** lat syr<sup>s,p,h,palms</sup> cop<sup>mae</sup> arm eth geo Or<sup>lat</sup> Eus Ps-Ath Chrys Cyr Ambrose Aug TR RP // lac C N P Z 0233 0281

<sup>632</sup> **27:42b** txt πιστευσομεν επ αυτον B SBL TH NA28 {} // πιστευσωμεν επ αυτον **Σ** L // πιστευσωμεν εις αυτον **Σ** // πιστευσομεν επ αυτω *pm* HF BG RP // πιστευσωμεν επ αυτω E W *pm* AN // πιστευομεν αυτω A // πιστευσομεν αυτω D **Φ** TR // lac C N P Z 0233 0281

<sup>633</sup> **27:43** txt ρυσασθω νυν **Σ** B L vg<sup>cl</sup> SBL TH NA28 {} // ρυσασθω αυτον A it<sup>ff<sup>2</sup></sup> // ρυσασθω νυν αυτον D E W **Σ** **Φ** **ⲙⲓ** lat TR RP // lac C N P

<sup>634</sup> **27:44** txt συν αυτω **Σ** B D L SBL TH NA28 {} // αυτω A E W **Σ** **Φ** **ⲙⲓ** TR RP // lac C N P. The word συν is not necessary as that meaning is already included in the verb συσταυρόω.

## Jesus' Death

Mt 27:45 Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.

<sup>635</sup>And starting from the sixth hour, darkness came over the whole land until the ninth hour.<sup>635</sup>

Mt 27:46 περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἡλι ηλι λεμα σαβαχθανι,<sup>636</sup> τοῦτ' ἔστιν, Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες;

<sup>646</sup>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 τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἥλίαν φωνεῖ οὗτος.

<sup>647</sup>And some standing there who heard this were saying, "This man is calling Elijah."<sup>637</sup>

Mt 27:48 καὶ εὐθέως δραμὼν εἰς ἐξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν.

<sup>648</sup>And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, was giving him a drink.

Mt 27:49 οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἴδωμεν εἰ ἔρχεται Ἥλιος σώσων αὐτόν.

<sup>649</sup>But the rest were saying, "Back off. Let's see if Elijah comes to save<sup>638</sup> him."<sup>639</sup>

Mt 27:50 ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

<sup>650</sup>But Jesus, after crying out again in a loud voice, gave up his spirit.<sup>640</sup>

<sup>635</sup> **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.

<sup>636</sup> **27:46** txt

ηλι ηλι λεμα σαβαχθανι SBL NA28 {}

ηλει ηλει λεμα σαβαχθανει TH

ηλει ηλει λειμα σαβαχθανι E

ηλει ηλει λαμα ζαφθανει D\*

ηλει ηλει λαμα σαφθανει D<sup>2</sup>

ηλι ηλι λαμα σαβαχθανι TR

αηλι αηλιλεμα σαβαχθανι L

ελωι ελωι λεμα σαβαχθανει X B

ηλι ηλι λιμα σαβαχθανι 2P RP

ηλι ηλι λιμα σαβαχθανει A

ηλι ηλι μα σαβαχθανει W

ηλει ηλει λιμαν σαβαχθανει Σ

ηλει ηλει λιμα σαβαχθανει Φ

lac C N P

<sup>637</sup> **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 (worldwide- they had travelled to Jerusalem for the pilgrim festival) 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.

<sup>638</sup> **27:49a** The verb for save here is in the form of a future participle, which is a rare but allowable use thereof in place of the infinitive of purpose. BDF §351(1), but see also §418(4).

<sup>639</sup> **27:49b** txt αυτον A D E F G H K M S V W Δ Θ Π Σ Φ 064 f1 f13 22 28 33 157 180 205 565 579 597 700 892 1006 1009 1071 1079 1195 1216 1230 1241 1242 1243 1253 1292 1342 1344 1365 1424 1505 1546 1646 2148 2174 2437<sup>c</sup> Lect ita,aur,b,c,d,f,ff1,ff2,g1,h,l,q,r1 vg syr<sup>s</sup>,p,h,pal<sup>mss</sup> cop<sup>sa,bo</sup> arm eth<sup>pp,TH</sup> geo Or<sup>lat</sup> Hesych; Jer Aug TR RP SBL TH NA28 {B} // αυτον αλλος δε λαβων λογχην ενυξεν αυτου την πλευραν και εξηκλθεν υδωρ και αιμα (see Jn 19:34) X B C L Γ 5 26 175 871 1010 1011 1057 1300 1392 1416 1566 1701 2126 2437\* 2585 2622 2766 vg<sup>mss</sup> syr<sup>pal<sup>mss</sup></sup> cop<sup>mae<sup>1+2</sup></sup> eth<sup>ms</sup> slav [WH] // αυτον αλλος δε λαβων λογχην ενυξεν αυτου την πλευραν και εξηκλθεν αιμα και υδωρ 48 67 115 127 160 364 782 1392 1448 1555 1780 2117 2139 2283 2328 2437\* 2586 2680 2787 // lac P<sup>45</sup> N P Q 13 syr<sup>c</sup>.

<sup>640</sup> **27:50** The Greek says ἀφῆκεν τὸ πνεῦμα; literally, "he gave up the spirit." This is an expression from the Hebrew scriptures, or Old Testament, where the word for breath and spirit are the same. It says in Genesis that God breathed into man and animals the breath of life. When you give up the breath, it means to die. Same as if you give up the soul or spirit. This same saying is found in the Greek translation of the Hebrew scriptures, called the Septuagint, in Genesis 35:18, where it says, ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχὴν, ἀπέθνησκειν γάρ, ἐκάλεσεν τὸ ὄνομα αὐτοῦ..., "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 gospel of Luke, in 23:46, Jesus himself says, Πάτερ, εἰς χεῖράς σου παρατίθεται τὸ πνεῦμά μου - "Father, into your hands I commit my spirit." And in John 19:30 it says that Jesus παρέδωκεν τὸ πνεῦμα, "gave up his spirit."



Mt 27:51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν,

<sup>51</sup>And behold, the veil of the temple was rent in two from top to bottom, and the earth was shaken, and the rocks split open,

Mt 27:52 καὶ τὰ μνημεῖα ἀνεώχθησαν<sup>641</sup> καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν,

<sup>52</sup>and 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 ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς.

<sup>53</sup>and after coming out of the tombs at the time of His resurrection, they went into the holy city and showed themselves to many.

Mt 27:54 Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμόν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

<sup>54</sup>And the centurion and the ones with him who were guarding Jesus, when they saw the earthquake and the other things that happened, they were severely frightened, saying, "This man really was the Son of God."

Mt 27:55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ.

<sup>55</sup>And there were present many women off at a distance observing, who had followed Jesus from Galilee providing for him;

Mt 27:56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

<sup>56</sup>among whom were Mary the Magdalene, and Mary the mother of James and Joseph,<sup>642</sup> and the mother of Zebedee's sons as well.

### *Jesus' Burial*

Mt 27:57 Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθήτευσεν<sup>643</sup> τῷ Ἰησοῦ.

<sup>57</sup>And when evening had come, a certain rich man of Arimathea by the name of Joseph came, who himself also was a disciple of Jesus.

Mt 27:58 οὗτος προσελθὼν τῷ Πιλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

<sup>58</sup>This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it<sup>644</sup> be handed over to him.

Mt 27:59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι<sup>645</sup> καθαρᾷ,

<sup>59</sup>And after taking the body, Joseph wrapped it in clean linen cloth,

<sup>641</sup> 27:52 txt και τα μνημεια ανεωχθησαν N<sup>2</sup> B D E K M U Δ Θ Φ 28 69 124 157 565 700 788 1071 1424 TR RP SBL TH NA28 {} // και τα μνηματα ανεωχθη A // και τα μνημεια ηνεωχθη C\* // και τα μνημεια ηνεωχθησαν C<sup>2</sup> L Σ f<sup>1</sup> 2<sup>c</sup> 33 579 // και τα μνημεια ανεωχθη Y W Π // \_\_α μνημεια ανεωχθησαν 346 // omit N\* 2\* // lac N P 13

<sup>642</sup> 27:56 txt ιωσηφ μητηρ και η μητηρ D\* L W lat syr<sup>s,hmg</sup> cop<sup>samss,mae</sup> SBL NA28 {} // η μαρια η ιωσηφ και η μαρια η N\* // η ιωσηφ μητηρ και η μητηρ N<sup>2</sup> // ιωση μητηρ και η μητηρ A B C D<sup>1</sup> E Σ Φ Ψ syr<sup>p,h</sup> cop<sup>samss</sup> Eus TR RP TH // lac N P. It is possible that this Ἰωσήφ or Ἰωσήs is the Barnabas of Acts 4:36, where this same Greek textual variant occurs; the NA28 there in Acts also says Joseph, and the Byzantine and TR say Jose. The Tyndale House Greek New Testament, however, changes from Jose here to Joseph in Acts.

<sup>643</sup> 27:57 txt εμαθητευσεν A B E L W Φ Ψ TR RP TH // εμαθητευθη N C D Σ SBL NA28 {} // lac N P. BDF §148: μαθητεύειν first meant "to be a disciple," then changed to being deponent, then changed to a transitive, "to make a disciple of."

<sup>644</sup> 27:58 txt αποδοθηναι N B L cop<sup>sa</sup> SBL TH NA28 {} // αποδοθηναι το σωμα A C D E W Φ Ψ lat syr<sup>p,h</sup> TR RP // αποδοθηναι το σωμα του ιησου Σ // lac N P

<sup>645</sup> 27:59 txt σινδονι N A C E L W Σ Φ Ψ its<sup>1</sup> vg<sup>st</sup> cop<sup>samss,mae</sup> Hil TR RP SBL TH // εν σινδονι B D it vg<sup>cl,ww</sup> cop<sup>samss</sup> Or Aug NA28 [εν] {} // lac N P

Mt 27:60 καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

<sup>60</sup>and placed it in his *own* new tomb that he had hewn out of the rock. And after rolling a large stone up against the entrance of the tomb, he departed.

Mt 27:61 ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

<sup>61</sup>Now Mary the Magdalene, along with the other Mary, was<sup>646</sup> there throughout, sitting opposite the grave site.

### *The Guard at the Tomb*

Mt 27:62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον

<sup>62</sup>The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate,

Mt 27:63 λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

<sup>63</sup>saying, "Sir, we remember how that deceiver, when he was still living, said, 'After three days I will rise again.'

Mt 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἰπωσιν τῷ λαῷ, Ὑγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης.

<sup>64</sup>Give orders therefore to secure the grave site through the third day, or his disciples might go steal him<sup>647</sup> and then tell the people, 'He has risen from the dead,' and this last deception will be worse than the first."

Mt 27:65 ἔφη αὐτοῖς ὁ Πιλάτος, Ἐχετε κουστωδία· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε.

<sup>65</sup>Pilate<sup>648</sup> said to them, "You have a guard.<sup>649</sup> Go secure it as best you know how."

Mt 27:66 οἱ δὲ πορευθέντες ἡσφαλίσαντο τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

<sup>66</sup>So they went and secured the grave site, sealing the stone along with stationing<sup>650</sup> the guard.

## Chapter 28

### *The Empty Tomb*

Mt 28:1 Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

<sup>1</sup>And after the Sabbath,<sup>651</sup> at the dawning of the first day of the week, Mary the Magdalene and the other Mary went to view the grave site.

<sup>646</sup> **27:61** The verb "was" is in the singular, because the main subject of and focus of this account is Mary the Magdalene.

<sup>647</sup> **27:64** txt κλεψωσιν **NA B C\* D E W Φ pm** latt cop<sup>sa,mae</sup>1+2 Chrys Or SBL TH NA28 {} // νυκτος κλεψωσιν C<sup>3</sup> L<sup>c</sup> Σ pm syr<sup>s,p</sup> arm TR RP // νυκτος ψωσιν L\* // lac N P

<sup>648</sup> **27:65a** txt εφη B E L pm lat syr<sup>s,p</sup> cop<sup>sa,mae</sup> arm SBL TH NA28 {} // εφη δε **NA C D W Σ Φ pm** syr<sup>h</sup>\*\* Or TR RP // lac N P

<sup>649</sup> **27:65b** 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.

<sup>650</sup> **27:66** The Greek preposition μετὰ here, according to Bauer, "makes the stationing of the guard an accompaniment to the sealing of the stone." But he also says in parentheses that this could be an instrumental use of μετὰ, meaning that the placing of the guard was the means of sealing the stone. But also, under the entry for σφραγίζω, 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.

<sup>651</sup> **28:1** The phrase Ὅψὲ δὲ σαββάτων might seem to mean "late part of the Sabbath," but according to BDF §164(4), this is a "partitive genitive," which has the end result of meaning, "after the Sabbath."

Mt 28:2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

<sup>2</sup>And behold, there came a great earthquake. For an angel of the Lord had come down from heaven, and<sup>652</sup> after going up to the tomb, he had rolled away the stone,<sup>653</sup> and was sitting down now on top of it.

Mt 28:3 ἦν δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς<sup>654</sup> χιῶν.

<sup>3</sup>And his face<sup>655</sup> was like lightning, and his garments a gleaming white like snow.

Mt 28:4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν<sup>656</sup> ὡς νεκροί.

<sup>4</sup>And for fear of him, the guards trembled, and became as dead men.

Mt 28:5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναῖκιν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε·

<sup>5</sup>But in response, the angel said to the women, "You should not be afraid, for I know that you are looking for Jesus the crucified *man*.

Mt 28:6 οὐκ ἔστιν ὧδε, ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο.

<sup>6</sup>He is not here. For he has risen just as he said. Come, see the place where he<sup>657</sup> was lying.

Mt 28:7 καὶ ταχὺ πορευθεῖσαι εἵπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.

<sup>7</sup>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 ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

<sup>8</sup>And they departed<sup>658</sup> quickly from the tomb, and with fear and great joy they ran to report this to his disciples.

Mt 28:9 καὶ ἰδοὺ Ἰησοὺς ὑπῆντησεν<sup>659</sup> αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

<sup>9</sup>And<sup>660</sup> behold, Jesus met up with them, saying, "Good morning." And after approaching him, they grasped onto his feet, and worshiped him.

Mt 28:10 τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγεῖlate τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κακεῖ<sup>661</sup> με ὄψονται.

<sup>10</sup>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."

<sup>652</sup> 28:2a txt και προσελθων N B C L W lat syr<sup>p</sup> Or Chrys SBL TH NA28 {} // προσελθων A D Σ Φ M<sup>i</sup> syr<sup>h</sup> cop<sup>sa</sup> arm Eus TR RP // lac N P

<sup>653</sup> 28:2b txt λιθον N B D lat syr<sup>s</sup> cop<sup>sa</sup> Aug SBL TH NA28 {} // λιθον απο της θυρας A C W Σ Φ pm it<sup>f,h,q</sup> syr<sup>p</sup> TR RP // λιθον απο της θυρας του μνημιου E L pm syr<sup>h,pal</sup> cop<sup>mae1+2</sup> Eus // lac N P

<sup>654</sup> 28:3a txt ως P<sup>105vid</sup> N B D SBL TH NA28 {} // ωσει A C E L W Σ Φ M<sup>i</sup> Chrys TR RP // lac N P

<sup>655</sup> 28:3b txt ην δε η ιδεα αυτου Lf W Σ Φ pm TR RP // ην δε η ειδεα αυτου N<sup>1</sup> A B<sup>2</sup> C D E pm SBL TH NA28 {} // ην δε η ειδε αυτου B\* // omit N\* // lac N P. In BDF §23 DeBrunner says ειδεα in Mt 28:3 is an incorrect spelling. The BAGD lexicon says "The rendering *face* probably fits Mt 28:3."

<sup>656</sup> 28:4 txt εγενηθησαν P<sup>105</sup> N B C\* D L SBL TH NA28 {} // εγενοντο A C<sup>3</sup> Ef W Σ Φ M<sup>i</sup> TR RP // lac N P

<sup>657</sup> 28:6 txt εκειτο N B ite syr<sup>s,palms</sup> cop<sup>sa,mae1+2</sup> arm eth Orlat Chrys Cyr Jer<sup>1/2</sup> SBL TH NA28 {A} // εκειτο ο κυριος A C D E L W 0148 M<sup>i</sup> lat syr<sup>(p),h,palms</sup> (geo<sup>2</sup>) Philo-Carp Chrys<sup>mss</sup> Theod Chrom Jer<sup>1/2</sup> Aug TR RP // εκειτο ο ιησους Φ // lac N P

<sup>658</sup> 28:8 txt απελθουσαι N B C L ite eth geo SBL TH NA28 {B} // εξελθουσαι A D E W Σ Φ 0148 M<sup>i</sup> lat arm (Chrys) Jer Aug TR RP // lac N P

<sup>659</sup> 28:9a txt υπηντησεν N\* B C Σ SBL TH NA28 {} // απηντησεν N<sup>2</sup> A E D L W Φ 0148 M<sup>i</sup> TR RP // lac N P

<sup>660</sup> 28:9b txt και ιδου N B D W lat syr<sup>p,pal</sup> cop<sup>sa,mae1+2</sup> arm eth<sup>pp</sup> geo Or Eus Cyr-Jer Cyr Jer Aug SBL TH NA28 {A} // ως δε επορευοντο απαγγειλαι τοις μαθηταις αυτου και ιδου A C E L Σ Φ 0148 M<sup>i</sup> it<sup>(f),q</sup> syr<sup>h</sup> eth<sup>ro,(ms),(TH)</sup> TR RP // lac N P syr<sup>c,s</sup>. The extra clause seems to be from a Diatessaron, where it made more sense since our verses 8 and 9 were separated by other material.

<sup>661</sup> 28:10 txt κακει B D L Σ Eus Chrys Cyr TR AN SBL TH NA28 {} // και εκει N A E W Φ HF BG RP // lac C N P

### *The Official Cover-Up*

Mt 28:11 Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα.

<sup>11</sup>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 συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις

<sup>12</sup>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, Εἶπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν αὐτὸν ἡμῶν κοιμωμένων.

<sup>13</sup>telling them, "Say that his disciples came by night and stole him while you were sleeping.

Mt 28:14 καὶ ἂν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν<sup>662</sup> καὶ ὑμᾶς ἀμερίμνους ποιήσομεν.

<sup>14</sup>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<sup>663</sup> ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.<sup>664</sup>

<sup>15</sup>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 ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

<sup>16</sup>And the eleven disciples went to Galilee, to the mountain where Jesus had directed them.

Mt 28:17 καὶ ἰδόντες αὐτὸν προσεκύνησαν,<sup>665</sup> οἱ δὲ ἐδίστασαν.

<sup>17</sup>And when they saw him, they worshiped him, though some hesitated.

Mt 28:18 καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς.<sup>666</sup>

<sup>18</sup>And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me.

Mt 28:19 πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,

<sup>19</sup>Go therefore<sup>667</sup> and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,<sup>668</sup>

<sup>662</sup> 28:14 txt πεισομεν αυτον A C D L W 0148 0234 𐌹 lat syr TR RP SBL NA28 [αυτον] {} // πεισωμεν αυτον E Σ Φ // πεισομεν B it<sup>e</sup> TH // lac N P.

<sup>663</sup> 28:15a txt τα αργυρια B<sup>2</sup> D E L Σ Φ 0148 𐌹 TR RP SBL TH NA28 {} // αργυρια B\* B\* W 0234 // lac C N P

<sup>664</sup> 28:15b txt σημερον A E W Σ Φ 0148<sup>vid</sup> 𐌹 it<sup>e,ff2</sup> eth Orgr TR RP TH // σημερον ημερας B D L lat syr<sup>pal</sup> arm geo Or<sup>lat</sup> Tit-Bos Chrys Aug SBL NA28 [ημερας] {C} // lac C N P

<sup>665</sup> 28:17 txt προσεκυνησαν B D lat Eus SBL TH NA28 {} // προσεκυνησαν αυτω A E W Σ Φ 0148 𐌹 TR RP // lac C L N P. The object "him" is fairly implied.

<sup>666</sup> 28:18 txt γης A E W Σ Φ 0148<sup>vid</sup> 𐌹 TR RP TH // της γης B D SBL NA28 [της] {} // lac C L N P

<sup>667</sup> 28:19a txt πορευθεντες ουν B W Σ Φ TR SBL TH NA28 {} // πορευθεντες A E 0148<sup>vid</sup> 𐌹 AN HF BG RP // πορευεσθαι νυν D // lac C L N P

<sup>668</sup> 28:19b I have seen many people ask if the phrase "in the name of the Father, and of the Son, and of the Holy Spirit" was in the earliest manuscripts. It is in all the manuscripts we know of today. However, Eusebius, a very early church father, who lived prior to the Council of Nicea which took place in the year 325, apparently quoting this verse, worded it "Go therefore and make disciples of all nations **in my name**" instead of "baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." With ἐν τῷ ὀνόματί μου instead of βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. He quoted this verse that way 17 times, but also 5 times with the longer form, and also 7 times with neither of these endings. Some people believe the longer form came from Didache 7:1, "Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα πάντα προειπόντες, βαπτίσατε εἰς τὸ

Mt 28:20 διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

<sup>20</sup>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."<sup>669</sup> <sup>670</sup>

---

ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος ἐν ὕδατι ζῶντι." For we have no example in the Acts of the Apostles or anywhere else in the New Testament of anyone being baptized "in the name of the Father, and of the Son, and of the Holy Spirit."

<sup>669</sup> **28:20a** txt αιωνος X B A\* D W itaur,d,e,ff<sup>1</sup>,ff<sup>2</sup>g<sup>1</sup>,h,n,q vg syrpal<sup>mss</sup> cop<sup>sa,mae</sup> arm eth<sup>pp,TH</sup> geo<sup>1,B</sup> Or<sup>vid</sup> Chrys Severian<sup>vid</sup> Cyr Jer SBL TH NA28 {\} // αιωνος αμην A<sup>c</sup> E Σ Φ 21 it<sup>a,b,f,l</sup> vg<sup>mss</sup> syr<sup>p,h</sup> pal<sup>ms</sup> eth<sup>ms</sup> geo<sup>A</sup> Ap-Con TR RP // lac C L N P

<sup>670</sup> **28:20b** Does the "amen" go within the quotation of Jesus? Or is it a postscript? I personally am certain that it entered the text because of the use of lectionaries, and it was not included by the original gospel author. The English translations not based on the NA/UBS text are divided as follows; the ones not including "amen" are because of the Latin Vulgate:

world." Amen. KJ21  
age." Amen NKJV, WEB, MEV, EMTV  
age. Amen. AMPC, JUB  
world. Amen. KJV, AKJV  
world, Amen. Geneva  
age. Amen." RGT  
world. Tyndale, Douay, Bishops'

## 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:

יהושוע    a'ûšôhəy    (But remember, you read Hebrew from right to left.)

Thus, from left to right for the sake of pronunciation:

י    ם    ה    ו    ש    ך    ע  
yodh   shwa   he   holam vav   shin   shuruk   ayin patah

י = yə , ה = h , ו = ō   ש = sh, ך = oo, ע = 'a

"yə-hō-shu-'a"

The letter shwa, ם , transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ו , transliterated as ō, is pronounced like the "o" in "roll." Sometimes the holam vav is transliterated as "ōw," to distinguish it from the kamats hatuf, ם , 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, ם is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ם or "a" as in father, looks just the same.)

The letter named ayin, ע , transliterated as ' , 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, ך , transliterated as û 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-'a"    (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:"

ישוע    a'ûšēy    (Remember, you read Hebrew from right to left.)

Yeshu<sup>ʿ</sup>a, 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)

מָשִׁיחַ Māšîaḥ Moshiach Pronounced "maw-shee-ach," the "ch" as in Bach

The Hebrew article, i.e., the word for "the," is the word "ha." So if you wanted to say Jesus the Christ, that is, Jesus the Anointed One, in Hebrew, it would be Yeshua Ha-Moshiach."

Jesus' name in Greek is Ἰησοῦς (Iēsoûs), "Yaysoos," which was a common enough name for Jews in the time of Greek language ascendancy and Hebrew language descendancy. This is the form of the name into which the Jewish scholars of Alexandria, Egypt, translated the name Joshua from the Hebrew into Greek for their translation of the Jewish Bible into Greek a couple centuries before Christ. Thus the title page of the book of Joshua in the Greek translation of the Jewish Bible (the Septuagint or LXX) reads ΙΗΣΟΥΣ ΝΑΥΗ (Iēsoûs Nauē), "Jesus son of Nun." So Iēsoûs (Yaysoos) was the transliteration of the Hebrew יֵשׁוּעַ □ yēšûʿa "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ yəhōshuʿa "Y'hoshua." (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter שׁ shin, became the "s" sound of the Greek letter σ, "sigma," because the Greek language did not have the sound "sh." And the "s" was added on to the end of the name for Greek, because that is simply the ending that the Greek language added on to the end of masculine names. The endings of Semitic names were Hellenized (Grecized) in different ways, depending sometimes, for example, on whether they ended in a consonant or a vowel. Names ending with a consonant like Jacob and Eleazar received in their nominative case form a final 'os,' and thus Yacov (Jacob) became Yacobos and Eleazar became Lazaros (Lazarus). Names ending in a vowel, like Levi and Yeshua, received in their nominative form a final 's,' and thus Levi became Lewis (Greek had no v sound) Yeshua became Yesus. The 'Yesus' was in turn transliterated into English, after first passing through Latin, and some initial 'Y's became J's. The route by which the Y of Y'huda (Judah) became the J of 'Jew,' or the Y of Yacov became the J of Jacob, is the same route by which the Y of Yeshua and Yesous became the J of Jesus. In other languages also, Y's become J's. For example in Spanish, the pronoun meaning "I," "yo," is often pronounced "jo."

As for the Z sound, one myth is that the second syllable of the name Jesus came from the Greek god Zeus. In fact, the final 's' as said before was the Hellenization of the name. And the 'z' sound of the middle 's' is simply the common phenomenon of "phonological assimilation." In this case, the normally unvoiced letter 's' experiences a peer pressure 'squeeze' by the voicedness of the vowels before and after it, and so the "s" takes on, 'assimilates,' that voicedness, and becomes the voiced version of s, which is 'z.' This phenomenon occurs in many other English words as well. For example, when we pluralize a word in English, we add the letter "s" to it. When we speak of more than one rock, we add an "s" sound on the end, and say "rocks." When we speak of more than one cliff, we add an "s" sound to the end, and it becomes "cliffs." Now, the final sounds of both "rock" and "cliff" are unvoiced, so the "s" added to them remains unvoiced. However, when we add an "s" to a word that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of the vowel. For example, when we speak of more than one key, we add an "s" to it, but the "s" becomes a "z" sound, which is the voiced version of "s." For another example, when we speak of more than one car, we add an "s" to it, and the result is the word "cars." But now, the "s" has become a "z" sound, which is the voiced version of "s." This is the same principle of phonological assimilation that happens in the word "Jesus." The "s" becomes a "z" sound simply because of the influence of the two voiced vowels surrounding it.

The name Jesus was completely Jewish. In the time of Jesus Christ, many Jews did not speak Hebrew. Hence the need for the Greek Septuagint and the Aramaic "Targums." Hebrew was probably spoken only in and around Jerusalem, by the scribes and priests who were trying to keep it alive. Depending on where they lived, Jews would have spoken Aramaic, Greek or Latin, or two or all of them. According to the Jewish historian Flavius Josephus, the name "Jesus" was a not uncommon name for Greek-speaking Jews in the Greek speaking era. In Galilee especially, which was a cosmopolitan district, with Latin and Greek being necessary for effective commerce, there would have been many Jews who read their Bible only in Greek, in the Septuagint. There were several Jews named Jesus mentioned in the Septuagint and in Josephus' histories of the Jews.

## Yahveh and Adonai in Hebrew font:

YHVH:

יהוה (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 ו sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have actually been neither like our English V or W, but rather a sound formed similar to a W, but heard like a V, such as there is in Spanish.

If you are unable or unwilling to pronounce the "waw" ( ו ) in "Yahweh" correctly, there is no spiritual disadvantage to you. God's name is not a magic incantation, or an "open sesame" that is required to be pronounced exactly right or God won't hear you. God has shown perfect willingness over the millennia to answer prayers made to all of his names, in all the different variations of them caused by all the different languages of the world. If you are relying on pronouncing this יהוה name exactly right, you are on shaky ground, because no one is absolutely certain how it is pronounced, since the Hebrew scribes forgot exactly which vowels used to be included with these four consonants.

Following is the Hebrew for "Said Yahweh to my lord" from Psalm 110:1

נֹאֵם יְהוָה | לְאֹדֹנָי (remember, from right to left, so: num yəhowah ladōnōî

One theory is that, since the original Hebrew scriptures did not have vowels marked in them, and the Israelites never uttered Yahveh's name, they forgot which vowels were in the name, so when the Nakdan and Masorete scribes added vowels after the time of Christ, they decided to put in the vowels from "Adonai" instead. So, the result of forcing the vowels of Adonai into YHVH, was the following fictional word:

יְהוָה thus, yəhōvāh

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:

יְהוָה the most sacred name of God, expressive of His *eternal*, *Self-existence*, first communicated to the Hebrews, Ex. 3:14, comp. chap. 6:3. This name appears to be composed of יהו (fut. of יהוה, like יהי from יהוה) and הוה (preterite by aphaeresis for יהוה), the verb *to be* being twice repeated as in Ex. 3:14. If we supply אָשָׁר between these words we obtain nearly the same sense as expressed there in the words אֱלֹהֵי אֲשֶׁר אֶדְרֹג. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of אֶדְרֹג, the vowels being alike in both words (with the exception of simple and composite Sheva), and according to these the punctuators suited the vowels of the prefixes when coming to stand before יהוה, as בְּאֶדְרֹג, לִיהוה, מִיהוה according to בְּאֶדְרֹג, לְאֶדְרֹג, מֵאֶדְרֹג. Where, however, יהוה is already preceded by אֶדְרֹג, to avoid repetition, they furnished it with the vowels of אֱלֹהִים, in order that it be pronounced with its consonants, so that אֶדְרֹג יְהוה is to be read אֶדְרֹג אֱלֹהִים. The punctuators seem to intimate the originality of the vowels of יהוה by not pointing Yod with Hateph Pattah ( יְהוה ) to indicate the reading of אֶדְרֹג just as they point it with Hhateph-Segol to indicate the reading of אֱלֹהִים. We could, moreover, not account for the abbreviated forms יהו, יי prefixed to so many proper names, unless we consider the vowels of יהוה original.



Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:

- God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.
- The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.
- The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.
- All my life I have observed that God honors and answers the prayers of people who pray to "God."
- 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: [https://en.wikipedia.org/wiki/Cave\\_of\\_Letters](https://en.wikipedia.org/wiki/Cave_of_Letters)

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-oos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "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 "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 "salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.

**Endnote #2 - Genealogies**

**MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.**

Matthew 1:1-17; Luke 3:28-38

<b>MATTHEW</b>	<b>LUKE</b>
Abraham	Abraham
Isaac	Isaac
Jacob	Jacob
Judah	Judah
Perez	Perez
Hezron	Hezron
Aram	Aram
Amminadab	Amminadab
Nahshon	Nahshon
Salmon	Salmon
Boaz	Boaz
Obed	Obed
Jesse	Jesse
David	David
Solomon	Nathan
Rehoboam	Mattatha
Abijah	Menna
Asa	Melea
Jehoshaphat	Eliakim
Joram	Jonam
Uzziah	Joseph
Jotham	Judah
Ahaz	Simeon
Hezekiah	Levi
Manasseh	Matthat
Amos/Amon	Jorim
Josiah	Eliezer
Jeconiah	Joshua
Shealtiel	Er
Zerubbabel	Elmadam
Abiud	Cosam
Eliakim	Addi
Azor	Melki
Zadok	Neri
Achim	Shealtiel
Eliud	Zerubbabel
Eleazar	Rhesa
Matthan	Joanan
Jacob	Joda
Joseph	Josech
Jesus	Semein
	Mattathias
	Joseph
	Jannai
	Melki
	Levi
	Matthat

	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, <sup>23</sup>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 Nazarioan. The Greek sound "dzeta" would be the natural letter for translators to use to render the Hebrew "tsade." Thus, shall be "called" a Nazarioan. And these interpreters thus connect it to Isaiah 11:1 where the Semitic "netser" root was used: "Then a shoot will spring from the stem of Jesse, and a **branch** from his roots will bear fruit." But since Matthew says "prophets," plural, this one Isaiah passage alone is probably not what he meant. He was probably also alluding to several passages in the Hebrew scriptures that use another related Hebrew word, Isaiah 4:2 "a **Branch** of Yahweh"; Jeremiah 23:5 "I will raise up for David a righteous **Branch**, and he shall reign as king..."; Jeremiah 33:15 "I will cause a righteous branch to spring up for David, and he shall execute justice and righteousness in the land"; Zechariah 3:8 "...I will bring my servant the **Branch**"; Zechariah 6:12 "Behold, the man whose name is the **Branch**: for he shall branch out from his place, and he shall build the temple of Yahweh." (For what it's worth, the Greek word νεζερ [nezer] in the Septuagint is translated as "crown" in IV Kings 11:12; in our Bible, II Kings 11:12)

This term "Nazarene" came to be a general term of contempt, considering the Judeans' view of Galileans and Samaritans as polluted genetically and contemptible. Nazareth was an unlikely place for the Messiah to be from, because Nazareth was held in contempt. Nathaniel said in John 1:46, "Nazareth! Can anything good come from there?" In John 7:52, the Pharisees scorned the temple guards, saying, "Are you also from Galilee? Search and see that no prophet arises out of Galilee." The Pharisees in John 8:48 told Jesus, "Do we not rightly say that you are a Samaritan?" For the town of Nazareth was quite close to Samaria.

Therefore, perhaps Matthew viewed Jesus' living in Nazareth as a fulfillment of several Old Testament prophecies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scorned by men, and despised by the people."  
Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. 'The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined.'" Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah."

How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth..." Deuteronomy 18:18 Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25, "...according to the word of YHVH, the God

of Israel, which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher." There was only one prophet named Jonah, who was the son of Amittai. Jonah was also in Sheol / Hades, as Jesus was (Jonah 2:2). Jonah also volunteered to be killed, in order to save the rest of the souls on the boat. Jesus volunteered to be killed, in order 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-Julias, across the lake from Capernaum. This would be a fast run of about four miles. (When you look at the shape of the lake, it would make sense to boat it, to go as the crow flies rather than around the hump in the shape of the lake that separated the two towns.) In addition, John notes that the Passover, the festival of the Jews, was near. This festival was one of the three "pilgrim" festivals, which only required men, not women and children, to "go up" to Jerusalem to present themselves to the Lord (Exodus 23:17). Thus the men were already out journeying, making their way to Jerusalem, for only there could they present themselves. So for both these reasons, it is reasonable to conclude that only adult males were even in the crowd that went out to that remote place. For otherwise, it is puzzling why John made note that it was almost the Passover. Moreover, there is Mark 6:44 that flatly states that the ones eating were five thousand males, and Luke 9:14 says that those present "were about five thousand males." And so the meaning of *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.

## ENDNOTE #5 – Temple Tax

### HOW DID A ONCE-ONLY ATONEMENT OFFERING BECOME AN ANNUAL TAX?

Diatessaron 17:22, Matthew 17:24

"<sup>11</sup>Then the LORD said to Moses, <sup>12</sup>When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. <sup>13</sup>Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. <sup>14</sup>Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. <sup>15</sup>The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. <sup>16</sup>You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life." Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, I Chronicles chapter 21, and 27:23,24. The atonement offering was to be made only "when you take a census of Israel to number them." This was said in anticipation of the one "Numbering" of Israel in the book of Numbers. A man only had to pay this atonement when he "crosses over" to join the group of those registered in the book. Where in this scripture is there any command that a man be counted more than once? Or annually? It says no such thing.

The New Testament apostles tell us that the old testament is given to us as ensamples, or patterns. Old testament lessons are shadows of something real, a real object. Imagine that the light of God is shining upon an object with substance, but all that hits the earth is the outline of the real object in the form of a shadow. This atonement offering was such a shadow, a pattern in the shape of the real thing. The real thing is Christ. The real thing is the crossing over from death to life. Are you numbered among the living? Have you crossed over to join those whose name is registered in the book of life? There was a one time ransom through the Lamb of God. If it is more than one time, it is an indulgence scam. Does God let a man be kidnapped by Satan every year so that God can ransom the same man again?

"<sup>4</sup>So all the elders of Israel gathered together and came to Samuel at Ramah. <sup>5</sup>They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' <sup>6</sup>But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. <sup>7</sup>And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. <sup>8</sup>As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. <sup>9</sup>Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' <sup>10</sup>Samuel told all the words of the LORD to the people who were asking him for a king. <sup>11</sup>He said, 'This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. <sup>12</sup>Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. <sup>13</sup>He will take your daughters to be perfumers and cooks and bakers. <sup>14</sup>He will take the best of your fields and vineyards and olive groves and give them to his attendants. <sup>15</sup>He will take a tenth of your grain and of your vintage and give it to his officials and attendants. <sup>16</sup>Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. <sup>17</sup>He will take a tenth of your flocks, and you yourselves will become his slaves. <sup>18</sup>When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.' <sup>19</sup>But the people refused to listen to Samuel. "No!" they said. "We want a king over us. <sup>20</sup>Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' <sup>21</sup>When Samuel heard all that the people said, he repeated it before the LORD. <sup>22</sup>The LORD answered, 'Listen to them and give them a king.' I Samuel 8:4-22

God warned Israel against the dangers of a human government: the king would tax them oppressively, force them into labor, and send their sons to their deaths in economic wars. By choosing a human king, God said, "they have rejected me as their king." Following is what one of their kings did with the Exodus 30:11-16 scripture, the one about the one-time atonement offering.

"<sup>4,5</sup>After this Joash decided to restore the house of the LORD. He gathered the priests and the Levites, and said to them, 'Go out to all the cities of Judah and collect money from all Israel that you may repair the house of your God year by year. All the funds for sacred purposes that are brought to the temple of the LORD– the money from

**everyone who is counted**, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD—the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary.' <sup>6</sup>But by the twenty-third year of the reign of King Joash, the priests still had not made needed repairs on the temple. <sup>7</sup>So King Joash summoned the priest Jehoiada and the other priests. 'Why do you not repair the temple?' he asked them. 'Now therefore, you must no longer take funds from your acquaintances. You shall hand the money over for the repairs.' <sup>8</sup>The priests agreed that they would neither take funds from the people nor make the repairs on the temple. <sup>9</sup>Then the priest Jehoiada took a chest, bored a hole in its lid, and set it beside the pillar on the right side, as one entered the temple of the Lord. The priests who guarded the threshold put in it all the money that was brought into the house of the LORD. <sup>10</sup>Whenever they saw that there was a large amount of money in the chest, the royal secretary and the high priest came, counted the money that had been brought into the house of the LORD and put it into bags. <sup>11</sup>When the amount had been determined, they would give the money into the hands of the workmen who had the oversight of the house of the LORD; and they in turn paid it out to the carpenters and the builders who worked upon the house of the LORD, <sup>12</sup>and to the masons and stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay upon the repairs of the house. <sup>13</sup>No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust."

II Chronicles 24:4, 5; II Kings 12:4-12, 15

This is the first time in the Bible that it was ever suggested that the census be annual, and that each man pay money every year when he is counted.

Note that Joash decided this. It was not commanded by God. God had been rejected as king. The decision to make the census annual, and accompanied by a "tax," was the decision of a human king. This was a clear disobedience to God's command. And therefore, illegal.

Note that each priest collected the money "each from his own acquaintances," v. 5. Then in verse 7, Joash told the priests to no longer collect from their acquaintances, but apparently they continued to do so, as we will see in the New Testament.

In addition to collecting from their own acquaintances, there was a chest placed at the entrance to the temple for voluntary offerings. This money was then given to Levites in charge of repairing the temple. Note that "No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust." This system gave them opportunity to skim from the collections for themselves.

Between the time of King Joash and the time of Nehemiah, the temple was destroyed and the people of Judah were taken into exile. After regaining an opportunity to return to Jerusalem, Ezra and Nehemiah led the people in the effort to rebuild the city and the temple. At that time, the people said:

"We lay upon ourselves the obligation to charge ourselves yearly one third of a shekel for the service of the house of our God" Nehemiah 10:32

This time, it is not a king who imposes this "temple tax" upon the people, but the people themselves who "lay upon ourselves the obligation to charge ourselves yearly..."

Here the people themselves have set aside the scriptures in order to set up their own tradition. And is there any human government anywhere, that, if the populace volunteers to pay a tax of some sort, would say, "No, we do not want the money. Do not give us any money"? A voluntary or temporary tax takes on a life of its own, and soon becomes a much larger amount, becomes more frequent, and becomes mandatory. Typical this is of the life of a tax. Such is the fate of a people who reject God as their king and choose a human government.

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

<sup>25</sup>He says, "Yes *he does*."

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

<sup>26</sup>And when he answered, "From others," Jesus said to him, "Alright then, the sons are free. <sup>27</sup>But, so that we not scandalize them, go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. Take that, and give it to them, as mine and yours."

Matthew 17:24-27 (DRP)

It appears that the custom of the priests collecting money "each from his own acquaintance" was still being practiced. The collectors "came to Peter." Peter did not seek the collectors out, or pass by a toll booth, or run an errand to a government building. No, these collectors must have been men who knew Peter, for they came to Peter. This happened in Capernaum, Peter's hometown. That may be why they chose to come to Peter and not to Jesus. They were men of Capernaum, and acquaintances of Peter, and not of Jesus.

The payment at issue in this passage was a Jewish religious matter. Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings do not pay the tax. And kings are what Jesus and the twelve apostles were.

"Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny.

Calling his disciples to him, Jesus said, 'I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave their gifts out of their wealth; but she out of her poverty put in everything— all she had to live on.'" Mark 12:41-44; Luke 21:1-4

So by Jesus' time, the priests not only still collected "each from his own acquaintance," but they also collected by means of the chest at the temple entrance.

This is typical of the life of a tax. Whether ancient Israel, or America, if the lawmaking entity adopts a tax, say, for one time only, to be assessed only at the time of the manufacture of, say, a bullet making machine, over time the human government manages to turn it into an annual tax, and make it apply to everyone, who never had anything to do with a bullet making machine at all! The new generations of citizens do not study law, and are not aware of the "intent of congress" when that tax law was written. The schools are government run, so the schools from then on tell them that this tax must be paid annually by everyone.

But here is great news: In the land of the Majestic King,

"You will call to mind what once you feared: 'Where is the one who counted? (for tax purposes) Where is the one who weighed the tribute? Where is the one who counted the treasuries?' No longer will you see these arrogant people...For Yahweh is our judge; Yahweh is our lawgiver." Isaiah 33:18,19, 22

So, store up your treasures in heaven, where moths do not eat, rust does not destroy, thieves do not break in and steal, and bureaucrats do not confiscate under a pretense of law.

## ENDNOTE #6 – Evil Eye

### What is the "evil eye"? ὀφθαλμός πονηρός – ophthalmós ponēros 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 ponēros, "evil eye," is not original in the Greek New Testament, but is from רָעָה עַיִן - rā'āh 'ayin, or, with the article and modifier postpositive, הָרַע עַיִן 'ayin hārā'. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmós ponēros 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 ponēros.

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 ponēros to the ὀφθαλμός ἀπλός – ophthalmós haplós. This word, in its uncontracted form, ἀπλόος, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχὴ ἀπλῇ - psuchē haplē, "liberal soul," is translated from the Hebrew נֶפֶשׁ בְּרַכָּה - nepeš bərākāh, for a giving, blessing, generous person.



The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye רָעָה עֵינַי - rā'āh 'ayin, is a case of resenting the poor, looking on one's poor neighbor with an evil eye, resenting the year of release of debts.

Similar is Matt. 20:15. In that passage the person with the evil eye had objected to the landowner for giving the same amount of pay to someone who had worked one hour as he had given to someone who had worked all day. The Greek says, "Is your eye evil because I am good?" There it seems to be a trait of suspiciousness, ascribing unfairness or evil motives to the landowner. Or it could be simple begrudgement of the landowner's generosity, as "Does my generosity arouse your stinginess?" Resentment or suspicion also darken the eye. The aperture of the eye narrows when the soul feels suspicious or stingy. And by stingy itself we mean "tight" and restricted. The word ra' also can mean "discontented," as in Genesis 40:7. Further, it remains today in Modern Hebrew that רָעָה עֵינַי, ra' - 'ayin 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 μειγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew רָעָה עֵינַי was also translated into the Greek attributive noun βάσκανος - bāskanos, and the adjective βασκανία - baskanía. For instances of these words in the Greek scriptures, see Proverbs 23:6, 28:22. In these and other Jewish writings in Greek, such as the Apocrypha and Josephus, the words usually pertain to envy, covetousness, stinginess, or selfishness. An evil eye could be generalized as an attitude of malevolence toward one's neighbor, physically signaled by a narrowing of the eye when regarding the neighbor. The narrowing of the aperture of the eye decreases the light coming into one's own soul, and one's light becomes darkness.

Another aspect of narrowing of the eye is an attitude of scheming as to how one can manipulate things and people for one's own selfish gain, whether gain of power, prestige, or money. This desire arises out of lack of contentment with what situation one already has; thus it is related to "discontented, covetous." Look at the context of Jesus' teachings surrounding the mention of the evil eye. It is the person with the evil eye that is scheming how to manipulate and control in order to ensure financial advantage or security for himself. Even prayer can be used with an evil eye.

But one who is "simple," and relaxes in the knowledge of the fatherly benevolence of Elohim, does not take thought about what he will eat or wear in the coming days. Neither does he covet what he does not have. And rather than take advantage of the weakness and poverty of others, is cognizant that God is the champion of the poor, the widow, the fatherless, the alien, and the traveler.

In Talmudic Judaism historically, there are many connotations of magic to the term "evil eye." There is one aspect of evil magic that pertains to the person who has the evil eye, and there is another aspect of magic in the efforts of others to ward off the evil eye. The magical concept probably came from Babylon, where it was a type of voodoo worked upon others. Some examples of Talmudic mentions of the evil eye pertain to what acts make one vulnerable to the evil eye, and others to what amulets and charms you can use to ward off the evil eye. But teachings similar to Jesus' can be found in Avot 2:14, 2:16.

The voodoo aspect of the evil eye got obscured when translated into Greek because it was translated by more than just the words "evil eye." Deut. 28:54, 56 talk of "hapalos" persons being changed by God's curse, and becoming persons who look with evil eye רָעָה עֵינַי - rā'āh 'ayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκαίνω - baskaínō. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskaínō 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?"

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 unthankful and the evil.

## ENDNOTE #7 - ἀκρασία

### How the classic Greek philosophers used the word ἀκρασία.

Used in Matthew 23:25.

The Greek word here, ἀκρασία - akrasía, 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 ἀδικίαν here—"unrighteousness"—instead of ἀκρασίας. But the King James Version in this case did not follow the "Majority Text."

**Demosthenes, in his Second Olynthiac Speech**, spoke of Philip the king of the Macedonians as follows:

Εἰ δὲ τις σώφρων ἢ δίκαιος ἄλλος, τὴν καθ' ἡμέραν ἀκρασίαν τοῦ βίου καὶ μεθην καὶ κορδακισμούς οὐ δυνάμενος φερεῖν, παρεώσθαι καὶ ἐν οὐδένοσ εἶναι μέρει τὸν τοιούτον.

"Any fairly decent or honest man, who cannot stomach the licentiousness of his daily life, the drunkenness and the lewd dancing, is pushed aside as of no account."

### **Socrates, in Xenophon, *Memorabilia*, Book 4 (Apomnēmoneumatōn Δ)**

V. He did also try to make his companions efficient in affairs, as I will now show. For holding that it is good for anyone who means to do honorable work to have self-control, he made it clear to his companions, in the first place, that he had been assiduous in self-discipline; moreover, in his conversation he exhorted his companions to cultivate self-control above all things. Thus he bore in mind continually the aids to virtue, and put all his companions in mind of them. I recall in particular the substance of a conversation that he once had with Euthydemus on self-control.

"Tell me, Euthydemus," he said, "do you think that freedom is a noble and splendid possession both for individuals and for communities?"

"Yes, I think it is, in the highest degree."

"Then do you think that the man is free who is ruled by bodily pleasures and is unable to do what is best because of them?"

"By no means."

"Possibly, in fact, to do what is best appears to you to be freedom, and so you think that to have masters who will prevent such activity is bondage?"

"I am sure of it."

"You feel sure then that the incontinent are bond slaves?"

"Of course, naturally."

"And do you think that the incontinent are merely prevented from doing what is most honorable, or are also forced to do what is most dishonorable?"

"I think that they are forced to do that just as much as they are prevented from doing the other."

"What sort of masters are they, in your opinion, who prevent the best and enforce the worst?"

"The worst possible, of course."

"And what sort of slavery do you believe to be the worst?"

"Slavery to the worst masters, I think."

"The worst slavery, therefore, is the slavery endured by the incontinent?"

"I think so."

"As for Wisdom, the greatest blessing, does not incontinence exclude it and drive men to the opposite? Or don't you think that incontinence prevents them from attending to useful things and understanding them, by drawing them away to things pleasant, and often so stuns their perception of good and evil that they choose the worse instead of the better?"

"That does happen."

"With Prudence, Euthydemus, who, shall we say, has less to do than the incontinent? For I presume that the actions prompted by prudence and incontinence are exact opposites?"

"I agree with that too."

"To caring for what is right is there any stronger hindrance, do you think, than incontinence?"

"Indeed I do not."

"And do you think there can be aught worse for a man than that which causes him to choose the harmful rather than the useful, and persuades him to care for the one and to be careless of the other, and forces him to do the opposite of what prudence dictates?"

"Nothing."

"And is it not likely that self-control causes actions the opposite of those that are due to incontinence?"

"Certainly."

"Then is not the cause of the opposite actions presumably a very great blessing?"

"Yes, presumably."

"Consequently we may presume, Euthydemus, that self-control is a very great blessing to a man?"

"We may presume so, Socrates."

"Has it ever occurred to you, Euthydemus—?"

"What?"

"That though pleasure is the one and only goal to which incontinence is thought to lead men, she herself cannot bring them to it, whereas nothing produces pleasure so surely as self-control?"

"How so?"

"Incontinence will not let them endure hunger or thirst or desire or lack of sleep, which are the sole causes of pleasure in eating and drinking and sexual indulgence, and in resting and sleeping, after a time of waiting and resistance until the moment comes when these will give the greatest possible satisfaction; and thus she prevents them from experiencing any pleasure worthy to be mentioned in the most elementary and recurrent forms of enjoyment. But self-control alone causes them to endure the sufferings I have named, and therefore she alone causes them to experience any pleasure worth mentioning in such enjoyments."

"What you say is entirely true."

"Moreover, the delights of learning something good and excellent, and of studying some of the means whereby a man knows how to regulate his body well and manage his household successfully, to be useful to his friends and city and to defeat his enemies—knowledge that yields not only very great benefits but very great pleasures—these are the delights of the self-controlled; but the incontinent have no part in them. For who, should we say, has less concern with these than he who has no power of cultivating them because all his serious purposes are centered in the pleasures that lie nearest?"

"Socrates," said Euthydemus, "I think you mean that he who is at the mercy of the bodily pleasures has no concern whatever with virtue in any form."

"Yes, Euthydemus; for how can an incontinent man be any better than the dullest beast? How can he who fails to consider the things that matter most, and strives by every means to do the things that are most pleasant, be better than the stupidest of creatures? No, only the self-controlled have power to consider the things that matter most, and, sorting them out after their kind, by word and deed alike to prefer the good and reject the evil."

And thus, he said, men become supremely good and happy and skilled in discussion. The very word "discussion," according to him, owes its name to the practice of meeting together for common deliberation, sorting, discussing things after their kind: and therefore one should be ready and prepared for this and be zealous for it; for it makes for excellence, leadership and skill in discussion.

Xenophon. *Xenophontis opera omnia*, vol. 2, 2nd edn. E.C. Marchant. Oxford, Clarendon Press. 1921 (repr. 1971).

**Isocrates, *Speeches and Letters* (ed. George Norlin)**

Περὶ ἀντιδόσεως

Speech 2: To Nicocles, 219-221

But surely we could not expect to be admired nor to enjoy great honor for sending out disciples of that sort; on the contrary, we should be much more despised and hated than those who are charged with other forms of villainy. And,

mark you, even if we could shut our eyes to these consequences, we could not gain the most money by directing a training of that character; for, I suppose, all men are aware that a sophist reaps his finest and his largest reward when his pupils prove to be honorable and intelligent and highly esteemed by their fellow-citizens, since pupils of that sort inspire many with the desire to enjoy his teaching, while those who are depraved repel even those who were formerly minded to join his classes. Who, then, could be blind to the more profitable course, when there is so vast a difference between the two?

Perhaps, however, some might venture to reply that many men, because of their incontinence, are not amenable to reason, but neglect their true interests and rush on in the pursuit of pleasure. I grant you that many men in general and some who pretend to be sophists are of this nature.

Isocrates with an English Translation in three volumes, by George Norlin, Ph.D., LL.D. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1980.

### **Aristotle, *Nicomachean Ethics***

(ed. J. Bywater) [1145a] book 7

Let us next begin a fresh part of the subject by laying down that the states of moral character to be avoided are of three kinds--Vice, Unrestraint, and Bestiality. The opposite dispositions in the case of two of the three are obvious: one we call Virtue, the other Self-restraint. As the opposite of Bestiality it will be most suitable to speak of Superhuman Virtue, or goodness on a heroic or divine scale; just as Homer has represented Priam as saying of Hector, on account of his surpassing valor--

nor seemed to be

The son of mortal man, but of a god.

Hence if, as men say, surpassing virtue changes men into gods, the disposition opposed to Bestiality will clearly be some quality more than human; for there is no such thing as Virtue in the case of a god, any more than there is Vice or Virtue in the case of a beast: divine goodness is something more exalted than Virtue, and bestial badness is different in kind from Vice. And inasmuch as it is rare for a man to be divine, in the sense in which that word is commonly used by the Lacedaemonians as a term of extreme admiration--‘Yon mon’s divine,’ they say--, so a bestial character is rare among human beings; it is found most frequently among barbarians, and some cases also occur as a result of disease or arrested development. We sometimes also use ‘bestial’ as a term of opprobrium for a surpassing degree of human vice.

But the nature of the bestial disposition will have to be touched on later; and of Vice we have spoken already. We must however discuss Unrestraint and Softness or Luxury, and also Self-restraint and Endurance.

Aristotle in 23 Volumes, Vol. 19, translated by H. Rackham. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1934.

### **ENDNOTE #8 - Matthew 26:31**

#### **Neuter Plural Subjects**

This note discusses a textual variant in Matthew’s gospel, chapter 26, verse 31, as follows:

**26:31** txt διασκορπισθησονται P<sup>53</sup> N A B C G H L M S Σ 067 0281 f<sup>13</sup> 33 157 700 892 1071 1241 pm Or<sup>Pt</sup> SBL TH NA28 {} // διασκορπισθησεται P<sup>37</sup> P<sup>45</sup> D E F K U V W Γ Δ Θ Π Φ f<sup>1</sup> 2 28 565 579 1424 pm Eus Chrys Or<sup>Pt</sup> TR RP // lac P<sup>64</sup> N P Q Z 0233 346

The nominative substantive, the subject of our sentence here, is τα προβατα, “the sheep,” a neuter plural subject. But the BYZ text couples with it a singular verb, διασκορπισθησεται, while the NA28 text uses a plural verb, διασκορπισθησονται.

Classical, Attic, Greek had a grammar rule that broke the grammar rules. Usually, verbs must agree in gender, number and case with the subject noun. This is called concord. But there was a rule that neuter plural subjects usually took a singular verb.

BDF §133: “This is because neuter plurals were originally in part feminine singular collectives: Schwyzer 1 581 f.). The rule appears to have been most strictly followed in the Attic dialect (Schwyzer 11 607); Homer and Koine are less consistent, while the plural is used exclusively in MGr. In the NT (as in the LXX and pap.: Mayser 11 3, 28 ff.) there is marked diversity, and often in individual instances the MSS diverge. The plural is used for the most part in Herm. (1) The plural is used especially with neuters designating persons (also class., K.-G. 1 65), most frequently with ἔθνη, less

often with τέκνα and δαιμόνια. (2) The singular, on the contrary, preponderates with words having non-personal meaning (even when a numeral is inserted: ἐὰν γένηται...έκατὸν πρόβατα Mt 18:12), (3) and even more so with abstracts and pronouns (ταῦτα, ἃ etc.).—For stereotyped ἴδε, ἰδοῦ, ἄγε used in spite of a plural subject, s. §144.”

Smyth §958: “A neuter plural subject is regarded as a collective (996), and has its verb in the singular: καλὰ ἦν τὰ σφάγια the sacrifices were propitious X.A.4.3.19. Here, sheep are a herd, a collective, so take a singular verb, the herd is scattered. But Smyth then says in §959, “A plural verb may be used when stress is laid on the fact that the neuter plural subject is composed of persons or of several parts: τὰ τέλη τῶν Λακεδαιμονίων αὐτὸν ἐξέπεμψαν the Lacedaemonian magistrates despatched him (Thuc. 4.88), φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά many traces both of horses and of men were plain X.A.1.7.17. (a.) With the above exception Attic regularly uses the singular verb. Homer uses the singular three times as often as the plural, and the plural less frequently with neuter adjectives and pronouns than with substantives. In some cases (B 135) the metre decides the choice.”

Here in Mt 26:31 the sheep are persons, so one cannot declare with absolute certainty which reading in this variant is grammatically correct for classical Greek. Now, there are many other examples of this category of variant in Matthew, but I am showing this one because so many papyri are extant. The testimony is equally early for both readings. Each has a III century papyrus in support, P<sup>45</sup> and P<sup>53</sup>. The Greek Old Testament, the Septuagint, does not pertain here, as Zech 13:7 in the LXX does not have the same sentence structure, that is, there is no neuter plural subject. Rather it says, “Strike the shepherds, and remove the sheep...”

Now a question for us is, was Matthew (or his translator, if he wrote his gospel in Hebrew or Aramaic) bound to follow Attic rules, or even familiar with Attic rules? Possibly editors or copyists of Matthew corrected what they thought was incorrect grammar, to follow the Attic rule. But in this variant we probably have a legitimate exception to the Attic rule since the sheep are persons.

## ENDNOTE #9

### The Plural of Heavens, greek word οὐρανός

As used in the New Testament; singular versus plural

BDF §4(2) says that certain plurals such as οὐρανοί and αἰῶνες are Semitisms, specifically, terms connected with Judaism and drawn from the Septuagint. That the pluralization of concrete subjects originally was to denote what is long or wide, or mysterious powers.

In BDF §141(1), Blass says that the plural, οὐρανοί, = the Hebrew "shamaim," yet most authors use it only in a figurative sense as the abode of God (sing. also), while the singular predominates in the literal sense, except for those instances where, according to the Jewish conception, several heavens were to be distinguished.

Bauer also says that for the abode of the Divine, the plural is preferred.

In BDF §141(1) DeBrunner also notes that οὐρανός is always plural when referring to "the Father in heaven" and to "the kingdom of heaven." He notes also that John never uses οὐρανός in the plural, except for Revelation 12:12, and that only because it is a quotation of the Septuagint.

BDF §253(3) notes that οὐρανός is frequently anarthrous (without the article) after prepositions.

Uses in the plural:

Mt 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον ἐπ’ αὐτόν·

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

Mt 5:12 χαίrete καὶ ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας τοὺς πρὸ ὑμῶν.

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

Mt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

<sup>16</sup>your Father who is in heaven.

Mt 5:45 τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς  
<sup>45</sup>your Father who is in heaven

Mt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς  
<sup>1</sup>your Father in heaven.

Mt 6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου,  
<sup>9</sup>"This, then, is how you should pray: " 'Our Father in heaven, hallowed be your name.

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

Mt 7:11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.  
<sup>11</sup>your Father in heaven

Mt 7:21 τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.  
<sup>21</sup>"my Father who is in heaven.

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει.  
<sup>20</sup>And Jesus says to him, "The foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere he can lay his head."

Mt 10:32 τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς·  
<sup>32</sup>"my Father in heaven.

Mt 10:33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν [τοῖς] οὐρανοῖς.  
<sup>33</sup>And whoever disowns me before humans, I also shall disown that person before my Father in heaven.

Mt 11:23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθήσῃ; ἕως ᾧδου καταβήσῃ. ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.  
<sup>23</sup>And you, Capernaum, will you be exalted to the skies? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.

Rev. 12:12 διὰ τοῦτο εὐφραίνεσθε, οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.  
<sup>12</sup>Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea! For the devil has come down to you with great fury, because he knows he has but little time."

## ENDNOTE #10 – Matt 27:5

### Did Judas throw and scatter the 30 pieces of silver?

In Matthew 27:5 the Greek word for what Judas did with the 30 pieces of silver is the word ῥίπτω, which usually means to throw. But this word did not always mean a throwing or casting. It also had a less violent meaning, like in Matt. 15:30, where people "laid" the invalids at Jesus' feet. They certainly did not throw the invalids down, but carefully placed them. Similar is how Jesus used the word βάλλω, another word for "throw," in Matt. 9:17 for merely "putting" wine into wineskins, even though the word generally means "throw." You have to be careful and steady handed when you pour wine into a wineskin or a bottle. In the very next verse here, the priests say it is not permissible to βάλλω the silver in the temple treasury. In Mt 25:27, βάλλω is used for "deposit my silver with the bankers." Nobody translates those verses as throwing wine into wineskins, or throwing silver with the bankers.

The point is, both Greek words usually translated "throw" were also used for meaning to carefully place, or to deposit. I think Judas actually deposited this silver into the treasury. His doing so was a fulfillment of the prophecy in Zechariah 11:13. That verse says in various translations, treasury, potter, furnace, depending on whether they followed the Hebrew or the Septuagint (LXX). But also, the Hebrew for treasury was very similar to the Hebrew for potter, when there are no vowel markings present, as was the case with the ancient Hebrew scriptures. (The Greek Old Testament, the Septuagint,

says καὶ εἶπεν κύριος πρὸς με Κάθες αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκιμάσθην ὑπὲρ αὐτῶν. καὶ ἔλαβον τοὺς τριάκοντα ἀργυροῦς καὶ ἐνέβαλον αὐτοὺς εἰς τὸν οἶκον κυρίου εἰς τὸ χωνευτήριον.)

NRSV: "Then the Lord said to me, 'Throw it into the treasury'—this lordly price at which I was valued by them. So I took the thirty shekels of silver and threw them into the treasury in the house of the Lord." The temple had a donation chest or pot into which people could donate (Mk 12:41; Lk 21:1; II Kings 12:9-10; II Chronicles 24:8). In these NT passages, the Greek word for "putting" into the treasury donation chest was also the word βάλλω, usually translated as "throw." Whatever it was in Zechariah, it was "in the house of the LORD." Was there a potter in the house of the Lord?

Do you think that if Judas threw the 30 silver coins onto the ground in the temple, they would remain there without being stolen? Someone had to have observed him either throw them on the ground or put them in the pot, to know they were from Judas.

When Matthew means someone "picked up" something, he uses the verb αἶρω as in Matt. 15:37 where the disciples picked up the left over pieces of bread, so I don't think the coins were scattered on the floor or ground. The word λαμβάνω is used in this passage. I think Judas donated the money to the temple treasury, because we had already seen him try to return it to the priests, we had already seen his desire to redeem himself. Someone, some kind of temple attendant, saw him do it, and so it was known that those 30 coins were from Judas. The priests then "took" λαμβάνω, the silver from the treasury donation pot, but they said it was not appropriate. You see I do not think the priests would have used the silver for the charity in Judas' name unless Judas had donated it to the temple donation chest.

So after Judas committed suicide, the priests bought, in Judas' name, a field to be the burial place of foreigners, in his honor. (Acts 1:18,19) That is how it was thought that Judas had bought the field. This is how I dealt with this conflict between this passage in Matthew and the Acts account in my Palmer's Diatessaron.

## ENDNOTE #11 – Matt 27:9

### Matthew 27:9

τιὴν	τιμὴν	τοῦ	τετιμημένου	ὃν	ἐτιμήσαντο	ἀπὸ	υἱῶν Ἰσραὴλ,
the price	of the	priced		him whom	they priced (mid voice)	from the	sons of Israel

A very literal translation would have the word "price" in it three times, or forms of that word:

So first I will list the translations that contain three forms of the word τιμάω:

**Wycliffe** the prijs of a man preysid, whom thei preiseden of the children of Israel;  
**Tyndale** the price of him that was valued whom they bought of the children of Israel  
**KJV** the price of him that was valued, whom they of the children of Israel did value;  
**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 the man on whom a price had been set by the Israelites,  
**NET** the price of the one whose price had been set by the people of Israel  
**HCSB** the price of Him whose price was set by the sons of Israel  
**ESV** the price of him on whom a 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)

MS symb1	Alt	Date	Contents
ⲡ <sup>1</sup>		III	1:1-9,12,14-20
ⲡ <sup>19</sup>	P.Oxy.1170	IV/V	10:32- 11:5
ⲡ <sup>21</sup>	P.Oxy.1227	IV/V	12:24-26,32-33
ⲡ <sup>25</sup>		IV	18:32-34; 19:1-3,5-7,9,10
ⲡ <sup>35</sup>		IV?	25:12-15,20-23
ⲡ <sup>37</sup>		III/IV	26:19-52
ⲡ <sup>44b</sup>		VI/VII	17:1-3,6-7
ⲡ <sup>45</sup>		III	20:24-32; 21:13-19; 25:41-46; 26:1-39
ⲡ <sup>53</sup>		III	26:29-40; Acts 9:33-43; 10:1
ⲡ <sup>62</sup>		IV	11:25-30
ⲡ <sup>64</sup>	w/ⲡ <sup>67</sup>	200	3:9, 15; 5:20-22, 25-28; 26:7-8, 10, 14-15, 22-23, 31-33
ⲡ <sup>70</sup>	<a href="#">P.Oxy 2384</a>	III	2:13-16, 22- 3:1; 11:26-27; 12:4-5; 24:3-6, 12-15
ⲡ <sup>71</sup>	P.Oxy.2385	IV	19:10-11, 17-18
ⲡ <sup>73</sup>		VII	25:43, 26:2-3
ⲡ <sup>77</sup>		II/III	23:30-39
ⲡ <sup>83</sup>		VI	20:23-25, 30-31, 23:39; 24:1,6
ⲡ <sup>86</sup>		IV	5; <a href="#">recto: 5:13-16</a> , <p> <a href="#">verso: 5:22-25</a>
ⲡ <sup>96</sup>		VI	3:13-15
ⲡ <sup>101</sup>	<a href="#">P.Oxy. LXIV 4401</a>	III	3:10-12, 16 - 4:3
ⲡ <sup>102</sup>	<a href="#">P.Oxy. LXIV 4402</a>	III/IV	4:11-12, 22-23
ⲡ <sup>103</sup>		II/III	13:55-56; 14:3-5
ⲡ <sup>104</sup>		<250	21:34-37; 21:43,45
ⲡ <sup>105</sup>	P.Oxy 4406	V/VI	27:62-64; 28:1-5
ⲡ <sup>110</sup>	P.Oxy. LXVI 4494	IV	10:13-15(14?), 25-27
Ⲭ*	01	IV	Codex Sinaiticus, all of Luke
Ⲭ <sup>1</sup>	1st corr.	IV-VI	Ⲭ <sup>1a</sup> /Ⲭ <sup>1b</sup> for differences within the group
Ⲭ <sup>2</sup>	2nd corr.	VII	Ⲭ <sup>2a</sup> /Ⲭ <sup>2b</sup> for differences within the group
A	02	V	Codex Alexandrinus
B	03	IV	Codex Vaticanus
B <sup>1</sup>		IV	
B <sup>2</sup>		VI-VII	
C	04	V	Codex Ephraemi Syri Rescriptus
C <sup>1</sup>		V	
C <sup>2</sup>		VI	
C <sup>3</sup>		IX	
D	05	V	Codex Bezae
E	07	VI	Codex Basilensis; all
L	019	VIII	Codex Regius; lacks 4:22- 5:14; 28:17- end
N	022	VI	Codex Petropolitanus Purpureus; with lacunae, but is sibling of Σ but not identical.
O	023	VI	Codex Sinopensis; Matthew 7:7-22; 11:5-12; 13:7-47; 13:54- 14:4,13-20; 15:11-,16:18; 17:2-24; 18:4-30; 19:3-10,17-25; 20:9-,21:5; 21:12-,22:7,15-14; 22:32-,23:35; 24:3-12
P	024	VI	Codex Guelferbytanus A; 1:11-21; 3:13- 4:19; 10:7-19; 10:42- 11:11; 13:40-50; 14:15- 15:3,29-39

W	032	IV/V	Codex Washingtonianus; all of Matthew
Z	035	VI	Codex Dublinensis;
Σ	042	VI	Codex Purpureus Rossanensis; all
Φ	043	VI	Codex Beratinus; 6:3- end
047		VIII	all, but unavailable to me
058		IV	18:18-29
064	w/090	VI	Matthew parts
067		VI	14:13-16,19-23; 24:37- 25:1,32-45; 26:31-45
071		V/VI	1:21-24; 1:25-2:2
073	w/074,084	VI	14:19-35; 15:2-8
078		VI	17:22- 18:3,11-19; 19:5-14
085		VI	20:3-32; 22:3-16
087		VI	1:23- 2:2; 19:3-8; 21:19-24
089	w/0293		See 0293
094		VI	24:9-21
0102	w/0138	VII	21:24- 24:15
0104		VII	23:7-22
0106	w/0119	VII	12:17-19,23-25; 13:32,36- 15:26
0107		VII	22:15- 23:14
0116		VIII	26:58, 61
0118		VIII	
0148		VIII	28:5-19
0160		IV/V	26:25-26, 34-36
0161		III/IV	22:7-46
0164		VI/VII	13:20-21
0170		V/VI	6:5-6,8-10,13-15,17
0171		300	10:17-23, 25-32; Luke 22:44-56, 61-64
0200		VII	11:20,21
0204		VII	24:39-42,44-48
0231	P. Ant. 11	IV	26:75-27:1-3, 4
0233		VIII	all except 1:1- 2:4, but with many lacunae
0234		VIII	28:11-15
0237		VI	15:12-15, 17-19
0242		IV	8:25-9:2; 13:32-38, 40-46
0250		VIII	2:12-19; 2:19-23; 3:13-15; 5:1-2; 5:4; 5:30-37; 6:1-2; 6:2-4; 6:16-18; 7:12; 7:15-16; 7:16-20; 8:7; 8:10-13; 8:16-17; 8:20-21; 9:27-31; 9:36; 10:5; 12:36-38; 12:43-45; 13:36-38; 13:38-46; 26:75; 27:11; 27:13-16; ; 27:23; 27:26; 27:27-32; 27:32; 27:26-30; 27:1-2; 27:18; 27:20; 27:22-23; 27:35; 27:37; 27:38-40; 27:32; 27:33-34
0275		VII	5:25,26,29,30
0277		VII/VIII	14:22,28,29
0281		VII/VIII	many lacunae
0293	w/089,092a	VI	21:27-28,31-32; 26:2-12
0307		VII	11:21- 12:4
<b>LATIN</b>			
itk	1	IV/V	Bobiensis; 1:1-3,10; 4:1-14,17; 15:20-36
ite	2	V	Palatinus; lacking 1:1-12,49; 24:50- 28:2
ita	3	IV	Vercellensis; lacking 25:2-12
itb	4	V	Veronensis; lacking 1:1-11; 15:12-22; 23:18-27
itd	5	V	Bezae Cantabrigiensis; lacking 1:1-11; 2:20- 3:7; 6:8- 8:27; 26:65- 27:2

itg <sup>1</sup>	7	VIII/IX	Sangermanensis; all
itff <sup>2</sup>	8	V	Corbeiensis II; lacking 1:1- 11:16
itff <sup>1</sup>	9	VIII	Corbeiensis I; all of Matthew
itf	10	VI	Brixianus; lacking 8:16-26
itl	11	VIII	Rhedigeranus; lacking 1:1-2,15
ith	12	V	Claromontanus; 3:15- 14:33; 18:12- 28:20
itq	13	VI/VII	lacking 3:15- 4:23; 5:25- 6:4; 6:28- 7:8; 23:13-28
itr <sup>1</sup>	14	VII	Usserianus I; lacks 1:1- 15:16; 15:31- 16:13; 21:4-21; 28:16-20
itaur	15	VIII	Aureus; all of Matthew
itμ		V	9:17,30-37; 10:1-5,7-10
itn	16	V	Sangallensis; 17:1-5; 17:14- 18:20; 19:20- 21:3; 26:56-60,69-74; 27:62-28:3,8-end
itπ	18	VII	Stuttgartensis; 13:6-15,31-38
<b>SYRIAC</b>			
syr <sup>c</sup>	Curetonian	III/IV	
syr <sup>s</sup>	Sinaitic	III/IV	
syr <sup>p</sup>	Peshitta	V	
syr <sup>pal</sup>	Palestinian	VI/VII	
syr <sup>h</sup>	Harklean	VII	
<b>COPTIC</b>			
copsa	Sahidic	IV	
cop <sup>fay</sup>	Fayyumic	IV	
cop <sup>mae</sup>	Middle Egyptian	IV/V	
<b>ARMENIAN</b>			
arm		V	
<b>GEORGIAN</b>			
geo		V	
<b>ETHIOPIC</b>			
eth		VI	

<https://bibletranslation.ws/palmer-translation/>

<https://www.amazon.com/author/davidrobertpalmer>