

The Gospel of MATTHEW

part of

The Holy Bible

A New Translation From the Greek

by

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NOTE about the manuscripts and other witnesses cited in this footnote apparatus: people have criticized this and other TC apparatuses for "cherry-picking" which manuscripts they cite. There is some truth to that, so to remedy that situation, I have decided to use only one criterion and it is an objective one, and that is, I now cite all witnesses 8th century and earlier, (ones I have access to) and I cite no witnesses later than the 8th century. That is fair, and indisputable. This saves space, and document size and download time as well. There certainly are enough witnesses to Matthew before the 9th century such that we can get an accurate picture of the text. A table of these witnesses may be found after the gospel.

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⁸and Asa begot Jehoshaphat,
 and Jehoshaphat begot Joram,
 and Joram begot Uzziah,
⁹and Uzziah begot Jotham,
 and Jotham begot Ahaz,
 and Ahaz begot Hezekiah,
¹⁰and Hezekiah begot Manasseh,
 and Manasseh begot Amon,⁴
 and Amon begot Josiah,
¹¹and Josiah begot Jeconiah
 and his brothers at the time of
 the exile to Babylon.

¹²After the exile to Babylon:

Jeconiah begot Shealtiel,
 and Shealtiel begot Zerubbabel,
¹³and Zerubbabel begot Abiud,
 and Abiud begot Eliakim,
 and Eliakim begot Azor,
¹⁴and Azor begot Zadok,
 and Zadok begot Akim,
 and Akim begot Eliud,
¹⁵and Eliud begot Eleazar,
 and Eleazar begot Matthan,
 and Matthan begot Jacob,
¹⁶and Jacob begot Joseph,
 the husband⁵ of Mary,
 of whom⁶ was born Jesus,
 the one called the Christ.

¹⁷Thus there were fourteen generations in all from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Anointed One.⁷

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.

⁴ **1:10** txt αμων αμων E L W Σ Π it(a) vg(mss) syr^{c,s,p,h,pal} cop^{mae} (Ps-Eustath); Aug TR RP // αμμων αμμων it^{aur,f} // αμνων αμωσ B* // αμωσ αμωσ Ν B^c C (D^{Luke}) it^{c,dLuke},ffi,k,q vg^{mss} (syr^{hmg}) cop^{sa,fay} arm eth geo Epiph; Ambrose SBL TH NA28 {B} // lac A D N P Φ. In the LXX of 1 Chron. 3:14, most manuscripts read αμων, but A B^c read αμωσ, 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 αμωσ. It is admitted by almost all that αμωσ is an error, whether by LXX scribes, Matthew, or another scribe.

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

⁶ **1:16b** τον ανδρα μαριας εξ ης εγεννηθη ιησους ο λεγομενος χριστος is the reading of Π¹ Ν B C E L P W Σ^{vid} Π it^{aur,ffi} vg syr^{p,h,pal} cop^{sa} (arm) (eth) geo TR RP SBL TH NA28 {A} // lac A D N Φ. Other witnesses, Θ f¹³ 547 and some Italic, Syriac and Coptic versions add various words and phrases in order to clarify the ambiguity of whether Matthew was saying that Jesus was begotten of Joseph, or of Mary. But the original wording can be properly understood as meaning born of Mary. It should also be mentioned that two Hebrew Matthew manuscripts have been found by Jewish textual scholar Nehemia Gordon which say here that this genealogy is of the "father" of Mary.

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

The Birth of Jesus

¹⁸This is how the birth of Jesus Christ came about. His mother Mary was pledged⁸ to be married to Joseph, but before they consummated, she was found to be pregnant, from the Holy Spirit. ¹⁹But her husband Joseph, being a righteous man, did not want to disgrace⁹ her, and planned to divorce her secretly.

²⁰But while he was mulling these things over, an angel of the Lord appeared to him by means of a dream, and said, "Joseph son of David, do not be afraid to take Mary home as your wife, for what is conceived in her is by the Holy Spirit. ²¹She will give birth to a son, and you are to call his name Jesus, because he will save his people from their sins."¹⁰

²²All this took place in order that what was said by the Lord through the prophet would be fulfilled, which says: ²³"Behold, the virgin shall be pregnant, and shall bear a son, and they shall call his name Immanuel,"¹¹ which when translated is, "God with us."

²⁴And when Joseph awoke from his sleep, he did what the angel of the Lord had commanded him, and he took his bride home. ²⁵But he did not know her¹² until she gave birth to her firstborn son.¹³ And he called his name Jesus.

Chapter 2

The Visit of the Magi

¹Now after Jesus had been born in Bethlehem of Judea, in the days of King Herod, behold, Magi¹⁴ from out of the east showed up in Jerusalem, ²saying, "Where is the one born king of the Jews? For we saw his star in the east and have come to worship him."

³Upon hearing this, King Herod was disturbed, and all Jerusalem with him. ⁴And having assembled all the chief priests and Torah scholars of the people, he inquired of them as to where the Messiah was to be born.

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

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

⁸ **1:18** μηστευθεισης Φ^1 \aleph B C* Z SBL TH NA28 {} // μηστευθεισης γαρ C^c E L P W Σ TR RP // lac A D N O Φ 0233.

⁹ **1:19** txt δειγματισαι Φ^1 \aleph^1 B Z SBL TH NA28 {} // παραδειγματισαι \aleph^{*2} C E L P W Σ \aleph Eus TR RP // lac A D N O Φ 0233.

¹⁰ **1:21** The Greek name, Ἰησοῦς (Iēsoûs), came from the Hebrew יְהוֹשֻׁעַ (yēšû‘a) "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ (yəhōšū‘a) "Y'hoshua." Yeshua means "salvation."

¹¹ **1:23** Isaiah 7:14

¹² **1:25a** "Did not know her" is a euphemism meaning, "he did not have sex with her."

¹³ **1:25b** txt τον υιον αυτης τον πρωτοτοκον C D^c (D* L it^{d,q} omit αυτης) E N W 087 \aleph it^{aur,f,ff1} vg syr^{p,h,palms} arm eth Diatess Cyril-Jerusalem Did Did^{dub} Epiphanius Chrysostomus Proclus; Jer Aug TR RP // υιον \aleph B Z 071^{vid} (cop^{sa} υιον αυτης) it^{b,g1,k} syr^{s,c,palms} cop^{mae} geo Ambrose Chrom SBL TH NA28 {A} // lac A P Φ 0233. 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.

¹⁴ **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.

¹⁵ **2:6** Micah 5:2

⁷Then Herod called the Magi secretly and ascertained from them what time the star had appeared. ⁸And he sent them to Bethlehem and said, "Go and search diligently for the child. And when you have found him, bring word back to me, so I may come and worship him also."

⁹After they had heard the king, they went on their way, and lo, the star, the one they had seen in the east, kept moving on in front of them, until it arrived and stopped above where the child was. ¹⁰When they saw the star, they rejoiced with a surpassingly great joy. ¹¹And upon coming to the house, they saw the child with his mother Mary, and they fell prostrate and worshipped him. Then they opened their treasures, and presented him with gifts of gold, and of incense and of myrrh. ¹²And having been warned in a dream not to return to Herod, they went back to their country by another route.

The Escape to Egypt

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

¹⁴So he got up, took the child and his mother during the night, and escaped into Egypt, ¹⁵and was there until the death of Herod, in order that the thing spoken by the Lord through the prophet would be fulfilled, which says: "Out of Egypt I called my son."¹⁶

¹⁶When Herod realized that he had been fooled by the Magi, he was extremely enraged, and sent *orders* and did away with all the male children¹⁷ in Bethlehem and all its environs who were two years old or under, in accordance with the time he had ascertained from the Magi. ¹⁷Then what was said through¹⁸ the prophet Jeremiah was fulfilled, which says:

¹⁸"A voice heard in Ramah,
a weeping¹⁹ and loud wailing,
Rachel weeping for her children
and refusing to be comforted,
because they are no more."²⁰

The Return to Nazareth

¹⁹And after Herod died, behold, an angel of the Lord appears by a dream to Joseph in Egypt, ²⁰saying, "Get up, take the child and his mother and go into the land of Israel, for those who were seeking the child's life are dead."

²¹So he got up, took the child and his mother and entered the land of Israel. ²²But when he heard that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. And having been warned in a dream, he withdrew to the district of Galilee, ²³and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he would be called a Nazarene.²¹

¹⁶ **2:15** Hosea 11:1

¹⁷ **2:16** Greek: παῖδας - paîdas. It is the masculine form of the word. If Matthew had intended to include girls, he could have added the feminine form, παιδίσκας (paidískas), like Luke did in Luke 12:45; Diatessaron 19:26.

¹⁸ **2:17** txt δια Ⲛ B C W Z 0250 it vg cop^{sa} SBL TH NA28 {} // υπο κυριου δια D it^{aur} // υπο E L Σ 0233 TR RP // "in the hand of" syr // lac A N O P Φ

¹⁹ **2:18a** txt κλαυθμος Ⲛ B Z 0250 it^{a,aur,b,ff,g¹,k,l,q} vg syr^{p,pal} cop^{sa,mae} Justin Macarius/Symeon Hesychnius; Hilary Jer Aug SBL TH NA28 {B} // "weeping" // θρηνος και κλαυθμος C D E L W Σ 0233 Π (it^d) syr^{c,s,h} arm eth geo (Diatess^{arm}) Proclus Or TR RP // lac A N O P Φ. The LXX at Jer 38:15: Φωνή ἐν Ραμα ἠκούσθη θρήνου καὶ κλαυθμοῦ καὶ ὀδυρμοῦ· Ραχηλ ἀποκλαιομένη οὐκ ἤθελεν παύσασθαι ἐπὶ τοῖς υἱοῖς αὐτῆς, ὅτι οὐκ εἰσίν.

²⁰ **2:18b** Jeremiah 31:15

²¹ **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

Chapter 3

John the Baptizer Prepares the Way

¹In²² those days John the Baptizer appears, preaching in the desert, ²saying,²³ "Repent, for the kingdom of heaven has drawn near." ³This is the one spoken of through²⁴ Isaiah the prophet:

"A voice calling in the wilderness,
'Prepare the way for the Lord,
make the paths straight for him."²⁵

⁴This man²⁶ John had clothing of camel's hair and a leather belt around his waist, and his food was locusts and wild honey. ⁵At that time Jerusalem and all Judea and the whole region of the Jordan went out to him. ⁶And confessing their sins, they were baptized by him in the Jordan River.²⁷

⁷But when he saw many of the Pharisees and Sadducees coming to the baptism,²⁸ he said to them, "You spawn of snakes! Who warned you to flee from the coming wrath? ⁸Then produce fruit characteristic of repentance. ⁹And do not think you can say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. ¹⁰And²⁹ 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.

¹¹"I baptize you in water for repentance, but after me will come one who is more powerful than I, whose sandals I am not worthy to remove. He will baptize you in the Holy Spirit and in fire:³⁰ ¹²his winnowing fork is in his hand, and he will clear out his threshing floor, gathering the wheat into the barn, but the chaff he will burn up with fire unquenchable."

The Baptism of Jesus

¹³At that time Jesus arrives at the Jordan, out of Galilee, to John, to be baptized by him. ¹⁴But John tried to deter him, saying, "I need to be baptized by you, and you are coming to me?"

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

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.

²² **3:1** ἐν Δ Ε Λ Ν Σ *pm* it syr^s ^{pt} // εν δε Ν Β C W 0233 *pm* lat syr^{p,h} cop^{sa,mae} ^{pt} TR RP SBL TH NA28 {} // lac A O P Z Φ 0250

²³ **3:2** txt λεγων Ν Β it^q 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

²⁴ **3:3a** δια Ν Β C D W it vg cop^{sa} SBL TH NA28 {} // υπο E L N Σ 0233 TR RP // lac A O P Z Φ

²⁵ **3:3** Isaiah 40:3

²⁶ **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

²⁷ **3:6** txt ιορδανη ποταμου Ν Β C* W Σ 0233 it^q syr cop^{sa} arm eth Or SBL TH NA28 {} // ιορδανη C³ D E L *m* lat cop^{mae} TR RP // lac A N O P Z Φ

²⁸ **3:7** txt βαπτισμα Ν* B (syr^p) cop^{sa,mae} geo Or Hil NA25 // βαπτισμα αυτου Ν¹ C D E L W Σ 0233 *m* latt syr^{s,c,h} TR RP SBL TH NA28 {} // lac A N O P Z Φ

²⁹ **3:10** txt δε η Ν Β C D⁵ 0233 it vg syr^{s,c,p} cop Or Ir SBL TH NA28 {} // δε και η (Lk 3:9) E L Σ *m* syr^h TR RP // lac ¹⁰¹ A D N O P Z Φ

³⁰ **3:11** txt πνευματι αγω και πυρι ¹⁰¹vid Ν Β C L Σ 0233 latt syr^{c,p,h} cop^{sa} Or Basil TR AN SBL TH NA28 {} // πυρι και πνευματι αγω syr^s // πνευματι αγω E *m* syr^{pal} BG RP // lac A D N P Z Φ. Codex B has an umlaut. The addition of και πυρι may be a harmonization to Luke.

¹⁶As soon as he was baptized, Jesus came up out of the water, and behold, heaven was opened to him,³¹ and he saw the Holy Spirit of God coming down like a dove, coming onto him. ¹⁷And 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

¹Then Jesus was led up into the desert by the Spirit, to be tempted by the devil. ²And he fasted forty days and forty nights, and afterward he was hungry. ³And the tempter came and said to him,³² "If you are the Son of God, command that these stones become loaves of bread."

⁴But he in answer said, "It is written, 'Man³³ shall not live on bread alone, but on every word³⁴ coming out of the mouth of God.'³⁵"

⁵Then the devil takes him into the holy city and had him stand³⁶ on the gable of the temple, ⁶and he says to him, "If you are the Son of God, throw yourself down. For it is written:

'He will command his angels
concerning you;
and they will lift you up on their hands,
so you will not strike your
foot against a stone.'³⁷"

⁷Jesus said to him, "It is also written: 'You shall not put Yehovah your God to a test.'³⁸"

⁸Again, the devil led him to a very high mountain, and showed him all the kingdoms of the world and their splendor, ⁹and said to Jesus, "All these I will give to you, if you will fall down and worship me."

¹⁰Then Jesus said to him, "Go away, Satan!³⁹ For it is written: 'You shall worship Yehovah your God, and him only shall you serve.'⁴⁰"

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

³¹ **3:16** txt ηνεωχθησαν αυτω **℣**¹ C E L P W Σ 0233 **ⲙ** ita,aur,b,d,f,ff,g¹,h,l vg syr^{p,h,pal} cop^{mae} arm eth geo Ir Ps-Hipp Eus Basil Ps-Justin Chrys Chromat Jer Aug Spec TR RP TH NA28 [αυτω] {C} // ηνεωχθησαν (Lk 3:21) **℣*** B vg^{mss} syr^{s,c} cop^{sa} Ir^{lat} CyrJ Diddub Hilary Ps-Vig SBL // lac **Ⲣ**¹⁰¹ A D N Z Φ 0250

³² **4:3** txt προσελθων ο πειραζων ειπεν αυτω **Ⲣ**¹⁰¹ **℣** B W ita,aur,ff¹ vg cop^{mae} SBL TH NA28 {} // προσηλθεν αυτω ο πειραζων και ειπεν αυτω D it syr^{s,c,(p)} // προσελθων αυτω ο πειραζων ειπεν C E L P Σ 0233 **ⲙ** it^{f(k)} syr^h cop^{sa} TR RP // lac A N Z Φ 0250

³³ **4:4a** txt ο ανθρωπος **℣** B C D E L P W Z Σ 0233 cop^{sa} SBL TH NA28 {} // ανθρωπος TR RP // lac **Ⲣ**¹⁰¹ A N Φ 0250. This is an example of what you sometimes find when you list Greek witnesses only 8th century and earlier.

³⁴ **4:4b** Upon every ρήμα - hreema that proceeds from the mouth of God. In Hebraistic Greek, ρήμα was used not only for words or statements, but when combined with the Greek word πᾶν "pan" it means "every matter" or "every thing." See for example how some translations rendered Deuteronomy 8:3 as "everything that comes from the mouth of God."

³⁵ **4:4c** Deuteronomy 8:3

³⁶ **4:5** txt εστησεν **℣** B C D Z it vg syr^{s,c,p} cop^{sa} SBL TH NA28 {} // ιστησιν E L P W Σ 0233 **ⲙ** syr^h TR RP // lac A N Φ

³⁷ **4:6** Psalm 91:11,12

³⁸ **4:7** Deuteronomy 6:16

³⁹ **4:10a** txt υπαγε **℣** B C*^{vid} P W Σ 0233 it^{f,k} vg syr^{p,pal} cop^{sams,mae} geo Diatess^{arm} Or Asterius^{mss} Ps-Ignat Tert Hilary Chromat Jer Ir^{lat}vid SBL TH NA28 {A} // vade retro (ita,aur,c,ff²,g¹) vg^{mss} syr^s Ir^{arm} vid // υπαγε οπισω μου C² D E L Z **ⲙ** it^{b,d,h,l}* syr^{c,h} with* cop^{sams} arm eth Diatess^{syr} 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.

⁴⁰ **4:10** Deuteronomy 6:13

Jesus Begins to Preach

¹²And when he heard that John had been arrested, he went away to Galilee. ¹³And forsaking Nazareth, he went and lived in Capernaum, beside the sea, in the territory of Zebulun and Naphtali, ¹⁴so that the thing spoken through Isaiah the prophet might be fulfilled, which says:

¹⁵"Land of Zebulun and land of Naphtali,
the road by the sea,
on the other end of the Jordan,
Galilee of the Gentiles—
¹⁶the people sitting in darkness
have seen a great light;
and on those sitting in the land of the
shadow of death⁴¹
a light has dawned."⁴²

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

The Calling of Simon, Andrew, James, and John

¹⁸And 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.

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

²⁰And they followed him immediately, leaving the nets.

²¹And 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.

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

Jesus Heals the Sick

²³And he went around through all of Galilee, teaching in their synagogues, and proclaiming the good news of the kingdom, and healing every disease and sickness among the people. ²⁴And 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. ²⁵And many crowds followed him, from Galilee and the Ten Cities, and from Jerusalem and Judea, and beyond the Jordan.

Chapter 5

The Beatitudes

¹And seeing the crowds, he went up to the mountainside. And when he sat down his disciples came to him, ²and opening his mouth, he began to teach them, saying:

³"Blessed are the poor in spirit,⁴³

⁴¹ **4:16a** Compare Isaiah 9:1 in the LXX: οἱ κατοικοῦντες ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς λάμψει ἐφ' ὑμᾶς, where the "kai" is not present between "region" and "shadow." Compare also Luke 1:79: ἐπιφᾶναι 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.

⁴² **4:16** Isaiah 9:1, 2

⁴³ **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

for theirs is the kingdom of heaven.
⁴Blessed are those who mourn,
 for they will be comforted.
⁵Blessed are the meek,
 for they will inherit the earth.
⁶Blessed are they who hunger and thirst
 for righteousness,
 for they will be satisfied.
⁷Blessed are the merciful,
 for they will be shown mercy.
⁸Blessed are the pure in heart,
 for they will see God.
⁹Blessed are the peacemakers,
 for they will be called
 offspring of God.⁴⁴
¹⁰Blessed are those who are persecuted
 because of righteousness,
 for theirs is the kingdom of heaven.

¹¹"Blessed are you when *people* insult you, persecute you and falsely say all kinds of evil against you because of me. ¹²Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you."

Salt and Light

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

¹⁴"You are the light of the world. A city set on a hill cannot be hidden. ¹⁵Neither do they light a lamp to put it under a basket, but rather on the stand, so it enlightens all those in the house. ¹⁶In the same way, let your light shine in the view of people, such that they will see your good works and give glory to your Father who is in heaven.

The Fulfillment of the Law

¹⁷"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish *them* but to fulfill *them*. ¹⁸For truly I say to you, until the sky and the earth pass away, not one iota,⁴⁵ not one serif,⁴⁶ will by any means pass away from the Law until everything is carried out.

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."

⁴⁴ **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.

⁴⁵ **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

¹⁹Therefore, whoever looses one of the least of these commandments, and teaches people the same, will be called least in the kingdom of heaven, but whoever practices *them* and teaches *them*, this one will be called great in the kingdom of heaven. ²⁰For I tell you that unless your righteousness surpasses that of the Torah scholars and Pharisees, you will by no means enter the kingdom of heaven.

Adversaries

²¹"You have heard that it was said to the people of long ago, 'Do not murder,'⁴⁷ and anyone who murders will be subject to judgment.⁴⁸ ²²But I tell you that anyone who is angry with his brother⁴⁹ will be subject to judgment. And anyone who says to his brother, 'Raca,'⁵⁰ is answerable to the council.⁵¹ But anyone who says, 'You fool!' will be in danger of the fire of Gehenna.⁵²

"case." But now, an objection may arise: "But the Law was given in Hebrew, not Greek." The spoken names of the Greek letters "iota" and the Hebrew letter "yodh" sounded more similar than they do now. They even look similar in written form. And both are the smallest letters of their respective alphabets. Now there was a very important Greek translation of the Hebrew Old Testament, called the Septuagint, which was widely used by Jesus' time, whereas the Hebrew language was in danger of dying as a spoken language.

⁴⁶ **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.

⁴⁷ **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 murder a human."

⁴⁸ **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)

⁴⁹ **5:22a** txt τω ἀδελφῷ αὐτοῦ "with his brother" ⲡ⁶⁴ Ⲛ* B it^{aur} vg eth^{ms} Or^{mssacc} to Apollinaris, Tert^{vid} Chromat Jer Aug^¼ Greek mss^{acc}, to Augustine SBL TH NA28 {B} // τω ἀδελφῷ αὐτοῦ εἰκῆ "with his brother without a cause" Ⲛ² D E L W Σ 0233 21 it^{a,b,d,f,h,k,l,q} vg^{mss} syr^{c,s,p,h,pal} cops^{a,mae} arm ethTH geo Ir^{lat} mss^{acc}, to Origen Eus Basil Apostolic Constitutions mss^{acc}, to Apollinaris Ps-Justin Chrys Cyril Theodoret; Cypr Hilary Lucifer mss^{acc}, to Jerome Aug^¼ Spec TR RP // lac ⲡ⁸⁶ A C N P Z Φ. 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.

⁵⁰ **5:22b** An Aramaic term of contempt

⁵¹ **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.

²³"Therefore, if you are offering your gift at the altar and there you remember that your brother has something against you, ²⁴leave your gift there in front of the altar, and first go be reconciled to your brother, and then come and offer your gift.

²⁵"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. ²⁶Truly I tell you, by no means will you come out of there until you have paid the last penny.

Adultery

²⁷"You have heard that it was said,⁵³ 'Do not commit adultery.'⁵⁴ ²⁸But I tell you that anyone who looks at a woman to lust for her has already committed adultery with her in his heart. ²⁹So if your right eye causes you to fall, rip it out and cast it away from you. For it is expedient for you that one of your parts be destroyed and not your whole body be cast into Gehenna. ³⁰And if your right hand causes you to fall, cut it off and cast it away from you. For it is expedient for you that one of your parts be destroyed and not your whole body go away into Gehenna.⁵⁵

³¹"And it has been said, 'Anyone who releases⁵⁶ his wife must give her a "release of interest form".'⁵⁷ ³²But I tell you that anyone who releases his wife, except for grounds of fornication,⁵⁸ causes her to commit adultery, and anyone who marries a released *woman* commits adultery.

⁵² **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.

⁵³ **5:27a** ερρεθη Ϙ⁶⁴ B* W Σ BG RP SBL NA28 {} // ερρηθη B¹ D E TH // ερρεθη τοις αρχαιοις L 0233 lat syr^{c,h**} Irlat Orlat Eus TR AN // lac Ϙ⁸⁶ A C N P Z Φ 0250

⁵⁴ **5:27b** Exodus 20:13

⁵⁵ **5:30** txt εις γεενναν απελθη B syr^c (lat cop^{mae}) SBL TH NA28 {} // βληθησει εις την γεεναν L // βληθη εις γεενναν (Mt 5:29) E W Σ 0233 0250 it^f vg^{ms} syr^h cop^{sa} arm TR RP // omit v. 30 D it^d syr^s // lac A C N P Z Φ

⁵⁶ **5:31a** "Releasing" is the opposite of "cleaving" or "joining."

⁵⁷ **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 - 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."

⁵⁸ **5:32** Greek, πορνεία - porneía. This word was used for generally any sexual intercourse that is not between a married person and his or her spouse of the opposite sex. There was a different, more specific word for marital unfaithfulness in particular: 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

Oaths

³³"Again, you have heard that it was said to the people of long ago, 'Do not break your oath,⁵⁹ but pay out to the Lord your oaths.'⁶⁰ ³⁴But I tell you not to promise with an oath at all: neither by heaven, because it is God's throne; ³⁵nor by the earth, for it is the footstool of his feet, nor by Jerusalem, because it is the city of the Great King. ³⁶Neither swear by your head, since you have not the power to make a single hair white or black. ³⁷But let your word be 'Yes' for 'Yes,' 'No' for 'No,' and beyond these is from evil.

An Eye For an Eye

³⁸"You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'⁶¹ ³⁹But I tell you not to resist the evil. On the contrary, whoever strikes you on the right cheek,⁶² turn to him the other also. ⁴⁰And the one wanting to sue and take your shirt, surrender to him your jacket as well. ⁴¹And whoever conscripts you for one mile, go with him two miles. ⁴²Give to the one who asks you, and do not turn away from the one who wants to borrow from you.

Love For Enemies

⁴³"You have heard that it was said, 'Love your neighbor⁶³ and hate your enemy.'⁴⁴ But I say to you: Love your enemies, bless those who curse you, do good to those who hate you,⁶⁴ and pray for those who insult you and are persecuting you,⁶⁵ ⁴⁵so that you be children of your Father who is in heaven. For he causes his sun to rise upon the evil and the good, and rains upon the righteous and the unrighteous. ⁴⁶For if you love the ones who love you, what reward do you have? Do not even the revenue agents do the same? ⁴⁷And if you greet your own kind⁶⁶ only, what are you

Shammites, why should the disciples be amazed at the strictness of his teaching and exclaim, "If this is the situation...it is not advisable to marry" [Matt. 19:10]? And in the context of Matt. 5:32 Jesus is replacing the standard recognized by the Jews of his day with the perfect standard of God [Matt. 5:17-48; Diatess. 9:10-20]; but if the exceptive clause is retained, his teaching is no higher than Shammai's." From *The New Testament, Its Background, Growth, and Content*, Abingdon Press, p. 163, footnote

⁵⁹ **5:33a** Or Do not make an oath *not intending to keep it*.

⁶⁰ **5:33b** Numbers 30:2; Leviticus 5:4-6

⁶¹ **5:38** Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

⁶² **5:39b** δεξιαν σιαγονα & W Σ pm it^{a,f,(h)} Or^{lat} Cyr RP SBL TH // σιαγονα σου D it^{d,k} syr^{s,c} Aug^{codd} // δεξιαν σου σιαγονα E L pm TR // δεξιαν σιαγονα σου B Eus NA28 [σου] {} // *in dexteram maxillam tuam* "on your right cheek" it^{aur,b,g¹} // *in dextera maxilla tua* "on your right cheek" it^{ff¹,l} vg // lac A C N P Z Φ 0233 0250

⁶³ **5:43** Leviticus 19:18

⁶⁴ **5:44a** txt υμων ευλογειτε τους καταρωμενους υμας καλως ποιειτε τοις μισουσιν υμας D^c (D* υμειν for 1st υμας) E L W Σ 047 ιι it^{d,f,h} syr^{h,(pal)} (syr^p τον καταρωμενον) cop^{mae¹} arm^{mss} eth^{pp,(TH)} geo² (Chrys) (Lucifer) (Spec) TR RP // υμων ευλογειτε τους καταρωμενους υμας geo¹ (Athenagoras) Clement Eus^{1/2} (Theodoret) Tert // υμων καλως ποιειτε τοις μισουσιν υμας it^{a,aur,b,ff¹,g¹,l} vg arm^{mss} Eus^{1/2} Arsenius Ambrose Chromat Jer Aug // υμων & B it^k syr^{c,s} cop^{sa,mae²} Theoph Ir^{lat,vid} Or Adamant Cyr Faustus-Milevis SBL TH NA28 {A} // lac A C N P Z Φ 0233 0250

⁶⁵ **5:44b** txt και προσευχεσθε υπερ των επηρεαζοντων υμας και διωκοντων υμας D^c (D* omit 1st υμας) E L (W omit 1st και) Σ 047 ιι it^{(a),(b),(d),(f),(h)} syr^{(p),h,(pal)} arm ethTH geo² (Eus) Basil (Greg-Nyssa) (Nilus) Arsenius (Ambrose) (Chrom) TR RP // *et orate pro persequentibus et calumniantibus vos* it^{aur,ff¹,g¹,l} // και προσευχεσθε υπερ των επηρεαζοντων υμας geo¹ Theophilus (Clem) Or^{1/6} (Chrys) // και προσευχεσθε υπερ των διωκοντων υμας & B it^k syr^{c,s} cop^{sa,mae²} eth^{ms,pp} (Athenagoras) Or^{5/6} (Adamantius) Tert Cyr Lucifer Jer^{2/3} 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.

⁶⁶ **5:47a** txt αδελφους & B D Z lat syr^{c,p} cop^{sa,mae¹⁺²} eth TR SBL TH NA28 {} // φιλους E L W Σ ιι it^{f,h} syr^h 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.

doing beyond the ordinary? Do not even the Gentiles do the same?⁶⁷ ⁴⁸Be perfect, therefore, as your heavenly⁶⁸ Father is perfect.

Chapter 6

Giving to the Needy

¹"Be careful not to do your acts of tzedakah⁶⁹ in front of people, trying to be seen by them, for in that case you have no reward with your Father in heaven.

²"So when you do your charitable giving, do not sound a trumpet before you as the hypocrites do in the synagogues and in the lanes, so they may be esteemed by people. Truly I tell you, they have their reward in full. ³But you, when you do your giving to the needy, do not let your left hand know what your right hand is doing, ⁴so that your giving may be in secret. And your Father, who sees in secret, will⁷⁰ reward you.⁷¹

Prayer

⁵"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the corners of the boulevards, so they will be seen by people. Truly I tell you, they have their reward in full. ⁶But you when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret. Then your Father, who sees in secret, will reward you.⁷²

⁷But when you pray, do not speak thoughtless repetition⁷³ like the Gentiles do. For they suppose that because of the greater number of their words they will be heard. ⁸Do not be like them therefore. You see, your Father knows what you need before you ever ask him.

⁹"This, then, is how you should pray:

⁶⁷ **5:47b** txt εθνικοι το αυτο Ν Β D Z vg eth SBL TH NA28 // εθνικοι ουτως syr^{c,h} // εθνικοι τουτο cop^{sa} Basil // τελωναι ουτως E L 𐌹 it^h RP // τελωναι ουτω TR // τελωναι το αυτο W Σ syr^p // τελωναι και οι αμαρτωλοι το αυτο arm // lac A C N P Φ 0233 0250

⁶⁸ **5:48** txt ο ουραnios Ν Β D^c (E* ουραnios) L W Z Σ pm ita,ff^{1,l} vg syr^h arm eth Clem Or Ath Basil Chr Cyp SBL TH NA28 {} // ο εν τοις ουρανοις E^c pm it^{b,d,g¹,h,k} syr^{c,p} Tert Clem Lcif TR RP // εν ουρανοις D* // lac A C N P Φ 0233 0250

⁶⁹ **6:1** txt την δικαιοσυνην B D 0250 vg Hil TH // δε την δικαιοσυνην 𐌹^{*1b} SBL NA28 [δε] // την ελεημοσυνην E W 𐌹 cop^{mae1} Chr TR RP // δε την ελεημοσυνην L Z Σ syr^{p,h} // δε την δοσ(ε)ιν 𐌹^{1a} cop^{sa} // την δοσιν syr^c // lac A C N P Φ 0233. "Tzedakah" are acts of philanthropy, charity, righteousness..

⁷⁰ **6:4a** txt αποδωσει Ν Β L Z 047 0250 lat syr^{s,c} cop arm Or SBL TH NA28 {} // αυτος αποδωσει D E W Φ 𐌹 it^{h,q} syr^{p,h} Basil TR RP // αυτος αποδωση Σ // lac A C N P 0233

⁷¹ **6:4b** txt σοι Ν Β D Z it^{aur,ff^{1,k}} vg syr^c cop^{sa,mae,fay} Diatess^{syr} Or Eus (ps-Clementines) Hil Ambrose Chr Aug SBL TH NA28 {B} // σοι εν τω φανερω E L W Σ Φ 047 0250 𐌹 ita,b,f,g¹,h,l,q syr^{s,p,h,pal} arm eth geo Diatess^{arm} Basil (Apostol Const) Nilus Chrys lat^{mss} acc to Aug Spec TR RP // lac A C N P 0233

⁷² **6:6** txt σοι Ν Β D Z it^{aur,d,ff^{1,k}} vg syr^{c,s,palms} cop^{sa,mae} Diatess^{syr} Or Eus (ps-Clementines) Hil Ambrose Chr Aug SBL TH NA28 {B} // σοι εν τω φανερω E L W Σ Φ 𐌹 ita,b,f,g¹,h,l,π,q syr^{p,h,palms} arm eth geo Diatess^{arm} Chrys Cyr TR RP // lac A C N P 0233 0250

⁷³ **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 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, בִּטְלִי, 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 בִּטְלִי prayer.

" Our Father in heaven,
 hallowed be your name.
¹⁰Your kingdom come,
 your will be done
 on earth as it is in heaven.
¹¹Give us today our daily bread.
¹²And forgive us our debts,
 as we also have forgiven⁷⁴
 our debtors.
¹³And lead us not into temptation,
 but deliver us from evil.
 For yours is the kingdom,
 and the power, and the glory, for ever. Amen."⁷⁵

¹⁴For if you forgive people their trespasses, your heavenly Father will also forgive you. ¹⁵But if you are not forgiving to people,⁷⁶ neither will your Father forgive you your trespasses.

Fasting

¹⁶"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. ¹⁷But you when you fast, anoint your head and wash your face, ¹⁸so that you do not appear to people as fasting, but rather to your Father, who is in secret. And your Father, who sees in secret, will reward you.

Treasures in Heaven

¹⁹"Do not accumulate for yourselves treasures on earth, where moth and corrosion⁷⁷ eat away, and thieves break through and steal. ²⁰But accumulate for yourselves treasures in heaven, where neither moth nor corrosion eat away, and thieves do not break through and steal. ²¹For where your treasure is, there your heart will be also.

⁷⁴ **6:12** txt αφηκαμεν **κ*** B Z vgst syr^{p,h} SBL TH NA28 {} // αφιομεν D E W Σ cop? // αφιωμεν L // αφιεμεν **κ¹** Φ **π** it^{f,k} cop? Didache TR RP // lac A C N P 0233 0250

⁷⁵ **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^{f,g¹,k,q} syr^{h,pal} arm eth geo TR RP // ονηρου οτι σου εστιν η δυναμις και η δοξα εις τους αιωνας αμην cop^{sa,fay} Didache // πονηρου αμην vgc^l Jer^{3/6} // πονηρου **κ** B D Z 0170 it^{a,aur,b,ff¹,h,l} vg cop^{mae1+2} Diatess^{syr} Or Cyril-Jer^{dub} Greg-Nyssa Cyril; Tert Cypr Ambrose Chrom Jer^{5/6} Aug Ostrakon ActaThomae SBL TH NA28 {A} // lac A C N P 0250 syr^s. 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 Yehovah, on the occasion of the dedication of the beginning of the building of the temple, in I Chronicles 29:11-13.

⁷⁶ **6:15** txt ανθρωποις **κ** D it^{a,aur,ff¹,g¹,h,k,l} vg syr^p cop^{mae1} Diatess Chrom^{lem} Aug SBL TH♦ NA28 {C} // ανθρωποις τα παραπτωματα αυτων B E L W Σ Φ 0233 **π** it^{(b),f,q} vg^{mss} syr^{c,h,pal} cop^{sa,mae2} arm eth geo Basil; Chrom^{com} TR RP TH♦ // lac A C N P 0250.

⁷⁷ **6:19** βρωσις, "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.

²²"The eye is the lamp of the body. So if your eye is open and generous,⁷⁸ your whole body will be bright. ²³But if your eye is suspicious and stingy,⁷⁹ your whole body will be dark. If then darkness is the light in you, how great the darkness!

²⁴"No one can serve two masters. Either you will hate the one and love the other, or be devoted to the one and despise the other. You cannot serve *both* God and Mammon.⁸⁰

Do Not Worry

²⁵"Considering this, I tell you, do not worry for your life, what you will eat or what you will drink,⁸¹ or for your body, what you will put on. Does not life mean more than food, and the body more than clothes? ²⁶Look at the birds of the sky, that they neither sow nor reap nor gather into barns, yet your heavenly Father feeds them. Do you not matter more than they? ²⁷And who of you *by* worrying is able to add onto his life span one foot?⁸²

²⁸"And about dress, why do you worry? Consider the lilies of the field, how they grow. They neither labor nor weave. ²⁹Yet I tell you, not even Solomon in all his splendor was dressed like one of these. ³⁰Now if God so dresses the grass of the field, which is here today and tomorrow thrown into the stove, how much more would he rather dress you, O you of little faith? ³¹Therefore do not worry, saying, 'What would we eat?' or 'What would we drink?' or 'What would we wear?' ³²For the Gentiles are pursuing all those things, and your heavenly Father knows that you need all those things. ³³But pursue first rather the kingdom of God and his righteousness,⁸³ and all those things will be included for you as well.

³⁴"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.⁸⁴

⁷⁸ **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."

⁷⁹ **6:23** Literally, "if your eye is evil." From the Hebrew, עַיִן רָעָה עָיִן - *rā'āh 'ayin*; see endnote for a full discussion of this concept.

⁸⁰ **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, 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.

⁸¹ **6:25** txt η τι πιητε B W Φ it^{aur,f,g¹,h,q} cop^{samss,mae1} arm^{mss} geo^{1,B} Or Basil^{1/2} Evagrius Nilus Marcus-Eremita Jer^{mss} Spec TH NA28 [η τι πιητε] {C} // και τι πιητε E L N Σ 0233 𐤀 sy^{rP,h} geo^A Basil^{1/2} Aug^{1/3} TR RP // omit 𐤎 it^{a,b,ff¹,k,l} vg syr^{c,pal} cop^{samss,mae2} arm^{mss} Diatess^{sy^r} Ath Chrys Cyr Hil Jer Aug^{2/3} 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.

⁸² **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."

⁸³ **6:33** txt βασιλειαν του θεου και την δικαιοσυνην E L N W Σ Φ 0233 𐤀 it^{a,aur,b,f,ff¹,g¹,h} vg^{cl,ww} syr^{c,p,h,pal} cop^{mae1} arm eth(pp) geo^{1,A} Serapion Basil (Did^{1/2}) Evagrius Chrys^{1/12} Marcus-Eremita Cyr Theod John-Dam (Hil) Chr Aug^{2/7} TR RP TH NA28 [του θεου] {C} // βασιλειαν των ουρανων και την δικαιοσυνην Cl // βασιλειαν και την δικαιοσυνην 𐤎 it^{k,l} vgst cop^{mae2} Eus Cyr Aug^{5/7} Macarius/Symeon Spec SBL // βασιλειαν αυτου και την δικαιοσυνην cop^{sa} // δικαιοσυνην και την βασιλειαν B // βασιλειαν του θεου geo^B Diatess^{sy^r} Chrys^{4/12} Jer // βασιλειαν των ουρανων Justin Chrys^{7/12} // lac A C D P Z 0250

⁸⁴ **6:34** There is no verb in the Greek text of this last sentence. Therefore, we cannot declare with certainty whether this sentence is a command (imperative mood), or a statement (indicative mood). But from my experience, it is usually the simple copula that is omitted, that is, the word "is."

Chapter 7

Correcting Others

¹"Do not judge, so that you will not be judged. ²For with what judgment you are judging, you will be judged, and with what measure you are measuring out, it will be measured⁸⁵ to you.

³"Why do you look at the speck in your brother's eye, but the log in your own eye you do not consider? ⁴Or how will you say to your brother, 'Let me pluck the speck out of your eye,' and behold, in your own eye *is* a log? ⁵You hypocrite, first take the log out of your eye, and then you will see clearly to pluck the speck out of your brother's eye.

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

Ask, Seek, Knock

⁷"Keep asking, and it will be given to you; keep seeking, and you will find; keep knocking, and it will be opened to you. ⁸For everyone who keeps asking receives, and the one who keeps seeking finds, and to the one who keeps knocking, it will be opened.

⁹"Or is there a man among you who if his child asks⁸⁶ for a loaf, will give him a rock? ¹⁰Or if he asks⁸⁷ for a fish, will give him a snake? ¹¹If you therefore, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him?

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

False Prophets

¹³"Enter through the narrow gate. How wide the gate and broad the road that leads to destruction, and how many are the ones going through it!

¹⁴How⁸⁸ narrow the gate and troubled the road that leads to life, and how few are the ones finding it!

¹⁵"Be on your guard against⁸⁹ false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. ¹⁶By their fruits you will find them out. Do people pick grapes from thorn bushes, or sweet figs from thistles? ¹⁷In the same way, every good tree produces good fruit, but the weed tree produces evil fruit. ¹⁸A good tree cannot bear evil fruit, nor a weed tree bear good fruit. ¹⁹Every tree that does not produce good fruit is cut down and thrown into the fire. ²⁰Thus by their fruits you will find them out.

The Wise and Foolish Builders

²¹"Not everyone saying to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one doing the will of my Father who is in heaven. ²²Many will say to me on that day, 'Lord, Lord, did

⁸⁵ **7:2** txt μετρηθησεται **κ** B E L W ita,b,k vg syr^{c,p,h} Clem Or Hil RP SBL TH NA28 {} // αντιμετρηθησεται N Σ Φ 0233 it vg^{cl} Cyr TR // lac A C D P Z 0250 syr^s

⁸⁶ **7:9** txt εαν αιτηση E N W Σ Φ 0281 **π** lat syr^h TR RP // εαν αιτησει **κ**¹ // αν αιτησει L // αιτησεις C // αιτησει **κ**^{*} B it^{b,(a,g¹,h)} syr^{c,p} SBL TH NA28 {} // lac A D P Z 0233 0250

⁸⁷ **7:10** txt και εαν ιχθυσ αιτησει E Φ **π** syr^{p,h} eth TR RP // και εαν ιχθυσ αιτησει N W Σ // και αν ιχθυσ αιτησει L // η και εαν ιχθυσ αιτηση vg syr^c // η και ιχθυσ αιτησει **κ** B C 0281 it^k (cop^{sa}) arm SBL TH NA28 {} // lac A D P Z 0233 0250

⁸⁸ **7:14** txt τι **κ**¹ C E L N O W Σ Φ 0281 **π** ita,aur,b,ff,g¹,h,(k),l,q vg syr^{c,p,h,pal} (arm) eth Did Macarius/Symeon Cyp Guad Jer Aug RP TH NA28 {B} // οτι **κ**^{*} vg^{ms} cop^{sa}ms geo Naassenes^{Hipp} Or Ps-Just Ambrose Greg-Elvira Spec TR SBL // τι δε B¹ // οτι δε B^{*} cop^{sa}ms,mae¹ // και Chrys // omit (incl. στερη δε) Diatess Cyril // lac A D P Z 0233 0250. Both τι and οτι can be translated as "how" in this context.

⁸⁹ **7:15** txt απο **κ** B 0250 lat syr^{c,p} cop^{sa}ms,mae¹ arm eth SBL TH NA28 {} // δε απο C E L W Φ Σ 0281 **π** it^{f,q} syr^h cop^{sa}ms TR RP // lac A D N P Z 0233

we not prophesy in your name, and in your name drive out demons and in your name perform many miracles?' ²³And then I will declare to them on record: 'I have never known you. Away from me, you workers of lawlessness!'

²⁴"Everyone therefore who hears these words of mine and practices them shall be likened⁹⁰ to a prudent man who built his house on the bedrock. ²⁵And the rain came down, and the rivers came up, and the winds blew and beat against that house, and it did not fall, for it had been founded on the rock.

²⁶"And everyone who hears these words of mine and does not practice them shall be likened to a foolish man who built his house on the sand. ²⁷And the rain came down and the rivers came up and the winds blew and beat against that house, and it fell, and great was its fall."

²⁸And it came about that when Jesus had finished saying these things, the crowds were amazed at his teaching, ²⁹for he was teaching them as one who had authority, and not like their Torah scholars.⁹¹

Chapter 8

A Man With Leprosy

¹And when he came down from the mountainside, large crowds followed him. ²And behold, a leper approached⁹² and worshipped him, saying, "Lord, if you are willing, you are able to cleanse me."

³And stretching out his hand, Jesus touched him, saying, "I am willing. Be cleansed." And immediately his leprosy⁹³ was cleansed. ⁴And Jesus says to him, "See that you tell no one. But go instead and show yourself to the priest and offer the gift Moses commanded, as a testimony to them."

The Faith of the Centurion

⁵And when he had entered Capernaum, a centurion⁹⁴ came to him entreating him, ⁶and saying, "My servant is laid up in the house a paralytic, being tormented terribly."

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

⁸But⁹⁵ 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. ⁹For I too am a man under authority, having soldiers under myself. And I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does."

¹⁰And Jesus was astonished hearing this, and he said to those following him, "Truly I tell you, I have not found faith like this from anyone in Israel."⁹⁶ ¹¹And I tell you, many will come from east

⁹⁰ **7:24** txt ομοιωθησεται X B Z Φ 0281 it^{a,aur,b,ff1,g1,l} vg syr^{p,hmg,palmss} cop^{sa,mae1} arm eth geo Or Did Philo-Carpasia Chrys Cyr Ambrose Jer Aug^{1/8} SBL TH NA28 {B} // ομοιωσω αυτον C E L W Σ M it^{f,h,k,q} syr^{c,h} Cyp Hil Lucifer Aug^{7/8} Spec TR RP // lac A D N O P 0233 0250

⁹¹ **7:29** txt γραμματεις αυτων X B Z^{vid} Σ it^f syr^{pal} cop^{sa} arm eth Eus^{pt} Aug SBL TH NA28 {} // γραμματεις αυτων και οι φαρισαιοι C² W it^{a,e,ff1,g1,h1,q} vg syr^{c,p,h} geo^{2A} Eus^{pt} // γραμματεις και οι φαρισαιοι C* it^k // γραμματεις E L M TR RP // lac A D N P Φ 0233 0250 0281

⁹² **8:2** txt προσελθων X B E Z^{vid} Σ syr^h cop^{sa} arm eth Cyr Chr SBL TH NA28 {} // ελθων C L W M latt syr^{c,p} Did Hil TR RP // lac A D P Φ 0233 0250 0281

⁹³ **8:3** The Greek word was used for various diseases of the skin— not necessarily leprosy.

⁹⁴ **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.

⁹⁵ **8:8** txt αποκριθεις δε X* B cop^{sa} TH♦ // και αποκριθεις X¹ C E L N W Σ Φ 0233 M lat TR RP SBL TH♦ NA28 {} // lac A D P Z 0250 0281

⁹⁶ **8:10** txt παρ ουδενι τοσαυτην πιστιν εν τω ισραηλ B W it^{a,k,q} syr^{c,hmg,pal} cop^{sa} eth^{ms} Diatess^{arm} Aug^{1/18} SBL TH NA28 {B} // παρ ουδενι τοσαυτην πιστιν ευρον εν τω ισραηλ 0281^{vid} // ουδε εν τω ισραηλ τοσαυτην πιστιν X C E L N Σ Φ 0233

and west, and will recline with Abraham and Isaac and Jacob in the kingdom of heaven. ¹²But natural heirs of the kingdom will be cast into the outer darkness. Out there will be weeping, and gnashing of teeth."

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

Jesus Heals Many

¹⁴And coming into Peter's house, Jesus saw *Peter's* mother-in-law bedridden and fever-stricken. ¹⁵And he touched her hand, and the fever left her; and she got up and began to wait on him.⁹⁷

¹⁶And when evening came, they brought to him many who were demon-possessed, and he drove out the spirits with a word. And all those who had an illness he healed, ¹⁷so that the thing spoken through the prophet Isaiah might be fulfilled, which says:

"Our infirmities he took,
and our diseases he carried."⁹⁸

The Cost of Following Jesus

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

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

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

²¹And another *man*,⁹⁹ one of the disciples,¹⁰⁰ said to him, "Lord, allow me first to leave and bury my father."

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

Jesus Calms the Storm

²³And his disciples followed him as he embarked in the boat. ²⁴And behold a great storm arose in the sea, such that the boat was getting covered over by the waves. But he himself was sleeping.

²⁵And coming up to him, they¹⁰¹ roused him, saying, "Lord, save us! We are perishing!"

²⁶And he says to them, "Why are you afraid, O you of little faith?"

Then, once he was up, he rebuked the wind and the sea, and there came a complete calm.

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

0250 **¶** it^{aur,b,ff1,h,l} vg syr^{s,p,h} cop^{mae} arm (eth^{pp}) geo Diatess^{syr} Or^{lat} Chrys Hil (Chr) Jer Aug^{17/18} TR RP // lac A D P Z. The **¶** text words it like Luke in 7:9.

⁹⁷ **8:15** txt αυτω **¶** B C E W Σ 0233 pm it^{k,q} syr^h cop^{sa} arm Or Chr RP SBL TH NA28 {} // αυτοις **¶** L Φ pm lat syr^{s,c,p} eth TR // lac A D P Z 0250 0281

⁹⁸ **8:17** Isaiah 53:4

⁹⁹ **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.

¹⁰⁰ **8:21b** txt των μαθητων **¶** B it^{a,(b,h,q)} cop^{sa} Chr SBL TH // τις (*and omit δε των μαθητων αυτου*) Chrys // των μαθητων αυτου C E L N W Σ Φ 0250 **¶** it^{aur,ff1,g1,(k),l} syr^{c,s,p,h,pal} cop^{mae} 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.

¹⁰¹ **8:25b** txt προσελθοντες **¶** B it^{a,aur,ff1,k,l} vg Jer SBL TH NA28 {B} // προσελθοντες αυτω cop^{sa} // προσελθοντες οι μαθηται C² E L **¶** it^h vg^{ms} arm geo^B Eus Chr BG RP // προσελθοντες οι μαθηται αυτου W Σ Φ it^{b,g1,q} syr^{s,p,h,pal} eth geo^{1,A} TR AN // προσελθοντες αυτω οι μαθηται αυτου C^{*vid} vg^{cl} cop^{mae} // lac A D N P Z 0233 0250

The Legion of Demons Near Gadara

²⁸And when he came to the other side to the region of the Gadarenes,¹⁰² two men coming out of the tombs met him, demon-possessed, extremely dangerous, such that no one was able to pass that way.

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

³⁰Now some distance from them there was a herd of many pigs feeding. ³¹And the demons begged him saying, "If you drive us out, send us¹⁰³ into the herd of pigs."

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

³³And the herders fled. And when they had gone into the town they reported all things, including the things about the demon-possessed men. ³⁴And behold all the town came out to have a meeting with Jesus. And when they saw him they begged him that he would move out of their borders.

Chapter 9

Jesus Heals a Paralytic

¹And embarking in the boat, he crossed over and came into his own town. ²And behold they brought to him a paralytic placed on a mat. And when Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."¹⁰⁴

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

⁴And knowing¹⁰⁵ their thoughts, Jesus said, "Why do you think evil things in your hearts? ⁵For which is easier: to say 'Your¹⁰⁶ sins are forgiven,' or to say: 'Get up and walk'? ⁶But so that you may know that the Son of Man has authority on earth to forgive sins..." Then he says to the

¹⁰² **8:28** txt γαδαρηνων "Gadarenes" B C Σ syr^{s,p,h} geo¹ Diatess^{syr} Or^{mss} Epiph SBL TH♦ NA28 {C} // γαζαρηνων **8*** "Gadzarenes" // γεργεσηνων "Gergesenes" **8²** E L W Φ **11** syr^{pal,hmg} arm eth geo² Diatess^{arm} Or Eus^{vid} Apoll mss^{acc} to Ephiph Hesych TR RP TH♦ // γερα(σ or ζ)ηνων "Gerasenes/Gerazenes" latt syr^{hmg} copsa,mae1+2 // lac A D N P Z 0233 0250. Note that both syr^{p,h} 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 settle on Gadarenes for all 3 gospels.

¹⁰³ **8:31** txt αποστειλον ημας "send us" **8** B 0242^{vid} ita,b,d,ff¹.g¹.k,l vg syr^{s,hmg} cop eth Cyr SBL TH NA28 {} // επιτρεψον ημιν απελθειν "allow us to go" C E L W Φ **11** it^{f,h,q} syr^{p,h} arm TR RP // επιτρεψον ημιν εισελθειν "allow us to enter" Σ // lac A D N P

¹⁰⁴ **9:2** txt σου αι αμαρτια "your sins are forgiven" **8** B C* W 0281 Or Chr SBL TH NA28 {} // σοι αι αμαρτια "your sins are forgiven" D it^k vg^{mss} Or Ir // σου αι αμαρτια συ C³ // σοι αι αμαρτια σου "your sins are forgiven you" E L N Σ Φ 0233 **11** latt syr cop^{sa} Or Ir TR RP // lac A D P Z. Compare 9:5.

¹⁰⁵ **9:4** txt και ιδων "and seeing/perceiving/knowing" **8** C D E* L W Φ 0233 0281 **11** it^{aur,b,d,ff¹.g¹.k,l,q} vg Chr Aug TR AN RP NA28 {B} // ιδων δε "and/but seeing/perceiving/knowing" N Σ it^{a,h} syr^{pal,mss} Jer Spec // και ειδως "and knowing/perceiving" B E C syr^h arm geo¹ Chrys WH NA25 BG SBL TH // ειδως δε "and/but knowing/perceiving" syr^p copsa,mae geo² // lac A P Z. UBS commentary: 'A majority of the Committee preferred the reading ιδών to ειδώς 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) ιδών, which corresponds to the statement in ver. 2, was more likely to be altered to ειδώς through recollection of επιγνούς in the parallel accounts (Mk 2.8 and Lk 5.22) than vice versa...' Dirk Jongkind: "Both ιδών and ειδως have sufficient attestation to consider them seriously. Given how close the two forms are (same length, both starting with /i/), the question becomes if there are transcriptional reasons why one would morph into the other? The previous sentence starts with και ιδου, which seems a reasonable source of influence to effect the change from ειδως to ιδων. Both parallel passages in Mk and Lk read επιγνους, a verb of mental awareness, as is ειδως. I don't think that similarity between ειδως and επιγνους is strong enough to cause a change from ιδων to ειδως, but it is near enough to see that Mt simply tells the story with ειδως instead of επιγνους." Note that the same variant repeats in Matthew 12:25.

¹⁰⁶ **9:5** txt σου αι αμαρτια **8** B C D E W Φ 0281^{vid} RP SBL TH NA28 {} // σοι αι αμαρτια L N Σ it^{b,d} vg TR // σου αι αμαρτια σου 0233 // σοι αι αμαρτια σου cop^{sa} // lac A P Z

paralytic, "Get up, take your mat and go to your house." ⁷And he stood up and went away to his house. ⁸After seeing this, the crowd feared¹⁰⁷ and praised the God who had given such authority to humans.

The Calling of Matthew

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

¹⁰And it came about that Jesus and his disciples were reclining at table in the house of *Matthew*, and behold a large crowd of revenue agents¹⁰⁸ and sinners came and were eating with them. ¹¹And seeing this the Pharisees said to his disciples, "Why does your rabbi eat with revenue agents and sinners?"¹⁰⁹

¹²But he heard, and said, "The healthy have no need of a doctor, but only those who have something bad do. ¹³But go learn what this means: 'I desire mercy and not sacrifice.'¹¹⁰ For I have not come to call the righteous, but sinners to repentance."¹¹¹

Jesus Questioned About Fasting

¹⁴Then the disciples of John came to him, saying, "Why is it we and the Pharisees are fasting,¹¹² but your disciples are not fasting?"

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

¹⁶"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. ¹⁷Neither do they put new wine into old wineskins. Otherwise, the wineskins will burst, the wine will spill out, and the wineskins will be ruined. Rather, they put new wine into new wineskins, and both are preserved."

A Dead Damsel and a Sick Woman

¹⁸While he was speaking these things to them, behold a certain ruler came, prostrating himself to him, saying, "My daughter has just now died. But come and put your hand on her and she will revive." ¹⁹And getting up Jesus followed him, including his disciples.

¹⁰⁷ **9:8** txt εφοβηθησαν "feared" \aleph B D W 0281 it^{a,aur,b,d,ff1,g1,h,k,l,q} vg syr^{s,p,pal} cop^{sa,mae1+2} Hil Chr Aug SBL TH NA28 {A} // admirantes timuerunt it^f (eth) conflation of the two readings: "surprised and afraid" // εθαυμασσαν "marveled" C E L N Σ Φ 0233 \aleph syr^h arm geo Chrys TR RP // omit (including και) Ir^{lat} // lac A P Z

¹⁰⁸ **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.

¹⁰⁹ **Mt 9:11** The Mishnah associated tax collectors with murderers and highway robbers. (*Nedarim* 3:4 and *Bava Qamma* 10:2)

¹¹⁰ **9:13** Hosea 6:6

¹¹¹ **9:13** txt αμαρτωλους εις μετανοιαν "sinners to repentance" C E L 0281 \aleph it^{s1} syr^{s,pal,h**} cop^{sa,mae1} Basil TR RP // αμαρτωλους "sinners" \aleph B D N W Σ Φ 0233 it^{a,b,f,ff1,h,k,l,q} vg syr^{p,h} cop^{mae2} SBL TH NA28 {} // lac A P Z. The \aleph reading is said to be a harmonization to Luke 5:32.

¹¹² **9:14** txt νηστευομεν "we fast" \aleph^* B 0281 cop^{sams,mae2} geo^B Cyr // νηστευομεν πολλα "we fast much" \aleph^2 C D E L N W Σ Φ 0233 \aleph it^{d,(k)} syr^{p,h,pal} cop^{samss,mae1} eth geo^{1A} Basil Chrys TR RP SBL TH NA28 [πολλα] {C} // νηστευομεν πυκνα "we fast frequently" \aleph^1 it^{a,aur,b,f,ff1,g1,h,l,q} vg syr^{s?} Hil Chr Jer Aug // lac A P Z. Lk 5:33- νηστεουσιν πυκνα; Mk 2:28 - νηστεουσιν only.

²⁰And behold a woman suffering a twelve year flow of blood came up behind *and* touched the tassel¹¹³ of his cloak. ²¹For she was saying to herself, "If I only touch his cloak, I will be healed."

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

²³And Jesus came into the ruler's house, and when he saw the flute players and the crowd in commotion, ²⁴he said, "Go your ways. For the maiden has not died but sleeps." And they laughed at him with scorn.

²⁵And when the crowd was put out, he went in and took hold of her hand, and the maiden was raised *from the dead*. ²⁶And this news went out into all that region.

Jesus Heals the Blind and Mute

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

²⁸And 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."

²⁹Then he touched their eyes, saying, "According to your faith let it be done for you." ³⁰And their eyes were opened. And Jesus warned them sternly, saying, "See that no one knows about this." ³¹But they went out and spread the news about him throughout that whole region.

³²And as they were going out, behold a mute who was demon-possessed was brought to him. ³³And when the demon was expelled, the mute spoke. The crowd was amazed, and said, "Nothing like this has ever been seen in Israel!"

³⁴But the Pharisees said, "By the prince of the demons he expels the demons."

The Workers Are Few

³⁵And 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.¹¹⁴

³⁶And when he saw the crowds, he was moved with compassion for them, because they were like sheep without a shepherd: harried¹¹⁵ and laid down in resignation. ³⁷Then he says to his disciples, "The harvest is truly plentiful, but the workers are few. ³⁸Ask the Lord of the harvest, therefore, that he send out workers into his harvest."

Chapter 10

Jesus Sends Out the Twelve

¹And calling forward his twelve disciples, he gave them authority over unclean spirits, so as to expel them, and to heal every disease and every illness. ²And these are the names of the twelve apostles: First, Simon, the one called Peter, and his brother Andrew; and James the son of Zebedee and John his brother; ³Philip and Bartholomew; Thomas and Matthew the revenue agent;

¹¹³ **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."

¹¹⁴ **9:35** txt — **Ⲛ**¹ B C* D N W Σ lat syrp^h cop eth Chr SBL TH NA28 {} // και πολλοι ηκολουθησαν αυτω "and many followed him" Φ ita^{b,h} // *incl.* εν τω λαω "among the people" C³ E pm vg^{mss} syr^{pal} arm geo TR RP // εν τω λαω και ηκολουθησαν αυτω "among the people and they followed him" **Ⲛ*** // εν τω λαω και πολλοι ηκολουθησαν αυτω "among the people and many followed him" L it^g // *lac* A P Z 0233 0281

¹¹⁵ **9:36** txt εσκυλμενοι "troubled, distressed" **Ⲛ** B C D E W Σ Φ 0250 cop^{sa} BG RP SBL TH NA28 {} // *vexati* "tossed violently" it vg Hil Jer // *fatigati* "harassed" it^d // εκλελυμενοι "faint, mentally weary" L it^d syr^p TR AN // *omit* εσκυλμενοι και ερριμμενοι N // *lac* A P Z 0233 0281

James son¹¹⁶ of Halphaeus¹¹⁷ and Thaddaeus;¹¹⁸ Simon from Cana¹¹⁹ and Judas of Kerioth,¹²⁰ the one who also betrayed him.

⁵These Twelve Jesus sent out, giving orders to them, saying: "Do not go down a Gentile road, and do not enter a town of Samaritans. ⁶But go rather to the lost sheep of the house of Israel. ⁷And as you go, preach saying: 'The kingdom of heaven has drawn near.' ⁸Heal the sick, raise the dead,¹²¹ cleanse the lepers, drive out the demons. Freely you have received; freely give. ⁹Pack neither gold nor silver nor copper in your belts, ¹⁰neither a bag for the trip, nor two tunics, nor sandals, nor staffs; for the worker is worthy of his food.

¹¹"And whatever town or village you enter, find out who in it is worthy, and stay there until you leave. ¹²But when entering the house, greet it. ¹³And if indeed the house is worthy, let your peace arrive upon it. But if it is not worthy, let your peace return to you. ¹⁴And whoever does not welcome you or listen to your words, go outside¹²² that house or town and shake their dust off your feet. ¹⁵Truly I tell you, on the day of judgment it will be more bearable for the land of Sodom and the land of Gomorrah, than for that town.

¹⁶"Behold, I am sending you out like sheep in the midst of wolves. Be shrewd as snakes therefore, yet innocent as doves. ¹⁷And be on your guard against people. For they will hand you over to councils, and they will flog you in their synagogues. ¹⁸And also before governors and

¹¹⁶ **10:3a** Or *brother*

¹¹⁷ **10:3b** txt Ἀλφαίου SBL NA28 // Ἀλφαίου TR RP TH. Genitive of Ἀλφαῖος, ὁ; Heb.: אֶלְפָּיָהוּ. 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 **Ξ** and **Ψ** and rough breathing for **Π** and **Φ**, 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 הַנַּחַח (Hannach), but the TR and TH say Ἀννα.

¹¹⁸ **10:3b** txt θαδδαιος **Ξ** B itaur,ff¹,l vg copsa,mae¹⁺² Jer Aug SBL TH NA28 {B} // λεββαιος ο επικληθεις θαδδαιος C² E L (N - o) W Σ Φ **Π** it^f syr^{p,h,pal}mss (arm) (eth) geo ApostConst Chrys TR RP // λεββαιος ο και θαδδαιος C^{*vid} // λεββαιος D it^{d,(k),μ} Or^{lat} mss^{acc} to Aug // Judas Zelotes ita,b,g¹,h,q (syr^{pal}mss) // lac A P Z 0233 0250 0281

¹¹⁹ **10:4a** txt καναναιος B C L N latt cop^{mae} SBL TH NA28 {} // χαναναιος D // κανανιτης **Ξ** E W Σ Φ **Π** cops^a syr^h Chr TR RP // lac A P Z 0233 0250 0281. 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 Κανὰ 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 קַנְנָו kan-naw', "Jealous." Canaan in Greek consistently starts with the letter X. Canaan (Genesis 13:12) Χανααν; Canaanite: Χαναανίτων (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 κανανιτης here as "Canaanite." The bottom line is that both of the Greek textual variants above mean "from Cana," although the first listed variant, καναναιος, is said by some scholars to be from the Aramaic for "zealot."

¹²⁰ **10:4b** This man's name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words יִשְׁכַּרְיֹתָי שִׁשְׁיָא, יִשׁ qəriyyōt, ish Qerioth, which mean *a man from Kerioth*. Kerioth was a town in southern Judea, which would make this Judas the only one in the circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.

¹²¹ **10:8** txt νεκρους εγειρετε λεπρους καθαριζετε δαιμονια εκβαλλετε· **Ξ**^{*2} B C^{*} (D) N Σ Φ 0281^{vid} ita,b,h,k,l,q vg (syr^s) cop^{sa}mss,mae¹ eth geo^A arab; Eus SBL TH NA28 {} // λεπρους καθαριζετε δαιμονια εκβαλλετε νεκρους εγειρετε· P W syr^h // λεπρους καθαριζετε νεκρους εγειρετε δαιμονια εκβαλλετε TR AN [νεκρους εγειρετε] // νεκρους εγειρετε before ασθενουντας vg^{mss} // λεπρους καθαριζετε δαιμονια εκβαλλετε(omit νεκρους εγειρετε) **Ξ**¹ C³ E L **Π** it^f syr^{(p),pal} cop^{sa} arm eth^{2mss} geo^{1,B} HF BG RP // lac A Z 0233 0250 syr^c cop^{mae}²

¹²² **10:14b** txt εξερχομενοι εξω **Ξ** B D 0281 SBL TH NA28 {} // εξερχομενοι εκ L // εξερχομενοι **Φ**¹¹⁰ C E N P W Σ Φ TR RP // lac A Z 0233 0250

kings you will be brought, because of me, to be a testimony to them and to the nations. ¹⁹But when they deliver¹²³ 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;¹²⁴ ²⁰because you are not the ones speaking, but the Spirit of your Father is the one speaking, through you.

²¹"And brother will betray brother to death, and a father a child; and children will rise up against parents and put them to death. ²²And you will be hated by all because of my name, but the one who endures to the end, this one will be saved.¹²⁵ ²³But when they persecute you in this town, flee to a new one;¹²⁶ for truly I tell you, you will not finish *all* the towns of Israel before the Son of Man has come.

²⁴"A disciple is not above the rabbi, nor a servant above his lord. ²⁵It is sufficient for the disciple that he become like his rabbi, and the servant like his lord. If the head of the house has been called Baal-zibbul,¹²⁷ how much more the members of his household.

²⁶"So do not fear them. For there is nothing veiled that will not be unveiled, or hidden that will not be made known. ²⁷What I say to you in the dark, you are to say in the light; and what you hear *whispered* into your ear, you are to proclaim on the housetops. ²⁸And do not fear because of those who kill the body but are not able to kill the soul. But do fear on the other hand the one who is able to destroy both soul and body in Gehenna. ²⁹Are not two sparrows sold for a penny?¹²⁸ Yet not one of them will fall to the ground apart from your Father. ³⁰And as for you, even the hairs of your heads are all numbered. ³¹So fear not; you matter more than many sparrows.

³²"Everyone therefore who shall acknowledge me before people, I also shall acknowledge them before my Father in heaven. ³³And whoever disowns me before people, I also shall disown that person before my Father in heaven.

³⁴"Do not suppose that I have come to bring peace upon the earth. I did not come to bring peace, but a sword. ³⁵For I have come to turn

¹²³ **10:19a** txt παραδωσιν Ν Β Ε* 0171^{vid} SBL TH NA28 {} // παραδιδωσιν C E^c Π TR RP // παραδωσουσιν D L N W Σ lat // παραδωσωσιν Φ // lac A P Z 0233 0250

¹²⁴ **10:19b** txt λαλησητε Ν Β 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^k vg^{ms} arm Or^{mss} Cyp^{ms} // 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.

¹²⁵ **10:22** or perhaps, "will be rescued"

¹²⁶ **10:23** txt ετεραν Ν Β W Or^{s/7} Peter-Alex Ath ApostConst^{mss} Chrysl^{em} Socrates^{1/2} Cyr Theodoret SBL TH NA28 {C} // αλλην C E N X Σ Φ Π Lect Clem Or^{mss} Basil ApostConst Socrates^{1/2} TR RP // either ετεραν or αλλην it^{aur,f,l} vg syr^{p,h} cop^{sa,mae} arm eth geo Ambrose Jer Aug // αλλην εαν δε εν τη αλλη διωκωσιν υμας φευγετε εις την αλλην D 0171^{vid} (it^{h,k}) Tatian? // αλλην καν εκ ταυτης εκδιωξουσιν υμας,φευγετε εις την ετεραν L (Or^{1/7}) // ετεραν καν εκ ταυτης διωκωσιν υμας φευγετε εις την αλλην Or // either ετεραν...αλλην or vice versa, or αλλην...αλλην it^{a,b,ff¹,g¹,q} (vg^{mss}) syr^s Diatess Petilianus // lac A P Z 0233 0281. 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.

¹²⁷ **10:25** txt Βεελζεβουλ (ϕ¹¹⁰) C N W Σ Φ Π it syr^h cop^{sa} Cyprian TR-Steph RP SBL TH NA28 {} // Βεεζεβουλ D L // Βεεζεβουβ Ν Β // Βεελζεβουβ TR-Scriv // Beelzebub it^(ff¹) vg syr^{s,p} KJV // lac A P Z 0233 0281. The spelling Βεελζεβουβ would represent the Hebrew בַּעַל זְבוּב - ba'al zəbūb as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboul - בַּעַל זְבוּל - 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. 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.

¹²⁸ **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!

" a man against his father,
 and a daughter against her mother,
 and a daughter-in-law against her
 mother-in-law—
³⁶ a man's enemies will be
 members of his own household.¹²⁹

³⁷"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; ³⁸and the one who does not take up his cross and follow behind me is not worthy of me. ³⁹The person who finds his life will lose it, and the one who loses his life for my sake will find it.

⁴⁰"He who receives you receives me, and he who receives me receives the one who sent me. ⁴¹He who receives a prophet because of the title of prophet will receive a prophet's reward, and he who receives a righteous one because of the title of righteous one will receive a righteous one's reward. ⁴²Truly I tell you, whoever gives even just a cup of cold water to one of these little ones because of the title of disciple, will certainly not lose his reward."

Chapter 11

Jesus and John the Baptizer

¹And it came about that when Jesus had finished giving orders to his twelve disciples, he removed himself from there to teach and preach in their towns.

²And when John was hearing in prison about the works of Christ, he, sending *word* through¹³⁰ his disciples, ³said to him, "Are you the one who was to come, or should we expect another?"

⁴And in answer, Jesus said to them, "Go and report back to John what things you are hearing and seeing: ⁵The blind see again and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised and the good news is preached to the poor. ⁶And *tell him*, 'Blessed be whoever is not offended on account of me.'"¹³¹

⁷And as they were leaving, Jesus began to speak to the crowd about John: "What did you go out into the desert to see? A reed being swayed to and fro by the wind? ⁸On the contrary, what did you go out to see? Someone dressed in delicate finery?¹³² Behold, those wearing delicate finery

¹²⁹ **10:36** Micah 7:6

¹³⁰ **11:2** txt δια των μαθητων Ν B C* D P W Z Σ 0233 it^{d,q} syr^{p,h} cop^{sa,mae} arm SBL TH NA28 {B} // δυο των μαθητων E L Φ Π it^{aur,ff},g^{1,l} vg syr^{hmg} geo^A Chrys Jer^z Or TR RP // *discipulos* it^{a,b,f,h,k} vg^{ms} geo^(1,B) Hil Jer^z // *lac* P¹⁹ A N 0281 cop^{mae}

¹³¹ **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

¹³² **11:8** txt μαλακοις Ν B D Z it^{a,aur,d,ff},g^{1,k,q} vg SBL TH NA28 { } // *μαλακοις* ιματιοις C E L N P W Σ Φ 0233 Π it^{b,f,h,l} syr cop arm eth TR RP // *lac* P¹⁹ A. I do not think the versional witnesses are true indicators in this variant, since if their

are in kings' houses. ⁹On the contrary, what did you go out to see? A prophet? Yes indeed I tell you, and more than a prophet. ¹⁰This¹³³ is the one about whom it is written:

'Behold, I am sending my messenger
before your face,
who will prepare your way
before you.'¹³⁴

¹¹Truly 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. ¹²And from the days of John the Baptizer until now, the kingdom of heaven has been aggressively advancing, and the aggressive are seizing it.¹³⁵ ¹³For all the Prophets and the Law prophesied until John. ¹⁴And if you are willing to receive *it*, he is the Elijah who was to come. ¹⁵Let the one who has ears,¹³⁶ hear."

¹⁶"To what, then, shall I compare this generation? It is like children sitting in the marketplaces,¹³⁷ who call out to the others.¹³⁸ ¹⁷They say:¹³⁹

'We played the flute for you,
and you didn't dance;

Greek exemplar lacked ἱματίοις, 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.

¹³³ **11:10** txt ουτως \aleph B D Z it^{b,g¹,k} syr^{s,c} eth Or Amb SBL TH NA28 {} // ουτως γαρ C E L N P W Σ Φ 0233 \aleph lat syr^{p,h} cop arm Chr TR RP // lac A 0281

¹³⁴ **11:10** This quote appears to be a blend of Exodus 23:20 and Malachi 3:1.

¹³⁵ **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 there did not exist a less pejorative use for the word, 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

¹³⁶ **11:15** txt ωτα B D it^{d,k} syr^s SBL TH \blacklozenge NA28 {B} // ωτα ακουειν \aleph C E L N W Z Σ Φ \aleph it^{a,aur,b,f,ff¹,g¹,h¹,q} vg syr^{c,p,h,pal} cop^{sa,mae} arm eth geo Diatess^{arm} Just Docetists^{acc} to Hipp Chrys Jer TR RP TH \blacklozenge // lac A 0233 0281

¹³⁷ **11:16b** txt ταις αγοραις \aleph B Z syr^h 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^{c,p} arm eth Euth BG // lac A P 0233 0281

¹³⁸ **11:16c** α προσφωνουντα τοις ετεροις \aleph 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^{sa} AN // και προσφωνουσιν τοις εταιροις αυτων Φ TR BG RP // lac A P 0233 0281

¹³⁹ **11:17a** txt λεγουσιν \aleph B D Z vg cop^{sa} AN SBL TH NA28 {} // και λεγουσιν C E L N W Σ Φ syr^p TR BG RP // lac A P 0233 0281

we sang a dirge,¹⁴⁰
and you didn't mourn.'

¹⁸For John the Baptizer came neither eating nor drinking, and they say, 'He has a demon.' ¹⁹The Son of Man came eating and drinking, and they say, 'Behold a glutton and a wino, a friend of revenue agents and sinners.' Well, wisdom is vindicated by her works." ¹⁴¹

Woe on Unrepentant Cities

²⁰Then he began to denounce the cities in which most of his miracles had occurred, because they had not repented: ²¹"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. ²²Regardless, I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you. ²³And you, Capernaum, will you be exalted up to heaven?¹⁴² No, you will sink as far as Hades.¹⁴³ Because if the miracles that happened in you had taken place in Sodom, it¹⁴⁴ would have remained until this day. ²⁴Regardless, I tell you, it will be more bearable on the day of judgment for Sodom than for you."

Rest for the Weary

²⁵At that time Jesus continued, and said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the sophisticated and learned, and revealed them to little children. ²⁶Yes, Father, for it was pleasing this way in your sight.

²⁷"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.

²⁸"Come to me, all you who are weary and burdened, and I will give you rest. ²⁹Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. ³⁰For my yoke is easy and my burden is light."

¹⁴⁰ **11:17b** txt εθρηνησαμεν & B D Z it^a,d,f,ff¹,g¹,k,l vg cop^{sa},mae¹⁺² Greg-Nyss Chrys^{1/2} Aug^{1/3} SBL TH NA28 {B} // εθρηνησαμεν υμιν C E L N W Σ Φ Ξ it^{a,b,ff²,h,q} vg^{mss} syr^{c,s,p,h} arm eth geo Greg-Nyssmss Did Chrys^{1/2} Hesych Jer Aug^{1/3} TR RP // lac A P 0233 0281

¹⁴¹ **11:19** txt απο των εργαων αυτης & B* W syr^{p,h} cop^{sa}mss,bo slav^{mss} (Apollinaris); mss^{acc.} to Jerome SBL TH NA28 {B} // απο των τεκνων αυτης B² C D E L N Σ Φ Ξ it^{a,aur,d,f,ff¹,g¹,h,l,q} vg syr^{c,s,hmg} cop^{sa}mss,mae¹ arm (eth) geo Or Epiph Chrys; Hil Ambrose Jer Aug TR RP // απο παντων των τεκνων αυτης it^k (*ab omnibus filis suis*) // lac A P Z 0233 0281 cop^{mae}². The readings with τεκνων may be a harmonization to the Luke 7:35 parallel. The ones that add παντων are even more harmonized.

¹⁴² **11:23a** txt μη εως ουρανου ψωθηση & B* D W it^{a,aur,b,d,ff¹,ff²,(k,l)} vg syr^c cop^{sa},mae arm eth geo Ir^{lat} Gaud Jer SBL TH NA28 {B} // μη εως του ουρανου ψωθηση C Φ // η εως του ουρανου ψωθεισα N Σ it^h Chrys^{1/3} Jer^{ms} TR AN RP // η εως του ουρανου ψωθης E it^{f,(g¹),q} syr^{s,p,h} Chrys^{1/3} ms^{acc} to Jer BG // η εως του ουρανου ψωθησει L // η εως ουρανου ψωθηση B² // lac A H O P Q Z 0233 0281

¹⁴³ **11:23b** txt καταβηση (Is 14:15; Lk 10:15) B D W it^{a,aur,b,d,ff¹,ff²,g¹,h,k,l,q} vg syr^{s,c} cop^{sa} arm eth geo Ir^{lat} Jer SBL NA28 {C} // καταβιασθηση & C E (L -σει) N Σ syr^{p,h} cop^{mae} TR RP TH // lac A O P Z 0233 0281.

¹⁴⁴ **11:23c** txt εμεινεν (singular) & B C vg syr^p 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."

Chapter 12

Lord of the Sabbath

¹At that time Jesus on a Sabbath was going through the grain fields. And his disciples were hungry, and began to pluck and eat some heads of grain.¹⁴⁵ ²And when the Pharisees saw this, they said to him, "Look! Your disciples are doing what on a Sabbath is not permissible¹⁴⁶ to do!"

³And he said to them, "Have you not read what David did, when he and those with him were hungry? ⁴How he entered the house of God, and the loaves of offering he ate,¹⁴⁷ which for him was not permissible to eat, neither for those with him, but only for the priests? ⁵Or haven't you read in the Torah that on the Sabbath the priests can, in the temple, desecrate the Sabbath, and yet are innocent? ⁶And I tell you, something greater than the temple is here.¹⁴⁸ ⁷But if you had known what this means: 'I desire mercy, not sacrifice,'¹⁴⁹ you would not have condemned the innocent. ⁸For the Son of Man is lord of the Sabbath."¹⁵⁰

⁹And going on from that place, he went into their synagogue, ¹⁰and behold, a man with a shriveled hand.¹⁵¹ And they questioned him, in order that they might accuse him, saying, "Is it permissible to heal on the Sabbath?"

¹¹Then he said to them, "Is there anyone among you who, if he has one sheep, and it falls into a pit on the Sabbath, will not take hold of it and lift? ¹²And how much more valuable is a human being than a sheep! Therefore, it is permissible to do good on the Sabbath."

¹³Then he says to the man, "Stretch out your hand." So he stretched it out, and it was restored, just as sound as the other. ¹⁴And the Pharisees went out and began to plot against him, as to how they might kill him.

¹⁴⁵ **12:1** This was the allowable practice of "plucking the heads," see Deuteronomy 23:24, 25, "If you enter your neighbor's vineyard, you may eat grapes until you are fully satisfied, but do not put any in a container. If you enter your neighbor's grain field, you may pluck the heads with your hands, but you must not put a sickle to your neighbor's standing grain." But, he Mishnah and Tradition of the Elders forbade: "MISHNA II.: The principal acts of labor (prohibited on the Sabbath) are forty less one--viz.: Sowing, ploughing, reaping, binding into sheaves, threshing, winnowing, fruit-cleaning, grinding, sifting, kneading, baking, wool-shearing, bleaching, combing, dyeing, spinning, warping, making two spindle-trees, weaving two threads, separating two threads (in the warp), tying a knot, untying a knot, sewing on with two stitches, tearing in order to sew together with two stitches, hunting deer, slaughtering the same, skinning them, salting them, preparing the hide, scraping the hair off, cutting it, writing two (single) letters (characters), erasing in order to write two letters, building, demolishing (in order to rebuild), kindling, extinguishing (fire), hammering, transferring from one place into another. These are the principal acts of labor--forty less one."

<http://www.jewishvirtuallibrary.org/jsourc/Talmud/shabbat7.html>

¹⁴⁶ **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.

¹⁴⁷ **12:4** txt εφαγεν ο ϣ⁷⁰ D W it^{aur},ff^{2*},k,q TH // εφαγεν ους C E L N Σ Φ 0233 𐤀 it vg syr^h cop^{sa} Eus Chr TR RP // εφαγον ους 𐤀 // εφαγον ο B SBL NA28 {} // lac A P Z 0281

¹⁴⁸ **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.

¹⁴⁹ **12:7** Hosea 6:6

¹⁵⁰ **12:8** txt εστιν 𐤀 B C D E L W Σ 0233 𐤀 syr^{c,p} cop^{sa} arm eth Or Cyr Tert RP SBL TH NA28 {} // εστιν και it^f vg syr^h TR // εστιν ο υιος του ανθρωπου και του σαββατου Φ // lac A P Z 0281

¹⁵¹ **12:10** txt ανθρωπος χειρα εχων 𐤀 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

Crowds Follow Jesus

¹⁵But being aware of this, Jesus departed from there, and many crowds followed him, and he healed them all, ¹⁶and ordered them not to make him manifest, ¹⁷so that the thing spoken through the prophet Isaiah might be fulfilled, which says:

¹⁸"Behold, my servant whom I
have chosen,
my beloved, in whom my soul
is well pleased;
I will put my Spirit upon him,
and he will announce
righteous judgment
to the nations.

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

²⁰A bruised reed he will not break,
and a smoldering wick he will
not snuff out,
till he leads righteous judgment
to victory.

²¹And in his name the Gentiles will
put their hope."¹⁵²

Jesus and Baalzibbul

²²Then a demonized man who was blind and mute was brought to him, and he healed him so that the mute man¹⁵³ spoke and saw. ²³And all the multitudes were astonished and said, "Could this be the Son of David?"¹⁵⁴

²⁴But when the Pharisees heard *this*, they said, "Only by Ba'al-zibbul,¹⁵⁵ the ruler of the demons, is this fellow driving out the demons."

²⁵But knowing their thoughts, he said to them, "Every kingdom divided against itself will be desolated, and every city or house divided against itself will not stand. ²⁶And if Satan is driving out Satan, he is divided against himself, so how will his kingdom stand?"

²⁷"And if I am driving out the demons by Baal-zibbul, by whom are your disciples driving them out? Therefore, they will be your judges. ²⁸But if I am driving out the demons by the Spirit of God, then the kingdom of God has come upon you.

¹⁵² **12:21** Isaiah 42:1-4

¹⁵³ **12:22** txt κωφον ἄ* B D cop SBL TH NA28 {} // κωφον και ἄ² // κωφον και τυφλον W // τυφλον και κωφον 0281 arm // τυφλον και κωφον και C E N Φ Ψ syr^h TR RP // κωφον και τυφλον και L Σ 0233 // lac A P Z

¹⁵⁴ **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.

¹⁵⁵ **12:24** txt βεελζεβουλ ϣ²¹ C D E (L) N W Σ Φ 0233^{vid} 0281 Ψ it syr^h (cop^{sa,mae}) TR RP SBL TH NA28 {} // Βεεζεβουλ ἄ B // Beelzebub (it^{ff1}) vg syr^{s,c,p} // lac A P Z. The spelling Βεελζεβουβ would represent the Hebrew בַּעַל זְבוּב - ba'al zəbūb as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboúl - בַּעַל זְבוּל - 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 Yehovah 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.

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

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

³¹"Therefore I tell you, all kinds of sin and blasphemy will be forgiven people, but the blasphemy of the Spirit will not be forgiven. ³²And whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit, that will not be forgiven him, either in this age or in the one to come.

³³"Either call the tree good and its fruit good, or call the tree bad and its fruit bad; for the tree is known by its fruit.¹⁵⁶

³⁴"You spawn of vipers, how are you able to speak good things, since you are evil? For out of the abundance of the heart the mouth speaks. ³⁵The good person brings forth good things out of his treasure of good,¹⁵⁷ and the evil person brings forth evil out of his treasure of evil. ³⁶And 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. ³⁷For out of your words you will be justified, and out of your words you will be condemned."

The Sign of Jonah

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

³⁹But 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. ⁴⁰For 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.

⁴¹ "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. ⁴²The 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.

⁴³"Now when an unclean spirit comes out from a human being, it goes through waterless places, seeking rest, and does not find it. ⁴⁴Then it says, 'I will return to my house from which I came.' And when it arrives, it finds the house standing empty, swept clean and put in order. ⁴⁵Then it goes and brings with it seven other spirits more evil than itself, and they enter inside and live there. And the final condition of that human is worse than the first. That is also how it will be with this evil generation."

Jesus' Mother and Brothers

⁴⁶While he was still speaking to the crowd, behold, his mother and brothers had been standing outside, wanting to talk to him. ⁴⁷And someone said to him, "Behold, your mother and your brothers have been standing outside, wanting to talk to you."

⁴⁸And he replied to the one who informed him, and said, "Who is my mother, and who are my brothers?" ⁴⁹And extending his hand toward his disciples, he said, "Behold, my mother and my

¹⁵⁶ **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, etc. But if a tree's fruit is good, it is a good tree.

¹⁵⁷ **12:35b** txt αγαθου θησαυρου Ⲛ B C D E N W Σ Φ Ψ lat syr^{p,h} cop Or^{mss} Did Chr RP SBL TH NA28 {} // αγαθου θησαυρου της καρδιας it^{f2},ff² vg^{mss} syr^c arm eth Clem Or^{mss} TR // αγαθου θησαυρου της καρδιας αυτου L // lac A P Z 0233 0281

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

Chapter 13

The Parable of the Sower

¹That same day Jesus went out of the house and sat down by the lake. ²And such large crowds gathered around him, that he got into a boat¹⁵⁸ to sit in it, and all the people stood on the shore.

³And he spoke many things to them in parables, and said: "Behold, the sower went out to sow. ⁴And as he sowed, some *seed* fell beside the way,¹⁵⁹ and the birds came and ate them up. ⁵And other *seed* fell on the rocky spots, where it did not have much soil, and it sprang up quickly, because it did not have depth of soil. ⁶And when the sun came up, it was scorched, and because it had no root, it dried up. ⁷And others fell on the thorns, and the thorns grew up and choked them. ⁸And others fell on the good soil, and yielded fruit, one a hundredfold, the other sixty, and another thirty. ⁹Let the one who has ears, hear."¹⁶⁰

The Parable of the Sower Explained

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

¹¹And 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. ¹²For to the one who has, it will be given, and he will have an abundance. As for the one who does not have, even what he has will be taken away from him. ¹³For this reason I speak to them in parables, that

'Though looking they do not see,
and though listening
they neither hear nor understand.'

¹⁴In them the prophecy of Isaiah is fulfilled, which says:

'With an ear you will hear
and never understand;
and looking, you will see,
and not at all perceive.
¹⁵For this people's heart
has become impervious;
they hardly hear with the ears,
and they have shut up their eyes,
lest they see with the eyes
and hear with the ears
and understand with the heart,
and turn,

¹⁵⁸ **13:2** txt πλοιον ⱼ B C L W Z Σ SBL TH NA28 {} // το πλοιον D E Φ Ξ 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.

¹⁵⁹ **13:4** Or possibly, "beside the row." The way or road for seed is the row.

¹⁶⁰ **13:9** txt ωτα ⱼ* B L it^{a,e,ff},k syr^s SBL TH♦ NA28 {B} // ωτα ακουειν ⱼ² C D E N O W Z Σ Φ Ξ it^{aur,b,d,f,g¹,h,l,π,q} vg syr^{c,p,h} cop^{sa,mae} arm eth geo Diatess^{arm} Just Docetists and Naacenes^{acc} to Hipp Chrys Jer Spec TR RP TH♦ // lac A P 0233 0281

and I would heal them.¹⁶¹

¹⁶"But blessed are your eyes because they see, and your ears, because they hear. ¹⁷For truly I tell you, many prophets and righteous ones longed to see what you are seeing, but did not see it, and to hear what you are hearing, but did not hear it.

¹⁸"Hear then the parable of the sower: ¹⁹When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches away what was sown in his heart. This is the seed sown beside the way. ²⁰And what was sown on the rocky spots, this is someone who hears the word and immediately with joy receives it. ²¹But having no root in himself, he is alive only a short time. For when tribulation comes, or persecution because of the word, he quickly falls away. ²²And what was sown in the thorns, this is someone who hears the word, and the worry of the world,¹⁶² and the seductiveness of wealth¹⁶³ choke the word, and it becomes unfruitful. ²³And what was sown on the good soil, this is someone who hears the word and understands, who does bear fruit and produces; one a hundredfold, the other sixty, and another thirty."

The Parable of the Look-alike Weeds

²⁴He put before them another parable, as follows: "The kingdom of heaven is likened to a man sowing good seed in his field. ²⁵But while the people were sleeping, his enemy came and sowed zizania¹⁶⁴ in between the wheat, and went away. ²⁶And when the wheat grass had sprung up and formed seed,¹⁶⁵ at that same time the zizania became apparent.

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

²⁸"And he said to them, 'A hateful person did this.'

"And the servants say to him, 'Do you want us to go out, then, and collect them?'

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

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

¹⁶¹ **13:15** Isaiah 6:9,10; This and other quotes of the Old Testament may differ from what your English Old Testament says, because your Old Testament was translated mainly from the Masoretic Text. When the gospels writers were recalling the words of Jesus, the differences between how they say Jesus quoted the O.T. and what our Old Testament says could be because they were quoting from the Septuagint, which is the Greek translation of the Hebrew Old Testament, done a couple hundred years before Christ. 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.

¹⁶² **13:22a** txt του αιωνος K* B D it^{a,d,e,ff²,g¹,h,k} cop^{sams} arm SBL TH NA28 {} // του αιωνος τουτου K¹ C E L N W Σ Φ Ψ ιt^{aur,b,f,ff¹,l,q} vg syr cop^{sams,mae¹⁺²} Or TR RP // lac A P Z 0233 0281

¹⁶³ **13:22** Or "deceitfulness of wealth." I see two possible interpretations of this. One, that wealth is seductive, and draws the poor toward it and away from the kingdom. Two, is that it is talking about those who obtain wealth in this world, and they are deceived into thinking that they are wealthy.

¹⁶⁴ **13:25** Greek: ζιζάνιον - zizania, a grass plant in Palestine that looked like wheat in every way, except until the head of seed appeared, because the zizania seed heads were different from the wheat heads. The zizania grain was not good for anything. The King James Version rendered ζιζάνιον as the English word "tare," a word probably descended from the Arabic tarhah, (noun) or tarahah, (verb), the basic meaning of which is transferred to the English word "tare." To "tare" goods is to ascertain the difference between the gross quantity and the net, to ascertain the quantity of the useful, and throw away the damaged goods, along with the packaging, the pallets, and whatever other deleterious material may be found with it. This word "tare" was first chosen as an English translation of ζιζάνιον for revisions of John Wycliffe's New Testament, and the word was made the standard by Mr. John Purvey, in his 1388 revision of the Wycliffe NT, 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.

¹⁶⁵ **13:26** Greek: fruit

The Parables of the Mustard Seed and the Yeast

³¹Another parable he put before them, and said, "The kingdom of heaven is like a mustard seed, which a person took and sowed in his garden, ³²which indeed is smaller than all the seeds, but when it grows, it becomes a tree, larger than all the herbs, such that the birds of the sky come and nest in its branches."

³³He told them another parable: "The kingdom of heaven is like yeast, which a woman took and buried into three measures¹⁶⁶ of dough, until the whole *batch* was leavened."

³⁴Jesus spoke all these things to the crowds in parables; indeed would typically speak nothing¹⁶⁷ to them without a parable, ³⁵so that the thing spoken through the prophet might be fulfilled, which says:

"I will open my mouth in parables,
I will utter things hidden
since the creation of the world."^{168 169}

The Parable of the Look-alike Weeds Explained

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

³⁷And he answered and said, "The one sowing the good seed is the Son of Man, ³⁸and the field is the world, and the good seed, these are the children of the kingdom. The zizania are the children of the evil one, ³⁹and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels.

⁴⁰"And as the zizania are collected and consumed by fire, so it will be at the end of the age.¹⁷⁰ ⁴¹The Son of Man will send out his angels, and they will collect out of his kingdom all the things that lead to sin and those who practice lawlessness; ⁴²and they will throw them into the furnace of fire. There will be weeping there, and gnashing of teeth. ⁴³At that time, the righteous will shine forth like the sun in the kingdom of their Father. Let the one who has ears, hear.¹⁷¹

The Parables of the Hidden Treasure and the Pearl

⁴⁴"The¹⁷² 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.

⁴⁵"Again, the kingdom of heaven is like a merchant who was looking for fine pearls. ⁴⁶And¹⁷³ when he found a single valuable pearl, he went away and sold every thing that he had and bought it.

¹⁶⁶ **13:33** Greek: three *sata*, about 5 gallons, or 22 liters.

¹⁶⁷ **13:34** txt ουδεν N* B C W Σ it^f syr^h cop^{sa} SBL TH NA28 {} // ουκ N² D E L Φ 0233 Mⁱ lat syr^{c,p} TR RP // lac A N P Z 0281

¹⁶⁸ **13:35a** txt καταβολης κοσμου N*² C D E L O W Σ Φ 0233 Mⁱ lat syr^{p,h} cop arm geo Clem Ps-Clem Chrys^{lem} Hesych Hil Jer^{1/2} TR RP [NA28 κοσμου] {C} // καταβολης N¹ B it^{e,k} eth Or Jer^{1/2} Eus SBL TH // αρχης syr^{c,s} // lac A N P Z 0281. Ps 77:2 LXX: ἀνοιξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς. NETS: "I will open my mouth in a parable, I will utter problems from of old"

¹⁶⁹ **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.

¹⁷⁰ **13:40b** txt αιωνος N B D lat syr^{s,c} cop^{sa,mae} arm eth Ir^{lat} Or Cyr SBL TH NA28 {} // αιωνος τουτου C L P W Σ Φ 0106 0233 0242 0250 Mⁱ it^{f,h,q} syr^{p,h} cop^{sams} TR RP // lac A N Z 0281

¹⁷¹ **13:43** txt ωτα N* B 0242 it^{a,b,e,k} vg Hil Aug SBL TH ♦ NA28 {B} // ωτα ακουειν N² C D E L N O P W Σ Φ 0106 0233 0250 Mⁱ it^{aur,d,f,ff¹,g¹,h¹,l,q} vg^{cl} syr^{c,s,p,h,pal} cop^{sa,mae,fay} arm eth geo Diatess^{arm} Or Chr Pelag TR RP TH ♦ // lac A Z 0281

¹⁷² **13:44** txt ομοια N B D 0242 lat syr^{s,c} cop eth SBL TH NA28 {} // παλιν ομοια C E L N P W Σ Φ 0106 0233 0250 Mⁱ it^{f,h,q} syr^{p,(h)} arm Or^{lem} TR RP // lac A Z 0281

¹⁷³ **13:46** txt ευρων δε N B D L 0233 0242^{vid} it^h vg syr^{c,p} cop SBL TH NA28 {} // ος ευρων C E N P W Σ Φ 0106 0250 Mⁱ it^{f,(q)} syr^h TR RP // lac A Z 0281

The Parable of the Net

⁴⁷"Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish, ⁴⁸which when full, the fishers pulled up onto the shore, and sitting down, they collected the good *kinds* into baskets, but threw away the bad. ⁴⁹This is how it will be at the end of the age. The angels will go forth and will separate the evil ones from out of the midst of the righteous, ⁵⁰and throw them into the furnace of fire. There will be weeping there, and gnashing of teeth."

⁵¹Jesus said to them,¹⁷⁴ "Have you understood all these things?"

They are saying to him, "Yes, Lord."¹⁷⁵

⁵²And he said to them, "Therefore every Torah scholar disciplined into¹⁷⁶ 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

⁵³And it came about that when Jesus had finished these parables, he moved on from there. ⁵⁴And 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? ⁵⁵Isn't this the son of the carpenter? Isn't his mother named Mary, and his brothers Jacob and Joseph¹⁷⁷ and Simon and Judah? ⁵⁶And aren't all his sisters here with us? Where then did this man get all these things?" ⁵⁷And they were offended by him.

And Jesus said to them, "A prophet is not without honor except in his home town, and among his relatives."

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

Chapter 14

John the Baptizer Beheaded

¹At that time, Herod the tetrarch heard the report about Jesus, ²and 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!"

³Now Herod had arrested John, and bound him, and put him away in prison, because of Herodias, his brother Philip's wife. ⁴For John had been saying to him, "It is not lawful for you to have her." ⁵And though wanting to kill him, he feared the crowd, because they regarded him as a prophet.

⁶And when Herod's birthday celebration took place,¹⁷⁸ the daughter of Herodias¹⁷⁹ danced among them, and she pleased Herod; ⁷for which reason he promised with an oath to give her whatever she might ask for.

¹⁷⁴ **13:51a** txt λεγει αυτοις ο ιησους συνηκατε C E L N W Σ Φ 0233 𐤀 it^{f,h,q} syr^{c,p,h} (it^a vg^{mss} cop^{mae1+2}) TR RP TH[◆] // συνηκατε 𐤀 B D lat syr^s cop^{sa} SBL TH[◆] NA28 {} // lac A P Z 0281

¹⁷⁵ **13:51b** txt vai κυριε C E L N W Σ Φ 0233 𐤀 it syr^{p,h} cop TR RP // vai 𐤀 B D lat syr^{s,c} SBL TH NA28 {} // lac A P Z 0281 cop^{mae2}

¹⁷⁶ **13:52** txt εις την βασιλειαν E L Φ pm it^{s1} TR RP // την βασιλειαν 0233 // εν τη βασιλεια D lat geo Ir^{lat} Aug // τη βασιλεια 𐤀 B C N W Σ 0281^{vid} it^{e,k} 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.

¹⁷⁷ **13:55** txt ιωσηφ 𐤀¹ B C N O Σ it^{a,aur,b,ff1,ff2,g1,h,l,q*} vg syr^{c,s,hmg,pal} cop^{mae1+2} Or^{pt} Eus Bas Jer Aug SBL TH NA28 {B} // ιωσης L W Φ 0106 pm it^{k,qc} syr^{p?} cop^{sa,fay} arm eth^{ro?} Chrys TR RP // ιωσηφ syr^h // ιωαννης 𐤀* D E pm it^d vg^{mss} Or^{pt} // ...]ης 𐤀¹⁰³ // Iohannes et Ioseph vg^{mss} // lac A P Z 0233 0281

¹⁷⁸ **14:6a** txt γενεσιους δε γενομενοις 𐤀 B D L Z SBL TH NA28 {} // γενεσιων δε γενομενων C N Σ // γενεσιων δε αγομενων EC (E* -von) W Φ 0106 𐤀 TR RP // lac A P Z 0233 0281

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

⁹Though greatly distressed,¹⁸⁰ the king because of his words of oath¹⁸¹ and those reclining with him, commanded that it be given, ¹⁰and sent orders and beheaded John in the prison. ¹¹And his head was brought on a platter and given to the girl, and she carried it to her mother. ¹²And his disciples came and took the corpse¹⁸² and buried him.¹⁸³ Then they went and told Jesus.

Jesus Feeds the Five Thousand

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

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

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

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

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

¹⁸And he said, "Bring them here to me." ¹⁹And having directed the crowds to recline on the grass, he takes¹⁸⁴ 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.

²⁰And all ate and were satisfied. And they picked up the extra of the fragments, twelve large baskets¹⁸⁵ full. ²¹Now the ones eating were about five thousand men, without¹⁸⁶ women and children.

¹⁷⁹ **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 Mariamme II, the third wife, and Herod Antipas' mother was Malthake, the fourth wife). Josephus says that Herodias already had a daughter named Salome before she married Herod Antipas (p 485 of *The Works of Josephus*, trans. William Whiston, Hendrickson, 1988; or *Antiquities* book 18, 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.)

¹⁸⁰ **14:9a** txt λυπηθεις ο βασιλευς δια B D ita,b,d,ff¹,ff²,g¹,h vg^{ms} 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 M itaur,f,k,l,q vg syr^{c,s,p,h} cop^{sa,mae,fay} arm geo Jer TR RP TH♦ // lac A N P 0233 0281

¹⁸¹ **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.

¹⁸² **14:12a** txt πτωμα X B C D L Σ ite^k syr^{s,c,p} SBL TH NA28 {} // σωμα E W Φ 0106 M syr^h cop^{sa,mae} TR RP // lac A N P Z 0233 0281

¹⁸³ **14:12b** txt αυτον X* B 0106 ita,ff¹ SBL TH NA28 (αυτο[v]) {} // αυτο X² C D E L W Σ Φ M lat TR RP // lac A N P Z 0233 0281

¹⁸⁴ **14:19** txt λαβων B C² E L P Σ Φ cop^{sa} Or AN BG RP SBL TH NA28 {} // και λαβων X C* W 067 it^{ff¹,h} arm TR // ελαβεν D // lac A N 073 0233 0281

¹⁸⁵ **14:20** κόφινος (κόφινος) a large, heavy basket for carrying things. Interestingly, the baskets used in the feeding of the 4,000 later on were a smaller basket. In the accounts of the feeding of the 5,000, all four gospels use the Greek word κόφινος, but in the account of the feeding of the 4,000 all two of the gospels that contain the event used the Greek word σπυρίς. A kophinos was used for many things, including carrying manure, while a spuris was a smaller basket used for carrying edibles.

¹⁸⁶ **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.

Jesus Walks on the Water

²²And he¹⁸⁷ 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. ²³And 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.

²⁴The boat was now in the middle of the lake,¹⁸⁸ being battered by the waves, because the wind was contrary. ²⁵And in the fourth watch¹⁸⁹ of the night he went out toward them, walking on the lake. ²⁶And when the disciples saw him walking on the lake, they were terrified, saying, "It's a ghost!" And they cried out in fear.

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

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

²⁹And he said, "Come."

And Peter got down out of the boat and walked on the water, and went toward¹⁹⁰ Jesus. ³⁰But when he saw the violent wind,¹⁹¹ he became afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

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

³²And when they had climbed¹⁹² into the boat, the wind died down. ³³Then those in the boat worshipped¹⁹³ him, saying, "You truly are the Son of God."

³⁴And once they had crossed over, they came ashore¹⁹⁴ at Gennesaret. ³⁵And when the men of that place recognized him, they sent *word* into that whole area, and they brought to him all those who were sick. ³⁶And they were entreating him that they could just touch the tassel of his cloak; and as many as touched were completely healed.

Chapter 15

Clean and Unclean

¹Then some Pharisees and Torah scholars from¹⁹⁵ Jerusalem come to Jesus, saying, ²"Why do your disciples break the tradition of the elders?¹⁹⁶ For they do not wash their hands when they eat."

¹⁸⁷ **14:22** txt ηναγκασεν X B C* D P W Σ Φ lat syr^{c,p,h} cop arm eth Or Chr SBL TH NA28 {} // ηναγκασεν ο ιησους E L vg^{ms} 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.

¹⁸⁸ **14:24** μεσον της θαλασσης ην X C E L P W Σ Φ 073 0106 𐌹 (lat) syr^h eth^{ro,pp} Or Chrys^{lem} Chrom Jer Aug TR RP TH♦ // ην εις μεσον της θαλασσης D // ην μεσον της θαλασσης it^{d,e,ff1} (Eus) // απεχειν απο της γης ικανους syr^{c,p?} // σταδιους πολλους απο της γης απειχεν B (cop^{sa}) SBL TH♦ NA28 {C} // lac A N Z 0233 0281

¹⁸⁹ **14:25** Between 3 a.m. and 6 a.m.

¹⁹⁰ **14:29** txt και ηλθεν B C*^{vid} syr^{c,s} arm geo Chrys SBL TH NA28 {B} // ηλθεν cop^{sa} // ελθειν ηλθεν ουν X* // ελθειν X² C² D E L P W Σ Φ 073^{vid} 0106 𐌹 latt syr^{p,h,pal} cop^{mae,fay} 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."

¹⁹¹ **14:30** txt ανεμον ισχυρον B² C D E L P W Σ Φ 0106 𐌹 latt syr arm eth geo Or Bas Chrys Gaud Chrom Jer Aug TR RP SBL TH NA28 [ισχυρον] {C} // ανεμον ισχυρον σφοδρα W (cop^{mae1}) // ανεμον X B* 073 vg^{ms} cop^{sa,mae2,fay} // lac A N Z 0233 0281

¹⁹² **14:32** txt αναβαντων αυτων X B D 073 syr^h Or Cyr SBL TH NA28 {} // εμβαντων αυτων C E L N P W Σ Φ 0106 𐌹 TR RP // εμβαντι αυτω (it vg^s) syr^c cop^{sa,mae} // lac A Z 0233 0281

¹⁹³ **14:33** txt προσεκυνησαν X B C N Σ 073 it^{ff1} SBL TH NA28 {} // οντες προσεκυνησαν cop^{sa} // ελθοντες προσεκυνησαν D E L P W Φ 0106 𐌹 lat syr^{p,h} cop^{mae} TR RP // προσελθοντες προσεκυνησαν syr^{s,c} // lac A Z 0233 0281

¹⁹⁴ **14:34** txt επι την γην εις X B D W Φ 073 0106 syr^h SBL TH NA28 {} // επι την γην C N Σ it^e // εις την γην E L P 𐌹 lat TR RP // lac A Z 0233 0281.

¹⁹⁵ **15:1** txt απο X B D cop Or^{twice} SBL TH NA28 {} // οι απο C E L N P W Σ Φ 0106 𐌹 TR RP // lac A Z 0233 028

¹⁹⁶ **15:2** 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

³And in response he said to them, "And you, why do you break the command of God for the sake of your tradition? ⁴For God said,¹⁹⁷ 'Honor father¹⁹⁸ and mother' and 'The one who curses father or mother must be put to death.' ⁵But you say, whoever says to father or mother: 'Whatever you might be owed from me is a gift *vowed to God*,' ⁶he will not at all¹⁹⁹ honor his father or his mother²⁰⁰ *with it*, and you have annulled the word²⁰¹ of God for the sake of your tradition.

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

⁸" This people draw near to me with their mouth,²⁰²
and honor me with their lips,
but their heart is far from me.

⁹They worship me in vain,
teaching as Torah
the decrees of human beings.²⁰³

¹⁰And calling the crowd forward, he said to them, "Listen, and understand: ¹¹The thing entering into the mouth does not make a human being unclean, but rather the thing coming forth out of the mouth, that *is what* makes the human being unclean."

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

¹³And he in answer said, "Every plant that my heavenly Father has not planted will be uprooted. ¹⁴Leave them; they are blind leaders of the blind. And if a blind person leads a blind person, both will fall into a pit."

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

¹⁶And he²⁰⁴ said, "Are you also this unintelligent? ¹⁷Do you not²⁰⁵ understand that everything entering the mouth goes into the stomach, and then is ejected into the sewer? ¹⁸But the things

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

¹⁹⁷ **15:4a** txt επιεν Ν^{2a} B D 073 it^{a,aur,b,d,e,ff¹,ff²,g¹,l,q} vg syr^{s,c,p,hmg} cop^{sa,mae1+2,fay} arm eth geo Diatess^{syr} Ptol Irlat Or Amphil Cyr Ambrosiast Chrom Jer Aug SBL TH NA28 {B} // ενετειλατο λεγων Ν^{*,2b} C E L N W Σ Φ 0106 𐤎 it^f syr^h (Chr) TR RP // lac A P Z 0233 0281

¹⁹⁸ **15:4b** txt τον πατερα Ν B C* D E 073 pm it^{e,ff¹,g¹} vg eth Or^{pt} Cyr Chrys Ir AN HF BG RP SBL TH NA28 {} τον πατερα σου C² L N W Σ Φ pm it[>] vg^{ww} syr cop^{sa} arm Ptol Or^{pt} TR // lac A P Z 0233 0281

¹⁹⁹ **15:5b** txt ου μη Ν B C D 073 syr^c cop^{sa,mae¹} eth Cyr Or SBL TH NA28 {} // και ου μη E L N W Σ Φ 0106 0233 𐤎 lat syr^{p,h} arm Jer TR RP // omit και ου μη τιμηση τον πατερα αυτου η την μητερα αυτου cop^{mae²} // lac A P Z 0281

²⁰⁰ **15:5c** txt τον πατερα αυτου η την μητερα αυτου C E L N W Σ 0106 0233 𐤎 it^{aur,ff¹} vg^{(mss),cl} syr^{p,h} eth geo^A (Diatess^{syr}) Chrys Cyr^{2/5} (1/5) Chrom TR RP // τον πατερα αυτου και την μητερα αυτου Φ it^q cop^{mae¹} (it^b syr^s) // τον πατερα αυτου η την μητερα 073 it^{ff²,g¹,l} vgst Cyr^{2/5} Jer // τον πατερα η την μητερα αυτου geo^B (Diatess^{arm}) Or Ambrosiaster // τον πατερα αυτου Ν B D it^{a,d,e} syr^c cop^{sa} geo^{2A} Orlat Aug SBL TH NA28 {C} // omit και ου μη τιμηση τον πατερα αυτου η την μητερα αυτου cop^{mae²} // lac A P Z 0281

²⁰¹ **15:6** txt τον λογον Ν^{2a} B D it^{a,b,d,e,ff¹,(ff²)} syr^{s,c,p,hmg} cop^{sa,mae} arm eth geo^{1,B} Irlat Or^{pt} Eus Chrom SBL TH NA28 {B} // τον νομον Ν^{*,2b} C 073 Ptol // την εντολην E L N W Σ Φ 0106 0233 𐤎 itaur,f,g¹,l,q vg syr^h cop^{mae²} geo^A Did Or^{pt} Chrys Cyr TR RP // lac A P Z 0281

²⁰² **15:8** txt εγγιζει μοι ο λαος ουτος τω στοματι αυτων και C E C (E* ουτως) N W Σ Φ 0106 it^{f,q} syr^h TR RP // ο λαος ουτος Ν B D L 073 0233 lat syr^{s,c,p} cop^{sa,mae¹⁺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.

²⁰³ **15:9** Isaiah 29:13

²⁰⁴ **15:16** txt επιεν Ν B D Z Σ* 0281 lat syr^{s,c,p} cop eth SBL TH NA28 {} // ιησους επιεν C E L W Σ^c Φ 0106 0233 𐤎 it^{f,q} syr^h TR RP // lac A N P 0237

coming forth out of the mouth come from the heart, and those things make the human being unclean. ¹⁹For out of the heart, come forth evil reasoning, murder, adultery, fornication, theft, false testimony, slander. ²⁰Those are the things making the human being unclean; but the eating with unwashed hands, that does not make the human being unclean."

The Faith of the Canaanite Dog

²¹And leaving there, Jesus departed to the areas of Tyre and Sidon. ²²And behold a Canaanite woman from those borders, after coming forward, kept crying out,²⁰⁶ saying, "Have mercy on me, Lord, Son of David! My daughter is suffering terribly from a demon."

²³But he answered not a word to her. So his disciples are coming to him and urging him, saying, "Send her away, because she keeps crying out behind us."

²⁴And in response *to her* he said, "I was sent only to the lost sheep of the house of Israel."

²⁵But she comes and bows down²⁰⁷ to him saying, "Lord, help me."

²⁶And he in answer said, "It is not right to take the children's bread and toss it to the dogs."

²⁷And she said, "True, Lord; yet the dogs certainly eat of the crumbs falling from their master's table."²⁰⁸

²⁸Then in answer Jesus said to her, "Oh, woman, great is your faith! Let it be for you as you desire." And her daughter was healed from that very hour.

Jesus Feeds the Four Thousand

²⁹And when he departed from there, Jesus came near the Sea of Galilee; and having gone up into the mountain, he was sitting there. ³⁰And many large crowds came to him, having with them

²⁰⁵ **15:17** txt ου B D Z lat syr^{s,c,p} cop^{sa,mae} arm eth SBL TH NA28 {} // ετι ου "still not" Or // ουπω X C E L W Σ Φ 0106 0281 (0233 ουπο) ¶ it^{f,q} syr^h TR RP // lac A N P

²⁰⁶ **15:22b** txt εκραζεν N² B Σ 0281? it^q syr^c cop^{sa?} arm SBL TH NA28 {} // εκραζεν X* Z 0281? (it^{a,e,f,g}) cop^{sa?} Or Chrys^{pt} (Aug) (Hil) // εκραυγασεν C // εκραζεν οπισω αυτου D // εκραζεν αυτω (vg) syr^h // εκραυασεν αυτω E* L 0233 // εκραυγασεν αυτω E^c W Φ 0106 ¶ Bas Chrys^{pt} TR RP // εκραζεν αυτω it^{ff,k} // lac A N P

²⁰⁷ **15:25** txt προσεκυνηει X* B D Σ 0233 it cop^{sa} (arm) Or TR SBL TH NA28 {} // προσεκυνησεν X² C E L W Φ 0106 ¶ lat cop^{mae} RP // lac A N P Z 0281

²⁰⁸ **15:27** The Greek in this verse is quite unusual. There is either an unusual use of the word *ναι*, or an unusual use of the word *γαρ*. The word *ναι* 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 *ναι* 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, *οτι*, 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 *και* is used as an adversative, which is lexically valid. Another possible rendering again makes *και* 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 *Ω*. This is an interjection that Jesus used in only two other contexts, both of them preceding harsh rebukes of the apostles; once when they could not heal a boy, and the other in Luke when he called them slow of heart to believe the scriptures. I think what it is here is a woman with much *chutzpah*. Not only is she a woman talking this way to a man, 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.

the lame, the blind, the mute, the cheiroplegic,²⁰⁹ and many others, and they laid them down at his feet, and he healed them, ³¹causing the crowd to marvel, seeing the mute speaking, the impaired of hand whole, and the lame walking and the blind seeing, and they glorified the God of Israel.

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

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

³⁴And Jesus says to them, "How many loaves do you have?"

And they said, "Seven, and a few fish."

³⁵And having ordered the crowd²¹⁰ to recline on the ground, ³⁶he took the seven loaves of bread and the fish, and when he had given thanks, he broke and gave to the disciples, and the disciples to the crowds.²¹¹ ³⁷And all ate and were satisfied, and they picked up the fragments that were left over, seven full baskets. ³⁸Now the ones eating were four thousand men, apart from women and children. ³⁹And after he dismissed the crowd, he embarked in the boat, and went into the territory of Magadan.²¹²

Chapter 16

The Yeast of the Pharisees, Sadducees, and Herod

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

²But he in answer said to them, [When evening comes, you say, 'Fair weather, the sky is red.' ³And in the morning, 'Today, stormy weather, for the sky is red *and* threatening.' [["You hypocrites,]] The face of the sky you know how to judge, but the signs of the times you are not

²⁰⁹ **15:30** "Stricken hand," that is, those impaired of upper limb. The Greek word is *κυλλος*, which can mean someone with any limb of the body either deformed, maimed, or incapacitated in any way. However, *kullòs* here is found with another word meaning "lame" having already been used, so you would think that *kullòs* is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of *kullòs* in the New Testament are in the context of a maimed hand, Mt 18:8, Mk 9:43.

²¹⁰ **15:35** txt τω οχλω Ν B D it^{b,ff1,f2} g^{1,g2,l} vg syr^h cop^{sa}mss,mae arm eth Or SBL TH NA28 {} // τους οχλους C // τοις οχλοις E L N P W Σ Φ 0233 𐤎 it^{a,d,e,f,k,q} syr^{c,p} Hil TR RP // lac A Z 0281. Compare the variant below in v. 36.

²¹¹ **15:36** txt τοις οχλοις Ν B L it^{e,f,ff1} syr cop^{sa}mss SBL TH NA28 {} // τω οχλω C D E N P W Σ Φ 𐤎 it[>] vg cop^{sa}mss,mae arm Chrys TR RP // lac A Z 0233 0281. Compare the variant above in v. 35. I offer a few observations: (1.) The plural is maintained in both by L syr^{c,p}. (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.

²¹² **15:39** txt μαγαδαν Ν* B D it^d SBL TH NA28 {C} // μαγεδαν Ν² it^{(a),aur,b?,e?,f,ff1,(ff2),g1,l?} syr^{s,c} cop^{sa} Eus Jer Aug // Magdu syr^p // μαγαλα E L Σ^c Φ 𐤎 syr^h arm geo eth Chrys TR RP // μαγαδαν C N O W Σ* it^q cop^{mae1} // 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.

able to?]²¹³ ⁴"A wicked and adulterous generation demands a sign, and no sign will be given it except the sign²¹⁴ of Jonah."²¹⁵ And he left them *and* went away.

⁵And when the disciples were going to the other side, they forgot to take bread loaves. ⁶And Jesus said to them, "Watch out. Be on your guard against the yeast of the Pharisees and Sadducees."

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

⁸And Jesus knowing, said, "You of little faith, why are you reasoning among yourselves, 'We have²¹⁶ no bread loaves'? ⁹Do you still not understand nor remember the five loaves for the five thousand, and how many basketfuls you got?²¹⁷ ¹⁰Nor the seven loaves for the four thousand, and how many basketfuls you got? ¹¹How do you not understand that it was not about bread that I was speaking to you? But be on your guard²¹⁸ against the yeast of the Pharisees and Sadducees."¹²Then they understood, that he had not meant they should be on their guard against yeast [of bread],²¹⁹ but against the teaching of the Pharisees and Sadducees.

Peter's Confession of Messiah

¹³And upon entering into the area of the Caesarea that was in Philip's jurisdiction, Jesus queried his disciples, saying, "Who are the people saying the Son of Man is?"²²⁰

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

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

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

¹⁷And Jesus in response said to him, "Blessed are you, Simon son of John,²²¹ because it was not flesh and blood that revealed this to you, but my Father, who is in heaven. ¹⁸And I also say to

²¹³ **16:2-3** txt include without υποχριται C D (W) SBL TH [NA28] {C} // include all bracketed E L (N) O Σ Φ (δε τα) Π it^a,aur,b,d,e,f,ff²,g¹,l,q vg syr^{p,h} eth geo Eus Chrys; Jevenc Hil Jer Aug TR RP // omit all bracketed X B X 047^{acc.} to Gregory syr^{s,c} cop^{sa,mae}¹⁺² arm; Or mss^{acc.} to Jer // lac A P Z 0233 0281. 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 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.

²¹⁴ **16:4a** ΙΩΝΑ X B D L it^{ff},g¹,l vg cop^{sa} Hil SBL TH NA28 {} // ΙΩΝΑ του προφητου C E N O W Σ Φ Π it^v vg^{cl} syr cop^{mae}¹⁺² 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."

²¹⁵ **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 Hopher, 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.

²¹⁶ **16:8** txt εχετε X B D lat syr^hmg cop^{mae} arm eth TH NA28 {} // ελαβετε C E L W Σ Φ Π it^f syr cop^{sa} Eus Or TR RP SBL // lac A N P Z 0233 0281

²¹⁷ **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.

²¹⁸ **16:11** txt προσεχετε δε X B C* L Σ syr^p cop^{sa,mae} eth Or SBL TH NA28 {} // προσεχετε D* lat syr^{s,c} Luc // προσεχειν προσεχετε δε C² (it^q om. δε) // προσεχειν D² E W Φ Π syr^h arm TR RP // lac A N P Z 0233 0281

²¹⁹ **16:12** txt ζυμης των αρτων X² B L it^{aur,(e),g¹,l} vg cop^{sa}mss,mae¹ Or (Ambrose) Jer SBL TH NA28 {C} // ζυμης του αρτου C E O W Σ Φ Π it^{f,q} syr^{p,h} cop^{sams} eth geo^A Chrys Gaud TR RP // ___αρτ___ 0281 // ζυμης των φαρισαιων και σαδδουκαιων X* it^{ff} syr^c // ζυμης D it^{a,b,d,ff²} syr^s cop^{mae}² arm geo^{1,B} Luc // lac A N P Z 0233

²²⁰ **16:13** txt τινα X B 0281 vg syr^{p,h} cop eth Or SBL TH NA28 {} // τινα με (C) D E L (W) Σ Φ Π it vg^{mss} (syr^{s,c}) Ir^{lat} TR RP // lac A N P Z 0233

you, that you are Peter, and upon this rock²²² I will build my church, and the gates of Hades will not prevail against it. ¹⁹And²²³ 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."²²⁴ ²⁰Then he admonished the disciples,²²⁵ that they not tell anyone that he was the Christ.²²⁶

Jesus Predicts His Death

²¹From that point on, Jesus began to reveal to his disciples that he had to leave for Jerusalem, and suffer many things at the hands of the elders and chief priests and Torah scholars, and be killed, and on the third day rise again. ²²And after pulling Jesus aside, Peter began correcting him, saying, "God forbid, Lord! This will never happen to you."

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

²⁴Then, Jesus said to his disciples, "If someone wants to follow me, he must deny himself, and take up his cross and follow me. ²⁵For whoever tries to keep his life will lose it. But whoever loses his life for my sake, will find it. ²⁶For what will it gain a human being, if he acquires the whole world, but is penalized his soul? In other words, what will a human being pay, in trade for his soul? ²⁷For the Son of Man will soon come in the glory of his Father with his angels, and then, he will pay back to each one, according to the way of life of each. ²⁸Truly I tell you, There are some of those present here, who will certainly not taste death before they see the Son of Man coming in his kingship."

Chapter 17

The Transfiguration

¹And after six days Jesus takes Peter, and James, and John his brother, and he is leading them up into a high mountain, by themselves. ²And he was transfigured in front of them, and his face shone like the sun, and his garments became bright as the daylight. ³And behold, Moses and Elijah appeared to them, conversing with Him.

⁴And in response, Peter said to Jesus, "Master, it is good for us to be here. If you want, I will make²²⁷ three shelters here, one for you, one for Moses, and one for Elijah."

²²¹ **16:17** See footnote on John 1:42

²²² **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.

²²³ **16:19a** txt και δωσω σοι B* C* E W Σ Φ Ξ Eus TR RP // και σοι δωσω D it^{ff1} // και συ δωσω L // δωσω δε σοι 0281 cop^{sa}ms^s // δωσω σοι B* C* syr^{c,p} cop^{sa}ms^{s,mae} SBL TH NA28 {} // lac A N P Z 0233

²²⁴ **16:19b** 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.

²²⁵ **16:20a** txt μαθηταις B C D cop^{sa}ms^s SBL TH NA28 {} // μαθηταις αυτου E L W Σ Φ Ξ lat syr cop TR RP // lac A N P Z 0233 0281

²²⁶ **16:20b** txt αυτος εστιν ο χριστος B L Φ it^{a,aur,d,(e),f,g¹,l,n,q} vg^{ms} syr^{c,p} cop^{sa} arm geo² Diatess Or Chrys Hil Ambrose SBL TH NA28 {B} // ουτος εστιν ο χριστος ιησους D // αυτος εστιν ιησους ο χριστος B* C E W Σ Ξ it^{d,f,l,q,r¹} vg syr^h cop^{mae¹⁺²} geo¹ 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 called 'Jesus,' the main point being that he was the Christ."

²²⁷ **17:4** txt ποιησω ωδε B C* it^{b,ff²} vg^{ms} Chrom^{2/4} Jer SBL TH NA28 {B} // ποιησω it^{ff1} Chrom^{1/4} // ποιησωμεν ωδε C³ D E L O W Σ 0281 Ξ it^{a,aur,d,(e),f,g¹,l,n,q} vg syr? cop geo Or^{gk,lat} Chrys Chrom^{1/4} Aug TR RP // ποιησωμεν vg^{ms} arm (Diatess) Greg-Elv // ποιησωμεν 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.

⁵While he was still speaking, behold a bright cloud overshadowed them, and behold, a voice from the cloud, saying as follows: "This is my beloved Son, with whom I am well pleased. Listen to him." ⁶And when they heard this, the disciples fell on their faces, and were extremely frightened.

⁷And Jesus approached them, and after touching them reassuringly, he said, "Stand up, and do not be afraid." ⁸And when they opened their eyes, they saw no one, except Jesus himself alone.²²⁸

⁹And as they were coming down from the mountain, Jesus was admonishing them, as follows: "Do not tell anyone about the vision, until such time the Son of Man is raised from the dead."

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

¹¹In answer, he²²⁹ said,²³⁰ "Elijah does indeed come first,²³¹ and will restore all things. ¹²But I am telling you, that Elijah has already come, and they did not recognize him, but did with him whatever they wished." ¹³Then the disciples understood that he had spoken to them about John the Baptizer.

The Healing of a Boy Who Had an Evil Spirit

¹⁴And when they had returned to the crowd, a man came up to him, kneeling down to him, ¹⁵and saying, "Lord, have mercy on my son, because he is lunatic and suffering horribly. For example, he often falls into fire, and often into water. ¹⁶And I brought him to your disciples, and they were not able to heal him."

¹⁷And in answer, Jesus said, "O unbelieving and perverted generation! How long shall I stay with you? How long shall I put up with you? Bring him here to me." ¹⁸And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.

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

²⁰And he says²³² to them, "Because of your lack of faith.²³³ 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. ²¹But this kind does not come out except by prayer and fasting."²³⁴

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.

²²⁸ **17:8** txt αυτον ιησουν μονον B* SBL TH NA28 {} // ιησουν αυτον μονον **κ** // αυτον μονον cop^{mae2} // τον ιησουν μονον B² C* E L Σ Φ **π** TR RP // ιησουν μονον W // τον ιησουν μονον μεθ εαυτων C² // μονον τον ιησουν D lat arm // lac A N P Z 0233 0281 syr⁵. 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 **κ** B* Θ 700 cop^{mae2}. The English translations that render αυτον are: the Amplified, NASB, NRSV, Mounce, and the HCSB, but then the CSB eliminated it.

²²⁹ **17:11a** txt ο δε **κ** B D L W Z lat cop SBL TH NA28 {} // ο δε ιησους C E Σ Φ **π** it^{f,q} syr^{p,h} TR RP // lac A N P 0233 0281

²³⁰ **17:11b** txt ειπεν B D W SBL TH NA28 {} // ειπεν αυτοις C E L Σ Φ it^{f,ff1,g1,q} TR RP // ειπεν τοις Z // ειπεν αυτοις οτι **κ** // lac A N P 0233 0281

²³¹ **17:11c** txt ερχεται πρωτον C E (L πρωτον later) Z Σ Φ **π** it^{f,q} syr^{p,h} TR RP // ερχεται **κ** B D W lat syr^c cop^{sa,mae1+2} SBL TH NA28 {} // lac A N P 0233 0281 syr⁵. The parallel in Mark 9 has πρωτον.

²³² **17:20a** ο δε λεγει **κ** B D 0281 it^{ff1,ff2,g1} SBL TH NA28 {} // ο δε ιησους ειπεν C E L W Σ Φ TR RP // lac A N P Z 0233

²³³ **17:20b** txt ολιγοπιστιαν **κ** B 0281 syr^{c,pal} cop^{sa,mae1+2} arm eth geo Diatess Or SBL TH NA28 {A} // απιστιαν C D E L O W Σ Φ **π** latt syr^{s,p,h} Chrys (Hil) Jer Aug Spec TR RP // lac A N P Z 0233

²³⁴ **17:21** txt τουτο δε το γενοσ ουκ εκπορευεται ει μη εν προσευχη και νηστεια C D E L O W Σ Φ **π** vg it^{a,aur,b,d,f,ff2,g1,l,n,q,r1} (syr^{p,h}) (cop^{mae1}) arm eth 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 // τουτο δε το γενοσ ουκ εκβαλλεται ει μη εν προσευχη και νηστεια **κ**² // lack v. 21 **κ*** B 0281 it^{e,ff1} syr^{s,c,pal} cop^{sa,bopt,mae2} eth^{ms} geo SBL TH NA28 {A} // lac A N P Z 0233. 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

²²And when they were gathering back together²³⁵ in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of human beings, ²³and they will kill him, and during the third day he will rise again." And they were very sad.

The Two Drachma Tax

²⁴And when they arrived in Capernaum, the collectors of the two drachmas²³⁶ approached Peter, and they said, "Does your rabbi not pay the two drachmas?"

²⁵He says, "Yes *he does*."

And when Peter had come into the house, Jesus spoke to him first, saying, "What do you think, Simon: the kings of the earth, from whom do they collect toll and tribute— from their sons,²³⁷ or from others?"

²⁶And when he answered,²³⁸ "From others," Jesus said to him, "Alright then, the sons are free.²³⁹ ²⁷But, so that we not scandalize them,²⁴⁰ go to the lake, cast a hook, and the first fish that comes

the manuscripts that do contain the verse, makes it suspect. But we have current testimony from deliverance workers that the Holy Spirit has directed them to fast for certain cases. Sometimes, the fasting must be done by the demon's victim, if the victim is cooperating or requesting the deliverance.

²³⁵ **17:22** txt συστρεφομενων N B 0281^{vid} lat cop^{samss} Hil Jer Aug SBL TH NA28 {B} // αναστρεφομενων C (D) E L O W Σ Φ Π it(e).ffⁱ syr cop^{samss,mae¹} arm? eth geo Chrys^{lem} TR RP // παραγοντων cop^{mae²} // στρεφομενων OrP^t // lac A N P Z 0233

²³⁶ **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 Yehovah, 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 Yehovah 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?"

²³⁷ **17:25** The meaning of υιοι, "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 αλλοτριοι, 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.

²³⁸ **17:26** txt ειποντος δε απο των αλλοτριων B 0281 it^{(a,aur,b),e,ff,(ff²,g¹,l,n)} vg^{mss} syr^{pal} cop^{sa} arm eth^{pp,th} Chrys (Jer) SBL TH NA28 {B} // ειποντος δε του πετρου απο των αλλοτριων Or^{gr,(lat^{1/2})} // λεγει αυτω ο πετρος απο των αλλοτριων E W Σ Φ Π it^{f,q} syr^{(c,p),h} (cop^{mae}) eth^{ms} geo² Or^{lat^{1/2}} Bas TR RP // λεγει αυτω απο των αλλοτριων D it^d syr^s geo^{1?} // ο δε εφη απο των αλλοτριων ειποντος δε απο των αλλοτριων N eth^{ms} // λεγει αυτω απο των αλλοτριων ειποντος δε απο των αλλοτριων L* (L^c ειποντος) // λεγει αυτω ο πετρος απο των αλλοτριων ειποντος δε 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.

²³⁹ **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.

²⁴⁰ **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.

up, take, and when you have opened its mouth, you will find a four-drachma coin.²⁴¹ Take that, and give it to them, as mine and yours."²⁴²

Chapter 18

Who Is the Greatest?

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

²And calling a child over, he²⁴³ stood him in the midst of them, ³and he said, "I tell you truly: unless you change and become like little children, there is no way you will enter into the kingdom of heaven. ⁴Whoever therefore humbles himself like this child, that is the one who is greatest in the kingdom of heaven. ⁵And whoever receives one little child such as this on the basis of my name, is receiving me.

More About Little Ones

⁶As for that person through whom one of these little ones who believe in me might ever be scandalized, it would be better for that person that a mill stone be hung around²⁴⁴ his neck and be sunk in the bottom of the sea. ⁷Woe to the world, because of those scandalizings. Certainly, the scandalizings are bound to come. Nevertheless, woe to the person through whom the scandalizing comes.

⁸And if your hand or your foot scandalizes you, cut it²⁴⁵ 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.

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

¹⁰See that you not despise or overlook even one of these little ones; for I tell you, in heaven their angels through it all are seeing the face of my Father who is in heaven.

¹¹["For the Son of Man came to save what was lost.]"²⁴⁶

¹²What do you think? Suppose a man has a hundred sheep, and one of them is lost. Will he not leave the ninety-nine on the mountain, and go look for the one that is wandering? ¹³And if he happens to find it, truly I tell you, he rejoices over it more than the ninety-nine that were not lost.

²⁴¹ **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).

²⁴² **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.

²⁴³ **18:2** txt προσκαλεσαμενος **κ** 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

²⁴⁴ **18:6** txt περι **κ** B L N Z Σ 0281 Did Bas Cyr TH NA28 {} // εις E W **π** Or Chrys RP SBL // επι D Φ TR // lac A C P 0233

²⁴⁵ **18:8** αυτον **κ** B D L lat syr^{c,p} cop^{sa} arm eth Luc Hil SBL TH NA28 {} // αυτα E N W Σ Φ **π** syr^h TR RP // lac A C P Z 0233 0281

²⁴⁶ **18:11** txt ηλθεν γαρ ο υιος του ανθρωπου σωσαι το απολωλος. D E L^{mg} N W Σ Φ 078^{vid} **π** it(a),aur,(b),d,(f),ff²,g¹,(l),n,q,r¹ vg syr^{c,p} arm geo Chrys; Hil Chrom TR RP // ηλθεν γαρ ο υιος του ανθρωπου ζητησαι και σωσαι το απολωλος. syr^h eth // lack v. 11 **κ** B L * ite,ff¹ syr^{s,pal} cop^{sa,mae¹⁺²} geo^{2A} Or Eus-Can; Juvenc Jer SBL TH NA28 {B} // lac A C P Z 0233. The UBS Editorial Committee says that there can be little doubt that the words ἦλθεν γὰρ ὁ υἱὸς τοῦ θεοῦ (ζητῆσαι) καὶ σῶσαι τὸ ἀπολωλός are spurious here, being absent in the earliest witnesses representing several textual types (Alexandrian, pre-Caesarean, Egyptian, Antiochian), and manifestly borrowed by copyists from Lk 19:10 [or Matthew 9:13]. The reason for the interpolation was apparently to provide a connection between ver. 10 and verses 12-14. On the other hand there appears no reason why it might have gotten deleted or removed if original.

¹⁴That is how undesirable it is, in the eyes of your Father in heaven, that *even* one of these little ones be lost.²⁴⁷

A Brother Who Sins

¹⁵Now if your brother sins,²⁴⁸ go show him his fault, just between you and him. If he listens to you, you have won back your brother. ¹⁶But if he does not listen, take with you one or two others, so that 'upon the mouths of two or three witnesses every matter be established.' ¹⁷And if he refuses to listen to them, tell it to the assembly. And if he refuses to listen to the assembly, he should be considered by you as no different than a gentile or a revenue agent.

¹⁸Truly I tell you, what things you *apostles* on earth declare to be forbidden, shall have been forbidden in heaven; and what things you on earth declare to be permitted, shall have been permitted in heaven.²⁴⁹ ¹⁹Again I say²⁵⁰ 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. ²⁰For where two or three are gathered together in my name, there am I in the midst of them.

²⁴⁷ **18:14** Or, "...that even one of these little ones be ruined."

²⁴⁸ **18:15** txt αμαρτηση & B 0281 cop^{sa} Cyr; Aug^{1/7} TH♦ // αμαρτη (Lk 17:3) Or^{lem} Bas^{4/9} // αμαρτηση εις σε D E L N O W Σ Φ 078 ̄ ita,aur,b,d,e,ff1+2,g1,h,l,n,q,(r1) vg syr^{c,s,p,h,pal} cop^{mae1+2pt} arm eth geo Bas^{ms} Chrys^{mss}; Hil Lucifer Pacian Chrosm Jer Aug^{6/7} TR RP SBL TH♦ NA28 [εις σε] {C} // αμαρτη εις σε W Bas^{5/9} Did Chrys Theodoret // lac A C P Z 0233. There might have been a dictation error, that when reading ηση 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.

²⁴⁹ **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.

²⁵⁰ **18:19** txt omit & D L N O W Σ it^{aur,d,e,ff2,l} syr^{p,h,palms} arm eth geo² Or^{lem} Jer Chrys Cyp Spec TR // αμην B E Φ 058 078 0281 ita,b,f,ff1,g1,h,n,(q),r1 vgmss syr^{c,s,palms} cop^{sa,mae} geo¹ RP SBL TH NA28 [αμην] {C} // lac A C P Z 0233

The Parable of the Unmerciful Servant

²¹At that time Peter approached and said to him,²⁵¹ "Lord, how many times shall my brother sin against me and I forgive him? Up to seven times?"

²²Jesus says to him, "I tell you, not up to seven times, but up to seventy [times] seven times.²⁵²

²³"Therefore, the kingdom of heaven may be likened to a man in ruling power who desired to settle accounts with his servants. ²⁴So he proceeded to settle, and had one of his debtors brought to him, one who owed him ten thousand talants. ²⁵But since he did not have the means to repay, the master ordered him to be sold as a slave, and also his wife and children and everything he had, and then to be paid back.

²⁶"The servant therefore fell down, and was entreating him, saying,²⁵³ 'Be patient with me, and I will pay you back everything.' ²⁷And moved with compassion, the master of that servant released him, and forgave his debt.

²⁸"But then after he went out, that servant found one of his fellow servants who owed him a hundred denarii, and he seized him, and was choking him, saying, 'Pay me back everything you owe.'

²⁹"The fellow servant therefore fell down at his feet,²⁵⁴ and was begging him, saying, 'Be patient with me, and I will pay you back.' ³⁰But he was not willing, and went and threw him into the debtors' prison, until such time he could pay back the debt.

³¹"When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened. ³²Then summoning him, his master is saying to him, 'You wicked servant! All that debt of yours I forgave you, because you begged me. ³³Aren't you then also obligated to forgive your fellow servant, as I have forgiven you?'

³⁴"And in anger, his master handed him over to the jailers, until such time he could pay back everything he owed. ³⁵This is how my Father in heaven will act toward you also, unless you each forgive your brother from your heart."²⁵⁵

Chapter 19

Jesus Tested on Divorce

¹And it came about that when Jesus had finished these discourses he departed from Galilee, and went into the region of Judea on the other side of the Jordan. ²And large crowds followed him, and he healed them there. ³And some Pharisees came to him, testing him, and saying, "Is it permitted for someone to release²⁵⁶ his wife for any cause at all?"

²⁵¹ **18:21** txt προσελθων ο πετρος ειπεν αυτω B (D - o) 0281 NA28 {} // προσελθων αυτω ο πετρος ειπεν **κ**² E L N W Σ Φ **π** itaur,(e),q syr(p),h Luc TR RP SBL TH // προσελθων ο πετρος ειπεν **κ**^{*} // προσελθων αυτω ο πετρος ειπεν αυτω cop^{sa} // lac A C P Z 0233

²⁵² **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).

²⁵³ **18:26** txt λεγων B D it^{a,d,e,ff¹},l vg syr^{c,s} arm geo Or Chrys Luc SBL NA28 {A} // λεγων κυριε **κ** E L O W Σ 058 0233 0281 **π** itaur,(b),f,ff²,g¹,(h),q,(r¹) syr^{p,h,pal} cop^{sa,mae¹⁺²} eth Or^{lat} Ast Chrom TR RP TH // lac A C N P Z Φ

²⁵⁴ **18:29** txt αυτου εις τους ποδας αυτου παρεκαλει C² E W Σ 0233 **π** it^{f,q} syr^{p,h} cop^{mae¹⁺²} arm TR RP // αυτου παρεκαλει **κ** B C^{*} D L 058 lat syr^{s,c} cop^{sa} eth Or (Luc) SBL TH NA28 {} // lac A N P Z Φ 0281

²⁵⁵ **18:35** txt υμων **κ** B D L lat syr^{s,c} cop^{sa,mae¹⁺²} SBL TH NA28 {} // υμων τα παραπτωματα αυτων C E W Σ 0233 **π** it^{f,h} syr^{(p),h,pal} TR RP // lac A N P Z Φ 0281

²⁵⁶ **19:3** "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.

⁴But in answer he said, "Have you never read, that from the beginning the creator²⁵⁷ made them male and female, ⁵and said, 'For this reason a man shall leave father and mother, and be joined to his woman, and the two shall become one flesh'? ⁶As a result, they are no longer two, but one flesh. What therefore God has joined together, no human being is allowed to separate."

⁷They are saying to him, "Why then did Moses command to give a release of interest form²⁵⁸ in order to release?"²⁵⁹

⁸He says to them, "Moses, in view of the hardness of your hearts, permitted you to release your wives, though it is not originally designed this way. ⁹But 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."²⁶⁰

¹⁰His disciples are saying to him, "If this is the situation of a man with a wife, it is not advisable to marry!"

¹¹And he said to them, "Not everyone can receive this word, but only those to whom it has been given. ¹²For there are some who are eunuchs, who were born that way from their mother's womb. And there are some who are eunuchs who were made to be eunuchs by human beings. And there are some who are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. The person who is able to receive this, should receive it."

The Little Children and Jesus

¹³At that time, little children were brought to him, so that he might lay his hands on them and pray for them. But the disciples scolded them. ¹⁴But Jesus said, "Let the little children come to

²⁵⁷ 19:4 txt ο κτισας B it^e syr^{pal} 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 Π lit^{a,aur,b,d,f,ff1,ff2,g1,h,l,q} vg syr^{c,s,p,h} Or^{lat} ApCon Chrys Cyr Hil Ambrosiaster Jer Aug Spec TR RP // εποιησας L // lac A N P 0281

²⁵⁸ 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.

²⁵⁹ 19:7b txt απολυσαι X D L Z it^{a,aur,d,e,ff1,g1,h,l} vg syr^{pal} arm eth^{ms} geo Or; Jer Aug // απολυσαι αυτην B C E N O W Σ Φ 078 087 (0233 απολυειν) Π it^{f,q} syr^{p,h} cop^{mae} eth TR RP SBL TH NA28 [αυτην] {C} // απολυσαι την γυναικα it^{b,ff2} vg^{ms} syr^{c,s} Ir^{lat} 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)

²⁶⁰ 19:9 txt

μη επι πορνεια και γαμηση αλλην μοιχαται και ο απολελυμενην γαμηςας μοιχαται E Z vg^{ms} TR RP SBL TH

μη επι πορνεια και γαμηση αλλην ποιει αυτην μοιχευθηναι και ο απολελυμενην γαμων μοιχαται C*

μη επι πορνια ποιει αυτην μοιχευθηναι και ο απολελυμενην γαμων μοιχαται N

μη επι πορνεια και γαμηση αλλην μοιχαται και ο απολελυμενην γαμων μοιχαται Σ 078

μη επι πορνεια γαμηση αλλην μοιχαται και ο απολελυμενην γαμων μοιχαται W

----- μοιχευθηναι ωσαυτως και ο γαμων απολελυμενην μοιχαται ϖ²⁵

μη επι πορνεια και γαμηση αλλην μοιχαται X L it^l vg^{ms} syr^s NA28 {B}

παρεκτος λογου πορνειας ποιει αυτην μοιχευθηναι και ο απολελυμενην γαμηςας μοιχαται B

παρεκτος λογου πορνειας ποιει αυτην μοιχευθηναι και ο απολελυμενην γαμων μοιχαται 0233

παρ' εκτος λογου επι πορνειας και γαμηση αλλην μοιχαται Φ

παρεκτος λογου πορνειας και γαμηση αλλην μοιχαται D it^{a,b,d,e,g1,h,r1} vg^{ms} cop^{sa}

lac A P 0281.

The UBS textual commentary says, "After μοιχαται several witnesses add και ο απολελυμένην γαμών (or γαμήσας) μοιχάται ('and he who marries a divorced woman commits adultery'). Although it might be argued that homoeoteleuton (μοιχάται ... μοιχάται) accounts for its accidental omission from X D L 1241 *al*, the fact that B C* *f1 al* read μοιχάται only once (at the conclusion of the combined clauses) makes it more probable that the text was expanded by copyists who accommodated the saying to the prevailing text of 5:32."

me, and do not hinder them. For of such is the kingdom of heaven." ¹⁵And when he had laid hands on them, he moved on from there.

The Rich Young Ruler

¹⁶And behold, someone came up to him and said, "Good Teacher,²⁶¹ what good must I do so that I will have eternal life?"²⁶²

¹⁷And he said to him, "Why are you calling me good? No one is good except One, God.²⁶³ But if you want to enter eternal life, keep the commandments."

¹⁸He says to him, "Which ones?" And Jesus said to him, "Do not murder, do not commit adultery, do not steal, do not give false testimony, ¹⁹honor your father and your mother,²⁶⁴ and, love your neighbor as yourself."²⁶⁵

²⁰The young man says to him, "All these I have kept.²⁶⁶ What am I still missing?"

²¹Jesus said to him, "If you want to be perfect, go sell your possessions and give it to the poor, and you will have treasure in heaven, and then come follow me."

²²But when the young man heard this statement, he went away regretting, for he was owner of much property. ²³And Jesus said to his disciples, "Truly I say to you, hardly will a rich person get into the kingdom of heaven. ²⁴And again, I say to you, it is easier for a camel²⁶⁷ to pass through the eye of a needle, than for a rich person to enter into the kingdom of God."

²⁶¹ **19:16a** txt διδασκαλε αγαθε C E W Σ Φ Π itaur,b,f,ff²,g¹,h,l,q,r¹ vg syr^{c,s,p,h,pal} cop^{sa,mae}¹ arm eth^{msth} geo² Marcus^{acc.} to Ir Just Or^{pt} Bas Cyr-Jerus Chrys^{lem-}; Juv Jer TR RP // διδασκαλε Ν Β Δ Λ it^{a,d,e,ff¹} cop^{mae}² geo¹ eth^{pp} Or^{pt} Hil SBL TH NA28 {A} // lac A N P Z 0233 0281

²⁶² **19:16b** txt ποιησω ινα σχω ζωνη αιωνιον B C D syr^h Or SBL TH NA28 {} // ποιησω ινα εχω ζωνη αιωνιον E Σ Φ Π Chrys Bas TR RP // ποιησω ινα ζωνη εχω αιωνιον W // ποιησας ζωνη αιωνιον κληρονομησω (Mk 10:17) Ν Λ (syr^{s,c} cop^{sams}) // lac A N P Z 0233 0281

²⁶³ **19:17** txt τι με λεγει αγαθον ουδεις αγαθος ει μη εις ο θεος C E W Σ Φ Π it^{f,q} syr^{p,h} cop^{sa} eth^{ms,th} (Ju) Bas Chrys TR RP // τι με λεγει αγαθον εις εστιν ο αγαθος Mar^{lr} // τι με λεγει αγαθον εις εστιν ο αγαθος ο πατηρ μου ο εν τοις ουρανοις Marcus^{acc.} to Iren Just Naassenes^{acc.} to Hippol (Ps-Clementines) // τι με ερωτας περι του αγαθου εις εστιν ο αγαθος Ν Β² L it^{a,d} (lat syr^{s,c,h^{ms}}) cop^{mae} Or geo^{2,(A)} Novatian Jer SBL TH NA28 {A} // τι με ερωτας περι του αγαθου εστιν ο αγαθος Β* // τι με ερωτας περι αγαθου εις εστιν αγαθος Δ // τι με ερωτας περι του αγαθου ουδεις αγαθος ει μη εις ο θεος it^{8¹,h} Eus Aug // lac A N P Z 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 ερωτας περι του αγαθου; εις εστιν ο αγαθος.: "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.

²⁶⁴ **19:19a** Exodus 20:12-16; Deuteronomy 5:16-20

²⁶⁵ **19:19b** Leviticus 19:18

²⁶⁶ **19:20** txt εφυλαξα Ν* Β Λ itaur,ff¹,g¹,l vg Cyp Juv? Jer SBL TH NA28 {A} // εφυλαξα εκ νεοτητος (Lk 18:21) D it^d // εφυλαξα εκ νεοτητος μου Ν² // εφυλαξαμην εκ νεοτητος μου (Mk 10:20) C E O W Σ Φ Π it^{a,b,e,f,ff²,h,n,q} vg^{cl} syr^{(c,s),p,h,pal} cop^{sa,mae}¹⁺² arm eth geo Or^{gk,lat} Marcellus Chrys (Cyr) (Hil) Ambrose Aug TR RP // lac A N P Z 0233 0281

²⁶⁷ **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.

²⁵And when they heard *this*, the disciples²⁶⁸ were greatly astonished, saying, "Who then can be saved?"

²⁶And Jesus looked at them, and said to them, "With human beings, this is impossible; but with God, all things are possible."

²⁷Then Peter answered and said to him, "Look how we have left everything, and followed you. What then will there be for us?"

²⁸And 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. ²⁹And everyone who has left houses or brothers or sisters or father or mother²⁶⁹ or children or fields for the sake of my name, will receive a hundred times as much, and inherit eternal life. ³⁰But many who are first will be last, and many who are last will be first."

Chapter 20

The Parable of the Workers in the Vineyard

¹Similar therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard. ²And he came to an agreement with the workers, of a denarius a day, *and* sent them into his vineyard. ³And when he went out, about the third hour,²⁷⁰ he saw others, standing in the market place idle. ⁴To them also he said, "You also go out into my vineyard, and whatever is right, I will give you." ⁵So they left. And again, he went out about the sixth hour and also the ninth hour, *and* did the same thing. ⁶And about the eleventh hour he went out and found others standing,²⁷¹ and he says to them, "Why are you standing here the whole day idle?"

⁷They say to him, "Because no one has hired us."

He says to them, "You also go out into my vineyard. And whatever is right, that you will receive."²⁷²

⁸And when evening had come, the owner of the vineyard says to his foreman, "Call the workers and pay them their wages, starting from the last ones, to the first ones." ⁹And those who had arrived at about the eleventh hour, each received a denarius. ¹⁰And the ones who had arrived first expected to receive more, yet they received a denarius each themselves. ¹¹So they got together and were complaining to the landowner, ¹²saying, "These last ones worked one hour, and you have treated them the same as us who have borne the burden of the *whole* day, and the scorching heat."

¹³And he in answer to one of them said, 'Friend, I am not doing you wrong. Did you not agree to a denarius with me? ¹⁴Take what is yours and go your way. So this is what I want to give to

²⁶⁸ **19:25** txt οι μαθηται X B C* D L Z Σ Φ 0281^{vid} lat syr^{s,p,h} cop^{sa} arm Hil SBL TH NA28 {} // οι μαθηται αυτου C³ E W M it^{ff} syr^c cop^{mae} eth TR RP // lac A N P 0233

²⁶⁹ **19:29** lack η γυναικα B D it^{a,b,d,e,ff²,n} syr^{s,pal} Chrys Ir^{lat} Or Vict-Pett Hil Paulinus-Nola Spec NA28 {C} // include η γυναικα X C E L W Σ Φ M it^{aur,b,d,e,f,g¹,h,l,q} vg syr^{p,h} cop^{sa,mae¹⁺²} 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.

²⁷⁰ **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.

²⁷¹ **20:6** txt εστωτας X B C² D L 085 lat syr^{s,c} cop^{sa,mae¹⁺²} eth Or SBL TH NA28 {} // εστωτας αργους C^{*3} E W Σ M it^{f,h,q} syr^{p,h,pal} arm Chrys TR RP // εστωτας εν τη αγορα αργους Φ // lac A N P Z 0233 0281

²⁷² **20:7** txt αμπελωνα και ο εαν η δικαιον λη(μ)ψεσθε C³ E W Φ M it^q syr^{c,p,h,palms} TR RP // αμπελωνα μου και ο εαν η δικαιον λημψεσθε C³ N Σ it^{f,h} // αμπελωνα μου D Z 085 it vg^{cl} syr^s cop^{sa,mae¹⁺²} Cyr // αμπελωνα X 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.

the last ones, as I also gave to you. ¹⁵Is it not²⁷³ permissible for me to do what I want with things that are mine? Or is your eye evil²⁷⁴ because I am generous?"

¹⁶Thus, the last will be first, and the first will be last.²⁷⁵"

Jesus Again Predicts His Death

¹⁷And as he was going up to Jerusalem, Jesus took the twelve disciples aside in private, and said to them on the way, ¹⁸"Behold we are going up to Jerusalem, and the Son of Man is going to be betrayed to the chief priests and the Torah scholars, and they will condemn him to death. ¹⁹And 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

²⁰At that time, the mother of the sons of Zebedee approached him, along with her sons. She is worshiping him and asking a favor from him. ²¹And he said to her, "What do you want?" She says to him, "Decree that these two sons of mine sit one on the right and one on the left of you²⁷⁶ in your kingdom."

²²But in answer Jesus said, "You do not know what you are asking.²⁷⁷ Are you able to drink the cup which I am about to drink?"²⁷⁸

They say to him, "We are able."

²³He says to them, "My cup you will indeed drink,²⁷⁹ 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."

²⁷³ **20:15a** txt ουκ...η ο οφθαλμος B* D L Z SBL TH♦ // η ουκ...η ο οφθαλμος X C E N W Σ Φ 085 syr^{p,h} cop^{sa} TH♦ (NA28 first η in []) {C} // ουκ...ει ο οφθαλμος B² // η ουκ...ει ο οφθαλμος lat Chrys TR RP // 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.

²⁷⁴ **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.

²⁷⁵ **20:16** txt εσχατοι X B L Z 085 cop^{sa,mae} 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^{mae} 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.

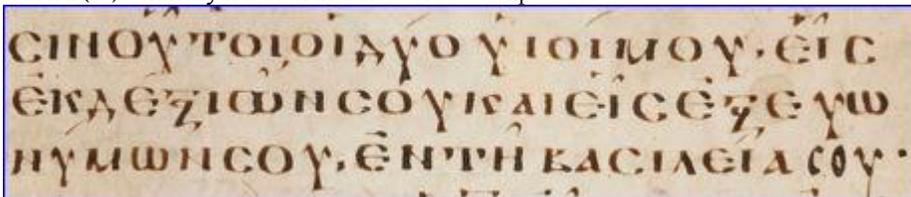
²⁷⁶ **20:21** txt

εκ δεξιων και εις εξ ευωνυμων σου X B
 __ δε _____ ευωνυμων σου Z

εκ δεξιων σου και εις εξ ευωνυμων σου C E L N W Σ Φ 085 M ita,f,g¹,h,l,n,q vg^{mss} Bas RP SBL TH NA28 { }

εκ δεξιων σου και εις εξ ευωνυμων D it^{aur,b,d,e,ff¹,ff²,g¹,l,n,r¹} vg^{mss} cop^{mae} arm TR

Codex E (07) definitely has both instances of σου. Snip:



²⁷⁷ **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.

²⁷⁸ **20:22b** txt lack X B D L Z 085 it^{aur,b,d,e,ff¹,ff²,g¹,l,n,r¹} vg^{s,c} cop^{sa,mae} Or eth^{pp} 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 M it^{(f),h,q} syr^{p,h} arm geo² Or^{lat} (Marcus^{AccToIr}) RP // και το βαπτισμα ο εγω βαπτιζομαι βαπτισθηναι ethth geo¹ Chrys TR // lac A P 0233 0281

²⁴And when the *other* ten heard, they were upset about the two brothers. ²⁵And 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. ²⁶It shall not be²⁸⁰ so among you. Instead, whoever wants to be great among you shall be your servant, ²⁷and whoever wants to be first among you must be your slave. ²⁸Just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many."

Two Blind Beggars Receive Their Sight

²⁹And as they were leaving Jericho, very large crowds were following them. ³⁰And behold, two blind men sitting alongside the road, when they hear that Jesus is passing by, they cry out, saying, "Have mercy on us, Lord, Son of David!"²⁸¹

³¹But the crowd scolded them, that they should be quiet. But they cried out²⁸² the more, saying, "Have mercy on us, Lord, Son of David!"²⁸³

³²And Jesus stopped, and called out to them and said, "What do you want me to do for you?"

³³They are saying to him, "Lord, that our eyes be opened." ³⁴And feeling sorry for them, Jesus touched their eyes, and immediately they saw,²⁸⁴ and they followed him.

Chapter 21

The Triumphal Entry

¹And when they drew near to Jerusalem and arrived at Bethphage on²⁸⁵ the Mount of Olives, at that time Jesus sent two disciples, ²telling them, "Go into the village ahead of you, and immediately you will find a donkey tied up, and her colt with her. Untie *them* and bring *them* to me. ³And if anyone says anything to you, say, 'The Lord needs them, and will send them right back.'"

⁴Now this happened so that what was spoken through the prophet would be fulfilled, which says,

⁵"Say to the Daughter of Zion:

²⁷⁹ 20:23 txt πιεσθε Ν Β Δ Λ Ζ 085 lat syr^{s,c} cop^{sa,mae1+2} eth Epiph Jer SBL TH NA28 {} // πιεσθε και το βαπτισμα ο εγω βαπτιζομαι βαπτισθησεσθε C E N W Σ Φ Ψ it^{f,h,q} syr^{p,h} arm Chrys Bas TR RP // lac A P 0233 0281

²⁸⁰ 20:26 txt εσται Ν Ε Λ Ν W Σ SBL TH NA28 (B) // εστιν Β Δ // δε εσται C Φ 085 TR RP // δε εστιν Ζ 0281 // lac A P 0233

²⁸¹ 20:30 txt ελεησον ημας κυριε Ϙ^{avid} C E O W Φ Ψ it^{f,q} syr^{p,h} cop^{sams} eth^{pp,th} Or Chrys^{lem} TR RP NA28 [κυριε] {C} // ελεησον ημας ιησου (Mk 10:47; Lk 18:38) Ν it^{e,h,n} syr^{palms} cop^{mae2} arm geo TH // ελεησον ημας κυριε ιησου Ν Σ // ελεησον ημας (9:27) D it^{b,d,ff1,ff2} syr^c cop^{sams,mae1} eth^{ms} // κυριε ελεησον ημας Β Ζ 085 0281 it^{aur,g1,l,r1} vg cop^{samss} Jer Aug SBL // κυριε ελεησον ημας ιησου L syr^{palms} cop^{samss} // lac A P 0233

²⁸² 20:31a txt μειζον εκραξαν λεγοντες Β Δ Λ Ζ 085 0281 SBL TH NA28 {} // ____ω εκραυασαν [λεγοντες] Ϙ⁴⁵ // πολλω μαλλον εκραξαν λεγοντες Ν^{*2b} // πολλω μαλλον εκραζαν λεγοντες Ν^{2a} // μειζον εκραυαζον λεγοντες Φ // μειζον εκραζον λεγοντες C E W Σ Ψ TR RP // lac A P 0233

²⁸³ 20:31b txt ελεησον ημας κυριε (20:30) C E N O W Σ Φ Ψ it^{f,ff2,q} syr^{c,h} cop^{sams,mae} eth geo² TR RP NA28 {C} // ελεησον ημας (9:27; Mk 10:48; Lk 18:39) it^e vg^{ms} syr^{palms} // κυριε ελεησον ημας Ν Β Δ Λ Ζ 085 0281 it^{aur,b,d,ff1,g1,h,l,n} vg syr^{p,palms} cop^{samss} arm geo¹ Jer SBL TH // lac A P 0233

²⁸⁴ 20:34 txt ανεβλεψαν Ν Β Δ Λ Ζ lat syr^{c,hmg} cop^{sa,mae1+2} arm eth Bas SBL TH NA28 {} // ανεβλεψαν αυτων οι οφθαλμοι C E N W Σ Φ Ψ it^q syr^{p,h} cop^{sams} TR RP // lac A P 0233 0281 syr^s

²⁸⁵ 21:1 txt // εις βηθφαγη εις Β^{*} N^{cAccSwanson} SBL NA28 {} // εις βηδφαγη εις cop^{sa?} // εις βηθσφαγη εις Β² // εις βηθφαγη και βηθανια και εις C^{accNA28} // εις βηθσφαγη προς Ν^{*} W Σ^{*} RP // εις βησφαγη προς L // εις βηθφαγη και βηθανια και εις C^{2AccTisch&Swanson} // εις βηθφαγη και βηθανια και προς C^{*accSwanson} // εις βηθφαγη και βηθανια προς Φ // εις βηθφαγη προς Ν^{Dc} (*-φαγε) Ε Σ^c syr^p 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?

'Behold, your king is coming to you meek,
and riding on a donkey,
and on a colt,²⁸⁶ the foal of a donkey.'²⁸⁷

⁶And those disciples went, and did just as they were instructed by Jesus. ⁷They brought the donkey and the colt, and placed their cloaks on them, and he sat on them.²⁸⁸ ⁸And the large crowd of people spread their garments out on the road; and some were cutting branches off the trees and spreading *those* on the road. ⁹And the crowd proceeding ahead of him, and those following after, were shouting out as follows:

"Hosha na²⁸⁹ to the Son of David!"
"Blessed is he who comes in the
name of the Lord!"²⁹⁰
"Hosha na in the highest!"

¹⁰And when he came into Jerusalem, the whole city was stirred, saying, "Who is this?"
¹¹And the crowds would say, "This is the prophet Jesus, from Nazareth, Galilee."

Jesus Clears the Temple

¹²And Jesus went into the temple,²⁹¹ and he threw out all the ones who were selling or buying in the temple. And the tables of the moneychangers²⁹² he overturned, and the seats of the ones selling doves. ¹³And he says to them, "It is written:

'My house shall be called
a house of prayer';²⁹³
but you are making it

²⁸⁶ **21:5b** It appears to me that Matthew, who was certainly not a scholar, or a later editor of him, mistook this exepegetical 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 exepegetical "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.

²⁸⁷ **21:5b** Zechariah 9:9

²⁸⁸ **21:7** txt επεκαθισεν B C Φ (it^{f,h,q}) syr^h cop^{sa} arm (eth) Or TR-Steph RP SBL TH NA28 {} // εκαθισεν N W Σ 0233 // εκαθητο D it^{a,b,d,e,ff1,ff2} // εκαθισαν N* // επεκαθισαν N² L it^{s1} vg TR-Scriv // 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.

²⁸⁹ **21:9a** Ὡσαννά = Aramaic ܢܫܐ ܥܫܝܢܐ - hōša' nā', similar to the Hebrew ܢܫܐ ܥܫܝܢܐ - hōšā'āh nā', an expression reminiscent of the ܢܫܐ ܥܫܝܢܐ 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.

²⁹⁰ **21:9b** Psalm 118:26

²⁹¹ **21:12a** txt ιερων N B L 0281 it^b syr^{pal} cop^{sa,mae1+2} arm eth geo^{1,B} Or^{com} Chrys^{lem} Hil SBL TH NA28 {B} // ιερων του θεου C D E N W Σ Φ 0233 𐤇𐤋 lat syr^{c,p,h} geo^A Or^{lem} Bas Jer Aug TR RP // lac A P Z

²⁹² **21:12b** 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.

²⁹³ **21:13a** Isaiah 56:7

'a den of thieves.'²⁹⁴"

¹⁴And the blind and the lame came to him in the temple, and he healed them. ¹⁵But when the chief priests and the Torah scholars saw the wonders that he performed, and the children, who²⁹⁵ were crying out in the temple and saying, "Hosha na to the Son of David," they were indignant, ¹⁶and they said to him, "Do you hear what they are saying?!"

And Jesus says to them, "Yes. Have you never read,

'Out of the mouths of children
and those still nursing
you have arranged for yourself
praise'²⁹⁶?"

¹⁷And he left them, and went outside the city, to Bethany, and found lodging there.

The Withered Fig Tree

¹⁸And early in the morning, as he was on his way back to the city, he was hungry. ¹⁹And when he saw a lone fig tree by the road, he went up to it. And he found nothing on it but only leaves. And he says to it, "May there never be fruit from you again." And immediately the fig tree withered.

²⁰And when the disciples saw this they marvelled, saying, "How did the fig tree immediately wither?"

²¹And in answer Jesus said to them, "Truly I say to you, if you have faith, and do not second guess, not only will you do something like the fig tree, but also should you say to this mountain, 'Be lifted up and thrown into the sea,' it would happen. ²²In fact anything whatsoever that you ask for in prayer believing, you will receive."

The Authority of Jesus Questioned

²³And after he had come into the temple, as he was teaching, the high priests and the elders of the people approached, saying, "By what authority are you doing these things? And who gave you the authority for these things?"

²⁴And in answer Jesus said to them, "I will also ask you one question, which if you answer me, I will then tell you by what authority I do these things. ²⁵The baptism of John, where was it from, from heaven, or from human beings?"

So they discussed it away by themselves,²⁹⁷ saying, "If we say, 'From heaven,' he will say to us, 'Then why didn't you believe in him?'" ²⁶And if we say, 'From human beings,' we fear the people, for they all hold John to be a prophet."

²⁷And they in answer said to Jesus, "We do not know."

So he also told them, "Neither am I telling you by what authority I am doing these things."

²⁹⁴ **21:13b** Jeremiah 7:11

²⁹⁵ **21:15** txt τους παιδας τους κρᾶζοντας Ɀ B D L N SBL TH NA28 {} // τους παι τους κρᾶζοντας Σ* // τους παιδας κρᾶζοντας C E W Σ^C Φ 0233 Ɀ Or Meth TR RP // lac A P Z 0281

²⁹⁶ **21:16** Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.

²⁹⁷ **21:25** txt παρ εαυτοις Ɀ C D E W Σ Φ 0102 0233 Ɀ TR RP TH♦ // εν εαυτοις B L Z Cyr SBL TH♦ NA28 {} // lac A N P 0281. The reading with παρ has strong support. I immediately thought that since εν εαυτοις is a very common phrase in the gospels, and παρ εαυτοις is not, it is far more likely that scribes would write εν εαυτοις automatically unconsciously, than the other way around. So I changed my text to the παρ εαυτοις reading, and this was before I looked up the Tyndale House reading and saw that they have that reading in their main text. The preposition παρα with the dative case answers the question "where." They were "by" themselves, which implies separation for privacy; thus, "away by themselves."

The Parable of the Two Sons

²⁸"So what do you think? A man had two sons. And he went to the first son *and* said, 'Son, go work in the vineyard²⁹⁸ today.' ²⁹And he in answer said, 'I will not,' but with a subsequent change of heart, he did go. ³⁰And he went to the other²⁹⁹ son *and* said the same thing. And he in answer said, 'I will, sir,' and did not go.

³¹Who of the two performed the will of the father?"

They are saying, "The first one."³⁰⁰

Jesus says to them, "Truly I say to you: the revenue agents and prostitutes are getting into the kingdom of God before you.³⁰¹ ³²For John came to you with the way of righteousness, and you did not believe in him. The revenue agents and prostitutes, however, did believe in him. And you even³⁰² when you saw that, did not subsequently have a change of heart and believe in him."

The Parable of the Tenants

³³"Listen to another parable. There was a landowner who planted a vineyard, and he put a hedge around it, and dug a winepress in it, and built a watchtower, and leased it out to tenant farmers, and journeyed away. ³⁴And when the time of harvest had drawn near, he sent servants of his to the farmers, to take his fruit.

³⁵And this is the reception the farmers gave his servants: one they flogged, another they killed, another they stoned. ³⁶Again he sent other servants, more than before, and they treated them the same way. ³⁷So finally he sent his own son to them, thinking, 'They will respect my son.'

³⁸But 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.' ³⁹And they took him and cast him outside the vineyard and killed him.

⁴⁰When therefore the owner of the vineyard comes, what will he do to those farmers?"

⁴¹They are saying to him, "He will kill those creeps catastrophically,³⁰³ and give the vineyard to other farmers, who will pay him back the fruits in their seasons."

⁴²Jesus says to them, "Have you never read in the scriptures,

²⁹⁸ **21:28** txt αμπελωνι & C* (D -λωνα) L O Σ 0233 pm it^{a,b,e,f,ff²,h,q} syr^{c,p,h} arm eth Or^{pt} Chrys SBL TH NA28 {} // αμπελωνι μου B C² E W Z Φ 0102 0281 pm it^{g¹,l} vg cop^{sa,mae} Or^{pt} Eus Cyr TR RP // lac A N P

²⁹⁹ **21:30** txt προσελθων δε τω ετερω &* D it^{a,b,d,e,f,ff²,g¹,l,n,r¹} vg arm Cyr NA28 {C} // και προσελθων τω ετερω C* E W Φ 0102 0233 it^{h,q} syr^p cop^{sa} Eus HF BG // προσελθων δε τω δευτερω &² B L Z cop^{mae} SBL TH // και προσελθων τω δευτερω C² O Σ Chrys TR AN RP // προσελθω___lac 0281 // lac A N P

³⁰⁰ **21:31a** txt ο πρωτος & C E L O W Z Σ Φ 0102 0281 syr^{c,p,h} cop^{sa,mss,mae} eth Chrys Or Eus Cyr Jer^{mss} TR RP SBL TH NA28 // ο υστερος B cop^{sa,mss} eth^{ms} Diatess^{arm} Jer^{mss} // ο εσχατος D 0233 it^{a,aur,b,d,e,ff²,g¹,h,l,r¹} vg^{mss} syr^s arm geo Jer^{mss} 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 variants, minor ones, in this story of the two sons.

³⁰¹ **21:31b** 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."

³⁰² **21:32** txt ουδε B O Σ Φ 0102 0233 lat syr^{c,p,h} eth Hil SBL TH NA28 // ου & C E L W M Or Chrys TR RP // omit D ite^{ff²*} syr^s // 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 in the next line: ειδοντες <> 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.

³⁰³ **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."

" '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'³⁰⁴?"

⁴³Therefore I say to you, that the kingdom of God will be taken away from you, and given to a nation producing its fruit. ⁴⁴And the person who trips over that stone will be broken into pieces, and upon whomever the stone falls, it will turn him into powder."³⁰⁵

⁴⁵And when the chief priests and the Pharisees heard this parable of his, they knew that it was about them that he was speaking. ⁴⁶And though seeking to arrest him, they feared the crowds, since they held him to be a prophet.

Chapter 22

The Parable of the Wedding Banquet

¹And once again Jesus in response to them spoke by means of a parable, saying, ²"The kingdom of heaven may be likened to a king, who put on a wedding feast for his son. ³And he sent his servants to summon those who were invited to the wedding, and they did not want to come.

⁴Once more, he sent other servants, telling *them*, 'Say to those invited, "Look, my noon meal has been prepared, my bulls and fattened animals are slaughtered, and everything is ready. Come now to my wedding feast." ⁵But they disregarded this and went off, one to his own field, another on³⁰⁶ his trade route, ⁶and others of them captured his servants, and insulted and killed them.

⁷And the king³⁰⁷ became angry, and sending his soldiers, he slew those murderers, and burned their city. ⁸Then, he says to his servants, 'Seeing as how my wedding feast is ready, and the ones invited were not worthy, ⁹go out therefore onto the crossings of the roads, and whomever you find, invite them to the wedding feast." ¹⁰So going out into the roads, those servants gathered everyone that they could find, both the evil and the good. And so the wedding hall was filled with guests reclining.

¹¹Now when the king went in to observe the ones reclining, he saw there a man who was not dressed in wedding clothes. ¹²And he says to him, 'Friend, how is it you have come in here without having wedding clothes?' And he was speechless.

¹³Then the king said to his servants, 'Bind his feet and hands, and throw him³⁰⁸ in the outer darkness; there, there will be keening, and gnashing of teeth.' ¹⁴For many are invited, but few are chosen."

³⁰⁴ **21:42** Psalm 118:22,23

³⁰⁵ **21:44** txt include v. 44 **Ⲛ** B C E L O W Z Φ 0102 0233 **ⲙ** it^{aur,f,g¹,(h),l,q} vg syr^{c,p,h} cop^{sa,mae¹} arm eth geo Chrys Cyr; Jer Aug TR RP SBL TH [NA28] {C} // omit v. 44 D 33 it^{a,b,d,e,ff¹,ff²,r¹} syr^s cop^{mae²} Ir^{lat} Or Eus^{syr} // lac A N P 0281. Possibly also omitted 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 αὐτης (last word of ver. 43) to αὐτον (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.

³⁰⁶ **22:5** txt ος δε επι **Ⲛ** B C* Σ 085 SBL TH NA28 {} // ο δε επι C³ Φ // οι δε επι D // ος δε εις L W 0233 // ο δε εις E TR RP // lac A N P Z 0281

³⁰⁷ **22:7** txt ο δε βασιλευς **Ⲛ** B L 085 cop^{sa} SBL TH NA28 {} // ο δε βασιλευς ακουσας lat syr^p cop^{mae} Ir^{lat} // ακουσας δε ο βασιλευς TR // εκεινος ο βασιλευς ακουσας D // και ακουσας ο βασιλευς εκεινος C E W Σ Φ 0102 0233 **ⲙ** it^{f,q} syr^h HF BG RP // ακουσας δε ο βασιλευς εκεινος AN // lac A N P Z 0281

³⁰⁸ **22:13** txt εκβαλετε αυτον **Ⲛ** B L 085 lat syr^p cop^{sa,mae¹⁺²} Did SBL NA28 {} // αρατε αυτον και εκβαλετε C E W Σ Φ 0102 0233 **ⲙ** it^f syr^h TR RP TH // αρατε αυτον ποδων και χειρων και βαλετε αυτον D it syr^{s,c} Ir^{lat} Luc^f // lac A N P Z 0281

Paying the Tribute Tax to Caesar

¹⁵Then the Pharisees left, and plotted how³⁰⁹ they might entrap him in a saying. ¹⁶And they send disciples of theirs to him, along with Herodians, saying as follows, "Teacher, we know that you are honest, and that you teach the way of God with integrity,³¹⁰ and it makes no difference to you about anyone, for you pay no attention to the personage of people.³¹¹ ¹⁷Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?"

¹⁸But aware of their evil, Jesus said, "Why are you testing me, you hypocrites? ¹⁹Show me the coinage used for the tribute." And they brought him a denarius. ²⁰And he says to them, "Whose image is this, and whose inscription?"

²¹They say to him, "Caesar's."

Then he says to them, "So Caesar's things you give back to Caesar, and God's things to God."²²And when they heard *this*, they were amazed, and they left him, *and* went away.

Marriage at the Resurrection

²³During that same day, Sadducees approached him, (Sadducees say³¹² there is no resurrection), and they questioned him ²⁴as follows: "Teacher, Moses said, 'If a man dies without having a child, his brother shall marry the man's wife, and raise up descendants for his brother.' ²⁵Well, there were seven brothers near us, and the first one after marrying, died, and since he had no descendant, his brother took his wife. ²⁶And it was the same with the second, and the third, up till and including all the seven. ²⁷And last of all, the woman died.³¹³

²⁸In the resurrection, then, of which of the seven will she be wife? For all *of them* had her."

²⁹And in answer Jesus said to them, "You are mistaken, from not knowing either the scriptures or the power of God. ³⁰For in the resurrection, they neither marry nor are given in marriage, but are like the angels³¹⁴ in heaven.³¹⁵

³¹Now about the resurrection of the dead, have you never read the declaration to you from God, where he says, ³²I am the God of Abraham, and the God of Isaac, and the God of Jacob³¹⁶? He³¹⁷ is not the God of the dead, but of the living."

³³And when the crowds heard this, they were astonished at his teaching.

³⁰⁹ **22:15** The Greek phrase συμβούλιον ἔλαβον ὅπως is a Latinism from *consilium capere*, and it says literally, "took counsel how to."

³¹⁰ **22:16a** Matthew says "you teach the way of God ἐν ἀληθείᾳ - en alētheíai," whereas Mark and Luke say ἐπ' ἀληθείας - ep' alētheías.

³¹¹ **22:16b** In other words, "It makes no difference to you who you are dealing with, as far as their status in society."

³¹² **22:23** txt λεγοντες **Ν*** B D W Z 0102 0233 it^{d,ff1} cop^{mae1+2} geo¹ Or^{lem} Meth SBL TH NA28 {B} // οι λεγοντες **Ν²** E O Σ Φ 0107 cop^{sa} arm eth geo² TR RP // οι οι λεγοντες L // lac A C N P 0281.

³¹³ **22:27** txt απεθανεν **Ν** B L W it^(e) cop^{samss} syr^c eth SBL TH NA28 {} // απεθανεν και D E Σ Φ 0102 0233 **¶** lat syr^{p,h} cop^{sa,mae} Chrys TR RP // lac A C N P Z 0107 0161 0281

³¹⁴ **22:30a** txt "the angels" (Enoch 50:4; Mk 12:25) B D E* 0233 it^{a,b,d,e,f,ff2,h,q,r1} vg^{mss} syr^c cop^{sa,mae1+2} Or Diatess Just^{dub} Meth Epiph Tert Zeno Ambrose Chrom Aug^{5/7} NA28 {B} // "the angels of God" **Ν** E^c L W Σ Φ 0102 0161 **¶** it^{aur,ff1,g,l} vg syr^{s,p,h,pal} Chrys Cyr Or^{vid} Or^{lat} Hil Jer Aug^{2/7} TR RP SBL TH // 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.

³¹⁵ **22:30b** See [Enoch](#) 50:4, "and all the righteous shall be like the angels in heaven." This is apparently the scripture that the Pharisees should have known.

³¹⁶ **22:32a** Exodus 3:6

³¹⁷ **22:32b** txt "He is not the God" **Ν** B D L W it^{aur,b,d,e,f,ff1,ff2,g1,h,l,q,r1} vg syr^{c,s,p,pal} cop^{sa,mae} geo² eth Chrys Or^{lat} Cyp Did^{lat} Hil Chrom Jer Aug SBL TH NA28 {C} // "God is not the God" E Σ Φ 0102 0233 **¶** vg^{mss} syr^h arm geo¹ Did^{gr} Or ApCon (John-Dam) TR RP // lac A C N P Z 0107 0281

The Weightiest Commandment

³⁴And when the Pharisees heard that he had silenced the Sadducees, they gathered together on that same *place*, ³⁵and one of them, a lawyer,³¹⁸ questioned him, testing him:³¹⁹ ³⁶"Teacher, which is the greatest commandment in the law?"

³⁷And he told him, "'You shall love Yehovah your God with all your heart and with all your soul and with all your strength.'³²⁰ ³⁸This is the greatest and primary commandment.³²¹ ³⁹And the second one is like it: 'You shall love your neighbor as yourself.'³²² ⁴⁰On these two commandments hang all the law and the prophets."

Whose Son is the Messiah?

⁴¹And as long as the Pharisees were collected together, Jesus questioned them, ⁴²saying: "What do you all think about the Christ— whose son is he?"

They are saying, "David's."

⁴³He says, "How is it then that David, by the Spirit, calls him Lord, saying, ⁴⁴'Yehovah said to my Lord,³²³ "Sit at my right hand until such time I put your enemies under³²⁴ your feet."³²⁵ ⁴⁵So, since David calls him Lord, how is he his son?"

⁴⁶And 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

¹Then Jesus spoke to the crowd and to his disciples, ²saying, "The Torah scholars and Pharisees sit in the seat of Moses;³²⁶ ³therefore whatever they say to you, you should do and keep,³²⁷ but not according to their works; should you do. For they say and don't do.

³¹⁸ **22:35a** txt νομικος X B D E C L O W Σ Φ 0102 0161 ita,aur,b,d,f,ff²,g¹,h,l,q,r¹ vg syr^{c,p,h,hgr,pal} cop^{sa,mae} eth geo¹ Chrysl^{em-}; Tert Hil Jer Aug TR RP SBL TH [NA28] {C} // νομικος τις (like Luke 10:25) E* 0233 // omit (like Mark 12:28) it^e syr^s arm geo² Or^{gr,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 νομικος. Thus, the editorial committee of the United Bible Societies' Greek New Testament gives the reading with νομικος only a "C" rating of certainty.

³¹⁹ **22:35b** txt αυτον X B L lat syr^p cop^{samss} SBL TH NA28 {} // αυτον και λεγων D E O W Σ Φ 0102 0161^{vid} 0233 M it syr^{(s,c),h} cop^{samss,mae} TR RP // lac A C N P Z 0281

³²⁰ **22:37** Deuteronomy 6:4, 5

³²¹ **22:38** txt η μεγαλη και πρωτη X B Z Or Hil Aug SBL TH NA28 {} // η μεγαλη και η πρωτη L // μεγαλη και πρωτη D it vg cop^{sa} syr^{c,p} eth // πρωτη και μεγαλη it^{d,f,q} syr^h arm Bas^{eth} Or TR RP // η πρωτη και μεγαλη E O Σ Φ 0233^{vid} Bas // η πρωτη και η μεγαλη W // lac A C N P Z 0281. Swanson erroneous re article in Cod. E.

³²² **22:39** Leviticus 19:18

³²³ **22:44a** Εἶπεν κυριος τῷ κυριῷ, "The LORD said to my Lord," from the Hebrew לַאֲדֹנָי יְהוָה אֱלֹהֵינוּ - nəʿum Yəhōvah laʿdōnōi of Psalm 110:1. In this verse, both the Tetragrammaton יהוה (YHVH) and Adonai are found, together. But one could hardly say, "Adonai said to Adonai." In an attempt to avoid this, the Masoretes inserted a paseq in between, one of these: |, to make them be in separate phrases, and thus the Masoretic text reads: אֱלֹהֵינוּ | לַאֲדֹנָי יְהוָה .

³²⁴ **22:44b** txt υποκατω X B D L Z it^{b,e,h,q} syr^{c,p} cop^{sa} Aug SBL TH NA28 {} // υποποδιον E W Σ Φ 0102 0161 0281 M lat cop^{mae1+2} syr^h arm eth Cyr Or Hil Lcf TR RP // lac A C N P Z 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.

³²⁵ **22:44c** Psalm 110:1

³²⁶ **23:2** 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.

³²⁷ **23:3** txt ποιησατε και τηρειτε X² B L Z 0281 cop^{sa,mae1?} SBL TH NA28 {} // ποιειτε και τηρειτε D it^{aur,d} // τηρειν τηρειτε και ποιειτε E W Σ 0102 0107 M it^q syr^{p,h} TR RP // τηρειτε και ποιειτε lat Ir^{lat} // τηρειν τηρειτε Φ // ποιησατε X* syr^s cop^{mae2} // ακουετε και ποιειτε syr^c // lac A C N P Z 0233

⁴But³²⁸ they bind heavy loads³²⁹ and place them on the backs of the people, but they themselves³³⁰ would not budge them with a finger of theirs.

⁵But every act of theirs they do with the goal to be seen by people; for³³¹ they enlarge their phylacteries, and lengthen their tassels;³³² ⁶and they love the places of honor in the banquets, and the prominent seats in the synagogues ⁷and the greetings in the marketplaces and being called Rabbi³³³ by the people.

⁸But you, you should not be called Rabbi, because there is only one teacher³³⁴ for you, and you are all brothers. ⁹And call no one on earth your father, because there is only one father of you, the heavenly one.³³⁵ ¹⁰Neither should you be called Master, because there is only one master of you,³³⁶ the Messiah. ¹¹But the greatest among you shall be your servant. ¹²And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

¹³Woe 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.³³⁷

¹⁵Woe 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.

¹⁶Woe 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.' ¹⁷O blind fools! For which is greater—the gold, or the temple that makes the gold something holy?

¹⁸Or that say, 'Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.' ¹⁹You blind *men!*³³⁸ For which is greater—the gift, or the altar that makes the gift something holy?

³²⁸ **23:4a** txt δε Ν Β Λ W Σ it^{a,b,ff²,g¹,l,q} vg^{mss} syr^{(c,p),h} cop^{sa} SBL TH NA28 {} // γαρ D* E φ ite^{f,h} vg Chrys Dam Ir TR RP // omit D¹ arm // lac A C N P Z 0233 0281

³²⁹ **23:4b** txt βαρεα L it^{a,b,e,ff²,h} syr^{s,c,p} cop^{mae²} Ir^{lat} Or^{lat} Hil Ambrose Aug^{1/2} SBL // μεγαλα βαρεα Ν eth // βαρεα και δυσβαστακτα B D² (D* αδυσβαστακτα) E O W Σ Φ 0102 0107 𐌲 it^{aur,d,f,ff¹,g¹,l,q} vg syr^{h,pal^{mss}} cop^{sa,(mae¹)} arm geo Chrys Jer Aug^{1/2} TR RP TH NA28 [και δυσβαστακτα] {C} // lac A C N P Z 0233 0281

³³⁰ **23:4c** αυτοι δε τω Ν Β Δ L syr^{(s,c),p} cop^{sa,mae¹⁺²} Ir^{lat} SBL TH NA28 {} // τω δε E W Σ Φ 0102 0107^{vid} 𐌲 lat syr^h TR RP // lac A C N P Z 0233 0281

³³¹ **23:5a** txt πλατυνουσιν γαρ Ν Β Δ L it vg syr^{p,h} cop^{sa} Chrys Dam Or SBL TH NA28 {} // πλατυνουσιν δε E W Σ (syr^c και) Bas TR RP // lac A C N P Z Φ 0233 0281

³³² **23:5b** txt τα κρασπεδα Ν Β Δ cop^{sa,mae¹} eth? SBL TH NA28 {} // τα κρασπεδα αυτων it^b vg^{mss} cop^{sa?} eth // τα κρασπεδα των ιματιων L // τα κρασπεδα των ιματιων αυτων E O W Σ 0102 0107 it^{f,ff^{2*},h,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.

³³³ **23:7** txt ραββι Ν Β L Σ 0102 lat syr^p cop^{sa,mae} SBL TH NA28 {} // ραββι ραββι D E W 0107 𐌲 syr^{s,c,h} TR RP // lac A C N P Z Φ 0233 0281

³³⁴ **23:8** txt ο διδασκαλος Ν^{2a} Β (syr^{s,p}) cop^{sa,mae} Chrys Or SBL TH NA28 {} // ο καθηγητης Ν^{*,2b} Δ L (W) (syr^{s,p}) Bas // ο καθηγητης ο χριστος E Σ 0102 (syr^{c,h}) 𐌲 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.

³³⁵ **23:9** txt ουρανοις Ν Β L 0107 arm eth Bas Cyr^{pt} SBL TH NA28 {} // εν ουρανοις D W Σ lat Dam // εν τοις ουρανοις E 0102 𐌲 syr^h Bas^{eth} Cyr^{pt} TR RP // lac A C N P Z Φ 0233 0281

³³⁶ **23:10** txt οτι καθηγητης υμων εστιν εις Β L NA28 {} // εις γαρ εστιν υμων ο καθηγητης Ν Σ 0107^{vid} // εις γαρ υμων εστιν ο καθηγητης E 𐌲 it^{f,q} syr^{p,h} cop TR RP // εις γαρ εστιν ο καθηγητης W 0102 // lac A C N P Z Φ 0233 0281

³³⁷ **23:13** txt ουαι δε υμιν εισελθειν (omit v. 14) Ν Β Δ L Z it^{a,aur,d,e,ff¹,g¹} vg^{st,ww} syr^{s,(pal^{mss})} cop^{sa,mae¹⁺²} 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 𐌲 it^f (syr^{p,h}) eth Chrys AN HF BG RP // **13** ουαι δε υμιν εισελθειν **14** ουαι δε υμιν ... κριμα 0233 it^{b,ff²,h,l,r¹} vg^{cl} (syr^{c,pal^{mss}}) Hilary TR // lac 𐌱⁴⁵ 𐌱⁷⁷ 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."

²⁰It follows therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it, ²¹and when you swear by the temple, you are swearing by it AND by the One residing in it.

²²And when you swear by heaven, you are swearing by the throne of God AND by him who sits upon it.

²³Woe to you, Torah scholars and Pharisees, you hypocrites! For you tithe the mint and dill and cumin, and have passed over more important matters of the law— justice, mercy and faith. But³³⁹ these latter you ought to practice, without leaving the former undone. ²⁴You blind guides, straining out a gnat, but swallowing a camel!

²⁵Woe to you, Torah scholars and Pharisees, you hypocrites! For you clean the outside of the cup and dish, but the inside is full of grabbiness³⁴⁰ and intemperance.³⁴¹

²⁶O blind Pharisee! First clean the inside of the cup,³⁴² such that the outside will be clean as well.

²⁷Woe to you, Torah scholars and Pharisees, you hypocrites! For you are like whitewashed tombs, that sparkle beautifully on the outside, but inside are full of bones of the dead and all sorts of unclean things.

²⁸So you also, outside you appear to people as righteous, but inside you are loaded up with hypocrisy and lawlessness.

³³⁸ **23:19** txt τυφολοι **κ** D L Z it^{a,aur,d,e,ff²,g¹,h,l} vg syr^{s,c} cop^{mae²} Jer SBL TH NA28 {} // μωροι και τυφολοι B C E O W Σ Φ 0102 0233 **ⲙ** it^f syr^{p,h} with ^{*},pal cop^{sa,mae¹} arm eth geo Or^{lat} Didache^{lat} TR RP // lac A N P 0281. The longer reading is possibly a harmonization or unconscious scribal repetition from 23:17.

³³⁹ **23:23** txt δε εδει B C L W Σ Φ 0102 0233 *pm* it^{a,d,h} syr cop^{sa^{mss}} TH NA28 [δε] {} // αι δει E // εδει **κ** D *pm* lat cop^{sa^{ms},mae} 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.

³⁴⁰ **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.

³⁴¹ **23:25b** txt ακρασιας **κ** B D L Φ 0102 0281 *pm* it^{a,d,e,ff²,h,r¹} arm geo Or^{lat} Bas TR NA28 // αδικιας C E *pm* it^f syr^p Chrys AN HF BG RP // ακρασιας αδικιας W (syr^h) // ακαθαρσιας O Σ it^{aur,ff³,g¹,l} vg syr^{s,pal} cop Clem Jer // πλεονεξιας Dam // αδικιας και πλεονεξιας eth // πονηριας (Lk 11:39) Quodvultdeus // lac A N P Z 0233. The Greek word here, ακρασια - akrasía, 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.

³⁴² **23:26** txt (8th century and earlier)

ποτηριου ... εκτος αυτου it^{a,e,(ff²),(r¹)} syr^s geo (Ir^{lat}) (Chrys^{1/2}) NA28 {D}

ποτηριου ... εξωθεν it^d Clem

ποτηριου ... εξωθεν αυτου D

ποτηριου και της παροψιδος...εκτος it^{aur,f,ff³,g¹,h,l} vg cop^{mae¹⁺²} Or^{lat} Ambrose Jer

ποτηριου και της παροψιδος...εντος αυτων **κ***

ποτηριου και της παροψιδος...εκτος αυτου B* E* eth Bas^{1/2} (Chrys^{1/2}) SBL

ποτηριου και της παροψιδος...εκτος αυτων **κ**² B² C E C L O W Σ Φ 0102 0281 **ⲙ** it^f syr^{p,h,pal} cop^{sa} arm Bas^{1/2} 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 και της παροψιδος 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 και της παροψιδος and the singular pronoun αυτου are witnesses that point to text without και της παροψιδος. (3.) The witnesses that do not have either αυτου or αυτων point to originally having the singular pronoun and the reading of B* E*, but then realizing the singular αυτου did not agree with the text of having both cup and dish, so they eliminated the αυτου without eliminating και της παροψιδος.(4.) The NA28 text also is read by the Greek manuscripts Θ^{f1} 205 700, and the MSS 2* and 1582* omit και της παροψιδος but with αυτων. (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 αυτων 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."

²⁹Woe to you, Torah scholars and Pharisees, you hypocrites! For you build the tombs of the prophets, and decorate the graves of the righteous, ³⁰and you say, 'If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.'

³¹By so saying, you are bearing witness against yourselves, that you are sons of the murderers of the prophets.

³²You fill indeed the measure of your forefathers.³⁴³

³³O you snakes, you spawn of vipers, how will you wiggle out of the sentence of Gehenna?

³⁴Therefore behold, I am sending to you prophets, and wise men, and Torah scholars; some of them³⁴⁴ you will kill and crucify, and some of them you will flog in your synagogues and pursue from town to town, ³⁵so that on you will come all the blood of the righteous that gets spilled³⁴⁵ upon the earth,³⁴⁶ from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slaughtered between the sanctuary and the altar. ³⁶Truly I tell you, this will all fall upon this generation.

³⁷O Jerusalem, Jerusalem, that kills the prophets, and stones those sent to it! How often I have wished to gather together your children, as a hen gathers together her young under her wings, and you were not willing. ³⁸Now behold, your house will be left to you desolate.

³⁹For I tell you, from now on, me you will not see, until such time you say, 'Blessed is he who comes in the name of the Lord.'³⁴⁷

Chapter 24

Signs of the Times

¹And Jesus was proceeding on his way, and left the temple, and his disciples approached to show him the construction of the temple. ²But in answer³⁴⁸ he said to them, "Do you see all these things?³⁴⁹ Truly I tell you, by no means will there be a stone left upon a stone that will not be thrown down."

³⁴³ **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 τουτο* - *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).

³⁴⁴ **23:34** txt εξ αυτων $\mathfrak{P}^{77\text{void}}$ \aleph B W Σ Φ 0102 it^{e,q} vgst syr^{s,p} Ir^{lat} pt SBL TH NA28 {} // και εξ αυτων C D E L \aleph it vg^{cl,ww} syr^{h**} cop^{sa} Ir^{lat} 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 *μαστιγωσατε*; in fact Codex D omits the second set accidentally.

³⁴⁵ **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.

³⁴⁶ **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.

³⁴⁷ **23:39** Psalm 118:26

³⁴⁸ **24:2a** txt ο δε αποκριθεις ειπεν αυτοις \aleph B D L lat syr^{pal} cop SBL TH NA28 {} // ο δε ιησους ειπεν αυτοις C E W Σ Φ it^{f,q} syr^{p,h} Or TR RP // lac A N P Z 0233 0281

³⁴⁹ **24:2b** 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.

³Then as he was sitting on the Mount of Olives, his disciples came to him privately, saying, "Tell us, when will these things happen, and what will be the sign of your coming and of the end of the age?"

⁴And in answer Jesus said to them, "See that no one misleads you. ⁵For many will come in my name, saying, 'I am the Christ,' and they will deceive many. ⁶And you will hear about wars and rumors of wars. Do not be alarmed. For such are bound to happen,³⁵⁰ but the end is still not yet.

⁷For nation will rise up against nation, and king against king, and there will be famines and earthquakes³⁵¹ in various places. ⁸But all these are *just* the beginning of birth pains.

⁹At that time they will deliver you over to trial, and you will be hated by all nations because of my name. ¹⁰And then many will be scandalized, and others will betray and hate each other; ¹¹and many false prophets shall arise, and lead many astray. ¹²And because of the increase of lawlessness, the love of many will grow cold. ¹³But the person who remains to the end, that one will be saved.³⁵² ¹⁴And this gospel of the kingdom will be preached in the whole inhabited earth, for a witness to all nations, and then the end will come.

¹⁵When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)³⁵³ ¹⁶then those in Judea should flee to³⁵⁴ the mountains, ¹⁷the one on the rooftop should not come down to take things from his house, ¹⁸and the person in the field should not turn back to take his coat.³⁵⁵

¹⁹And alas for those who are pregnant, and the ones giving milk during those days! ²⁰And pray that your flight not happen during winter or on a sabbath.³⁵⁶ ²¹For there will be great distress then, of a sort that has not happened from the beginning of the world till now, nor ever will again.³⁵⁷ ²²And if those days had not been made short, no flesh would survive; but for the sake of the elect, those days will be short.³⁵⁸

³⁵⁰ **24:6** txt γενεσθαι N B D L ita?,d cop^{sa,mae} eth Cypr SBL TH NA28 {B} // παντα γενεσθαι C E W Φ 0102 𐤀 syr^{p,h} Chrys TR RP // γενεσθαι παντα O Σ // ταυτα γενεσθαι (Lk 21:9) it^{aur,(b),e,ff¹,ff²,g¹,h,l,q,r¹} vg syr^{s,pal} cop^{mae}2 eth^{ms} Or^{lat} Jer // ταυτα παντα γενεσθαι it^h arm geo // παντα ταυτα γενεσθαι Chrys^{ms} // 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 supplied it just like English translations have, since it is implied and makes a better text.

³⁵¹ **24:7** txt λιμοι και σεισμοι B D E* it^{a,b,d,e,ff²,r¹} syr^s cop^{sa,mae}2 Or^{vid} Hil SBL TH NA28 {B} // σεισμοι και λιμοι N // λιμοι και λοιμοι και σεισμοι C E C O Σ Φ 0102 𐤀 it^{h,q} syr^{p,h} cop^{mae}1 arm geo (Hipp) Or^{lat} (Cypr) TR RP // λοιμοι και λιμοι και σεισμοι L W it^{aur,f,(ff¹),ff²,g¹} vg syr^{pal} Jer // lac A N P Z 0233 0281 Is the 𐤀 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}.

³⁵² **24:13** or perhaps, "will be rescued"

³⁵³ **24:15** Daniel 9:27; 11:31; 12:11

³⁵⁴ **24:16** txt εις τα ορη B D Σ pm Ir^{lat} TH NA28 {} // επι τα ορη N E L W Z Φ pm TR RP SBL // lac A C N P 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.

³⁵⁵ **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^f syr^h arm Ath Chrys TR RP // lac A C N P 0233 0281

³⁵⁶ **24:20** σαββατω N B W Z Σ¹ Φ pm Or Eus RP SBL TH NA28 {} // σαββατο Σ* // σαββατου D L // σαββατων 094 it^e // εν σαββατω E pm Chrys Caes TR // lac A C N P 0233 0281

³⁵⁷ **24:21** Daniel 12:1; Joel 2:2

³⁵⁸ **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 is that, if that period of time went on longer, no flesh would survive.

²³At that time, if anyone says to you, 'Behold, here is the Messiah,' or 'There is the Messiah,' do not believe it. ²⁴For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect. ²⁵See, I have told you ahead of time.

²⁶If therefore they say to you, 'Behold, he is in the desert,' do not go out. Or, 'Behold, he is in a private room,' do not believe it. ²⁷For just as lightning comes out of the east and shines as far as the west, so shall³⁵⁹ the appearing of the Son of Man be.³⁶⁰ ²⁸Wherever the carcass is, there the vultures³⁶¹ will be gathered.³⁶²

²⁹And immediately after the tribulation of those days, the sun will be darkened and the moon will not give its glow, and the stars will fall from heaven, and the forces of the heavens will be shaken.³⁶³

³⁰And then the sign of the Son of Man will appear in the sky, and at that time, all the tribes of the land will mourn,³⁶⁴ and they will see the Son of Man coming on the clouds of the sky,³⁶⁵ with great power and great glory. ³¹And he will send his angels with a loud trumpet sound,³⁶⁶ and they will gather his elect from the four winds, from one end of sky to the other.

³²Now learn this parable from the fig tree:³⁶⁷ when its branch becomes tender and it puts forth leaves, you know that summer is near. ³³In the same way you also, when you see all these things, you know that *the time* is near, right at the door. ³⁴Truly I tell you: this age will by no means pass away until all these things have taken place. ³⁵Sky and earth will pass away, but my words will certainly not pass away.

³⁵⁹ **24:27a** txt η παρουσία Ν Β Δ Ε Λ 0281 it^{a,ff1,h,q} vg^{ms} syr^p cop^{sa} arm Or SBL TH NA28 {} // και η παρουσία W Σ Φ lat syr^h Hipp Cyr Chrys Dam Cyp TR RP // lac A C N P Z 0233

³⁶⁰ **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.

³⁶¹ **24:28a** Greek: ὁ αἰετός – 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 ἰέραξ – 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 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.

³⁶² **24:28b** The point seems to be that the return of Christ will not be a hidden thing, or something only a select few will be aware of. It will be as obvious, in the same way that it is obvious where the carcass is.

³⁶³ **24:29** Isaiah 13:10; 34:4; Joel 2:31

³⁶⁴ **24:30a** See Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κόψεται ἡ γῆ κατὰ φυλάς φυλάς..."And the land [of Israel] will mourn tribe by tribe..." Hebrew:

וְנָשִׂיחַם לְבָד, וְנָשִׂיחַם לְבָד, וְנָשִׂיחַם לְבָד--מִשְׁפַּחַת בֵּית-נֶחֱדָן לְבָד, וְנָשִׂיחַם לְבָד.
<http://www.mechon-mamre.org/c/ct/c2312.htm>

³⁶⁵ **24:30b** Daniel 7:13 וְנָשִׂיחַם לְבָד, וְנָשִׂיחַם לְבָד.
<http://www.mechon-mamre.org/p/pt/pt3407.htm>

³⁶⁶ **24:31** txt σαλπγγος φωνης Β Ε Σ Φ 0281^{vid} 𐤒𐤓 syr^(h?),pal cop^{sa} (eth) (Didache) Ps-Hipp^{vid} Greg-Nyss Asterius-Amasea TR RP TH // σαλπγγος και φωνης D it^{a,aur,b,d,f,ff2,g1,h,l,q,r1} vg Hil Jer Aug Spec // σαλπγγος Ν Λ W it^e syr^{s,p,(h?)} cop^{mae1+2} arm geo Or^{lat} Eus Cyr-Jerus Greg-Nyss^{mss} 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.

³⁶⁷ **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.

The Day and Hour Unknown

³⁶But as for that day and hour, no one knows *it*³⁶⁸ except the Father³⁶⁹ alone; not even the angels of heaven, not even the Son.³⁷⁰ ³⁷For³⁷¹ just like the days of Noah, that is³⁷² how the coming of the Son of Man will be. ³⁸For just as in those³⁷³ 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, ³⁹and they did not know *it* right up until the flood came and carried them away, that is how it will also³⁷⁴ be with the coming of the Son of Man. ⁴⁰At that time, two men will be in the field; one will be taken and the other left.

⁴¹Two women will be grinding at the mill; one will be taken and the other left.

⁴²Be watchful therefore, because you do not know on what day³⁷⁵ your Lord is coming.

⁴³But this you know: that if the home owner had known at what watch of the night the thief was coming, he would have watched and not allowed his house to be broken into.

⁴⁴For this reason you also must be the same: because the Son of Man is coming at an hour you would not think he would.

⁴⁵Who then is the faithful and sensible servant, whom the master³⁷⁶ has placed over his domestic servants, to give out rations in due time?

⁴⁶Happy is that servant whom his lord will find so doing when he comes.

⁴⁷Truly I tell you, he will place him over all his possessions.

⁴⁸But if that servant says in his heart, 'My lord is taking a long time,'³⁷⁷ ⁴⁹and his fellow servants he begins to slap around, but eats and drinks³⁷⁸ with the drunkards, ⁵⁰the lord of that servant will come at an hour he is not expecting, and at a time he does not know, ⁵¹and will cut him in two, and appoint him his inheritance with the hypocrites. There, there will be weeping and gnashing of teeth.

³⁶⁸ **24:36** Thanks be to God, Jesus is clear and specific throughout this chapter concerning time periods. We will know the season, he says, but not the day or the hour. These words therefore must be taken at their ordinary face value: a season is about three months, a day is 24 hours, and an hour is 60 minutes. That is, when the season comes upon us, which we will recognize by all the signs given in this chapter, then at that time we will know that 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.

³⁶⁹ **24:36b** txt ο πατηρ Ν B D L Σ 0281 pm lat syr^{p,h,pal} cop^{sa} arm Cyr Bas Did Chrys Ir Or Ambrose SBL TH NA28 {} // ο πατηρ μου E W Φ pm it^f TR RP // lac A C N P Z 0233

³⁷⁰ **24:36c** txt ουδε ο υιος (Mk 13:32) Ν*,2b B D Φ it^{a,aur,b,d,(e),f,ff¹,ff²,h,q,r¹} vg^{mss} syr^{pal} arm eth geo^{1,B} Diatess^{arm} Ir^{lat} Or^{lat} Did Chrys Cyr (Hesych) Hil Ambrose Jer^{mss} Bas Aug Varim SBL TH NA28 {B} // omit Ν^{2a} E L W Σ Ν it^{g¹,l} vg syr^{s,p,h} cop^{sa,mae¹⁺²} geo^A Did^{dub} Phoeb Jer Jer^{other} Gk mss TR RP // lac A C N P Z 0233 0281

³⁷¹ **24:37a** txt γαρ B D 067 0281 it^{aur,e,r¹} vg^{mss} syr^{s,hmg} cop SBL TH NA28 {} // δε Ν E L W Σ Φ Ν it^{aur} syr^{p,h,txt} TR RP // lac A C N P Z 0233

³⁷² **24:37b** txt εσται Ν B L it vg^{mss} syr^{s,p} cop SBL TH NA28 {} // εσται και D E W Σ Φ 067 0281 Ν it^{aur} syr^h TR RP // lac A C N P Z 0233

³⁷³ **24:38** txt ταις ημεραις εκειναις B D it^{aur,b,d,f,ff²,h,r¹} vg^{mss} syr^{h,pal} cop^{sa} eth Spec NA28 [εκειναις] {C} // ταις ημεραις Ν E L W Σ Φ 067 Ν it^{a,e,ff¹,g¹,l,q} vg (syr^{s,p}) cop^{mae} arm Orgk^{lat} Did^{dub} Jer TR RP SBL TH // ταις ημεραις του ωωε 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 εκειναις ταις

³⁷⁴ **24:39** txt εσται και Ν E L W Σ Φ 067 Ν it^{aur,e,f,ff²,g¹,l} vg syr^h TR RP SBL TH NA28 [και] {} // εσται B D it^{a,b,d,ff¹,h,q,r¹} vg^{mss} syr^{s,p} cop^{sa,mae} // lac A C N P Z 0233 0281

³⁷⁵ **24:42** txt ημερα Ν B C D W Σ 067 it^{d,f,ff²} syr^{h,pal} cop^{sa,mss} geo Ir^{lat} Cyr-Jerus (Hil) SBL TH NA28 {B} // ωρα E L Φ 0281 (24:44) Ν it^{a,aur,b,ff¹,g¹,h,l,q} vg syr^{s,p} cop^{sa,mss} arm eth Or^{lat} Ath Chrys Cyr Theod Ambrosiaster Jer TR RP // ημερα η ωρα (25:13) it^{(e),r¹} Hipp Bas // lac A C N P Z 0233

³⁷⁶ **24:45** txt κυριος Ν B D L 067 0204 0281 it Ir^{lat} SBL TH NA28 {} // κυριος αυτου E W Σ Φ Ν it^{aur} lat syr TR RP // lac A C N P Z 0233

³⁷⁷ **24:48** txt μου ο κυριος Ν B cop^{sa} SBL TH NA28 {} // μου ο κυριος ελθειν C D L 067 0281 // ο κυριος μου ελθειν E W Ν latt cop^{mae¹} 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."

³⁷⁸ **24:49** txt εσθιη δε και πινη Ν B D E L Φ 0281 SBL TH NA28 {} // εσθιη τε και πινη C // εσθιει τε και πινει syr^{p,h} // εσθιειν τε και πινειν W Σ // εσθιειν δε και πινειν it^a Ephr Dam TR RP // lac A N P Z 0233

Chapter 25

The Parable of the Ten Virgins

¹"At that time, the kingdom of heaven will be like ten virgins who after grabbing their torches, went out for the meeting up with the bridegroom.³⁷⁹ ²Now five of them were foolish, and five of them were wise.³⁸⁰ ³For³⁸¹ the foolish ones when they brought their torches, had not brought some oil along with them. ⁴The wise, however, brought along with their torches, some oil in a container.³⁸²

⁵Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep. ⁶And in the middle of the night, there came a loud cry, 'Look, the bridegroom is coming!³⁸³ Come out to join him.'

⁷Then at that time, all those virgins woke up, and trimmed their torches.³⁸⁴ ⁸And the foolish ones said to the wise ones, 'Give us some of your oil, because our torches are going out.'

⁹But the wise ones answered saying, 'No, there may not be enough for both us and you. Go rather³⁸⁵ to the vendors and buy your own.'

¹⁰And while they were gone away to buy some, the bridegroom came, and the ones who were ready went in with him to the wedding, and then the door was locked.

¹¹And later on, the other virgins also arrive, and they are saying, 'Sir! Sir! Open *the door* for us.'

¹²"But in response, he said, 'Truly I tell you, I do not know you.'

¹³You all should keep watch therefore; because you do not know the day or the hour."³⁸⁶

³⁷⁹ **25:1** The meeting "up with," or joining up with, is from the Greek word *ὑπάντησις* - *hupanteesis* (See also how I translated this word in John 12:13. This word, by New Testament times, was used somewhat interchangeably with *ἀπάντησις* (*apanteesis*) as well, as in verse 6 later in this chapter, and in the passages about meeting the Lord in the air, in I Thessalonians). Here it is referring to the Palestinian wedding custom that the bridesmaids join up with the bridegroom party after he has gone to the bride's father's house and gotten his bride. The official ceremony had already started with the groom and his companions' procession to the bride's father's house. And now, the bridesmaids go out and join the procession to the groom's house. Professional musicians were hired for this procession, and there was much dancing and music. The torches were necessary if darkness had fallen, or in case darkness might fall during the procession and ceremony. It would be prudent to take them, along with extra oil, since the torches burned up the oil rapidly. In this parable, the virgins are at the point where they are waiting for the bridegroom and his party to come with the bride, meet up with them, and then go to the groom's house. And the groom takes a long time to come. Note: D Σ latt syr^{s,p,h*} cop^{mae} arm geo slav Or^{lat} Tyc Jerome say "bridegroom and bride" here.

³⁸⁰ **25:2** txt μωραι και πεντε φρονιμοι Ν Β C D L Z SBL TH NA28 {} // μωραι και πεντε φρονιμοι Σ // φρονιμοι και πεντε μωραι W // φρονιμοι και αι πεντε μωραι Φ TR RP // φρονιμοι και αι πεντα μωραι E // lac A N P 0233 0281

³⁸¹ **25:3** txt αι γαρ Ν Β C L Σ cop^{sa} SBL TH NA28 {} // αι ουν D it^{ff2} // αι δε Z it^{b,f,ff1,g1,h,l,q} vg eth Aug // αιτινες E W Φ Bas^{eth} Chrys TR RP // και αι syr^{p,h} // lac A N P 0233 0281

³⁸² **25:4** txt αγγειοις Ν Β D L Z it^{aur,h,q,r1} syr^{s,p} SBL TH NA28 {} // αγγειοις αυτων C E W Σ Φ 𐤀 lat syr^h TR RP // lac A N P 0233 0281

³⁸³ **25:6** txt νυμφιος ερχεται C³ E W Σ Φ latt syr^{p,h} arm Chrys TR RP // νυμφιος Ν Β C* D L Z cop^{sa} 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.

³⁸⁴ **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.

³⁸⁵ **25:9** txt μαλλον Ν Α Β D E Σ lat arm Or Aug SBL TH NA28 {} // δε μαλλον C L W Z Φ it^{ff2} syr^{p,h} TR RP // lac N P 0233 0281

³⁸⁶ **25:13** txt ωραν 𐤃³⁵ Ν Α Β C* D L W Σ Φ 047 latt syr^{s,p,h,palmss} cop^{sa,mae1+2} arm eth^{pp} geo Or^{lat} Ath Chrys Hil Jer Aug NA28 {A} // ωραν εν η ο υιος του ανθρωπου ερχεται E 𐤀 vg^{mss} syr^{palmss} ethTH TR RP // lac N P Z 0233 0281

The Parable of the Talants

¹⁴For it is like a man going away on a journey. He summoned his own servants, and entrusted his possessions over to them. ¹⁵And to one he gave five talants,³⁸⁷ and to another two talants, and to another, one talant, each according to his own ability, and then he went abroad. Immediately,³⁸⁸ ¹⁶the one who received the five talants went out and worked with them and gained³⁸⁹ five more. ¹⁷Similarly,³⁹⁰ the one with the two, gained³⁹¹ another two. ¹⁸But the one who had received the one talant went out and dug a hole in the ground, and he hid his master's silver.

¹⁹And after a long time, the lord of those servants returns, and he is settling accounts with them. ²⁰And 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.'³⁹²

²¹His³⁹³ 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.'

²²Then also³⁹⁴ when the one who had received³⁹⁵ the two talants came forward, he said, 'Lord, you entrusted to me two talants. Look, I have gained another two talants.'³⁹⁶

³⁸⁷ **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."

³⁸⁸ **25:15b-25:16a** txt ευθεως πορευθεις \aleph^* B it^{b,g} (arm) geo^{1,b} Or^{lat} SBL TH NA28 {B} // ευθεως πορευθεις δε \aleph^2 A C D E L W Σ Φ \aleph it^{aur,d,l} vg syr^{p,h} eth^{pp,TH} Bas Jer TR RP // ευθεως δε πορευθεις it^{f,ff¹,ff²,h,q,r¹} vg^{mss} syr^{pal} cop^{sa,mae¹} eth^{(ro),ms} geo^A // lac N P 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 \aleph^* B it^{b,g} 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 \aleph 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."

³⁸⁹ **25:16** txt εκερδησεν αλλα πεντε B L lat syr^p cop^{sa} SBL TH NA28 {} // εκερδησεν αλλα πεντε ταλαντα \aleph^2 A* C D Σ // εποισεν αλλα πεντε ταλαντα \aleph^* E W Φ \aleph it^q syr^h 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 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^c reads εποισεν, 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 εποισεν but forgot to finish.

³⁹⁰ **25:17a** txt ο \aleph^* C* L it^{aur,b} vg^{st,ww} cop^{sa,mss} SBL NA28 {} // και ο \aleph^2 B D E W Σ \aleph it vg^{cl} syr^{s,p} cop^{sa,mss,mae} TR RP TH // ο και C³ // δε και ο A Φ it^{h,r¹} syr^h // lac N P Z 0233 0281

³⁹¹ **25:17b** txt εκερδησεν \aleph B C* L lat syr^{s,p} cop^{sa,mae} SBL TH NA28 {} // εκερδησεν και αυτος A C³ E W Σ Φ \aleph it^h syr^h TR RP // και αυτος εκερδησεν D // lac N P Z 0233 0281

³⁹² **25:20** txt εκερδησα \aleph^{35} \aleph B L it^{ff¹,g¹,r¹} cop^{sa,mae} SBL TH NA28 {} // επεκερδησα D lat // εκερδησα εν αυτοις E // εκερδησα επ αυτοις A C W Σ Φ 0233 \aleph syr^{p,h} TR RP // lac N P Z 0281

³⁹³ **25:21** txt εφη \aleph^{35} \aleph B C D E L Σ ρ m lat syr^p cop^{sa,mae} SBL TH NA28 {} // εφη δε A W Φ 0233 ρ m syr^h TR RP // lac N P Z 0281

³⁹⁴ **25:22a** txt προσελθων δε και \aleph^2 A C D E L W Σ Φ 0233 \aleph lat syr^h cop^{mae} TR RP SBL TH NA28 [δε] {} // προσελθων και \aleph^{35} \aleph^* B cop^{sa} // lac N P Z 0281

³⁹⁵ **25:22b** txt ταλαντα \aleph^{35} A B C L W Σ 0233* syr^{p,h} cop^{sa,mss} SBL TH NA28 {} // ταλαντα λαβων \aleph D E 0233^c \aleph latt cop^{sa,mss} 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.

³⁹⁶ **25:22c** txt εκερδησα \aleph^{35} \aleph B L lat cop SBL TH NA28 {} // επεκερδησα D it^f vg^{mss} // εκερδησα επ αυτοις A C E W Σ Φ 0233 \aleph syr^{p,h} TR RP // lac N P Z 0281

²³His lord said to him, 'Well done, good and faithful servant. You have been faithful over a little; over much I will appoint you. Enter into the joy of your lord.'

²⁴But 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. ²⁵And because I was afraid, I went out and hid your talant in the ground. See here, you still have what is yours.'

²⁶But in response, his master said to him, 'You wicked and idle servant! You knew that I reap where I have not sown and gather what I have not winnowed? ²⁷Then you should have deposited my silver³⁹⁷ with the bankers,³⁹⁸ and when I returned I would recover what is mine with interest.

²⁸Now then, take the talant away from him, and give it to the one who has the ten talants. ²⁹For to everyone who has, *more* will be given, and he will have himself an abundance. But the person who does not have, even such that he has will be taken away from him. ³⁰And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth."

The Sheep and the Goats

³¹"And when the Son of Man returns in his glory, and all the angels³⁹⁹ with him, then he will sit on his glorious throne, ³²and all the nations will be brought together before him, and he will separate them one from the other, just as a shepherd separates the sheep from the goats, ³³and he will put the sheep on his right and the goats on his left.

³⁴Then, the king will say to the ones on his right, 'Come, you blessed by my Father, receive as your inheritance the kingdom that has been prepared for you since the foundation of the world. ³⁵For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink. I was traveling through, and you invited me in. ³⁶Naked, and you put clothes on me. Sick, and you came to look over me. I was in prison, and you came to visit with me.'

³⁷Then the righteous will answer him saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink? ³⁸And when did we see you a traveler and invite you in, or naked and put clothes on you? ³⁹And when did we see you sick or in prison and come to visit with you?'

⁴⁰"And in answer, the king will say, 'Truly I say to you, as many times as⁴⁰⁰ you have done those things to the least of these of my brethren, you have done *them* to me.'

⁴¹Then, he will say also to the ones on *his* left, 'Depart from me, accursed ones, into the everlasting fire prepared for the devil and his angels. ⁴²For I was hungry, and you did not give me anything to eat. I was thirsty, and you did not give me a drink. ⁴³I was traveling through, and you did not invite me in. Naked, and you did not put clothes on me. Sick, or in prison, and you did not come and look over me.'

⁴⁴Then those also will answer,⁴⁰¹ 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?'

³⁹⁷ **25:27a** txt τα αργυρια κ* B W cop^{sa,mae} SBL TH NA28 {} // το αργυριον κ² A C D E L Σ Φ 0233 π syr^h cop^{sa,mae} 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.

³⁹⁸ **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.

³⁹⁹ **25:31** txt αγγελοι κ B D L 0233 lat cop^{sa,mae} arm geo Or Eus Cyr SBL TH NA28 {} // αγγιλοι αγγελοι A E W Σ Φ π if syr^{p,h} TR RP // lac C N P Z 0281 syr^{c,s} cop^{mae}

⁴⁰⁰ **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 epoeiesate = (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.

"⁴⁵Then he will answer them saying, 'Truly I say to you, as many times as you did not do those things to one of the least of these, you did not do them to me.' ⁴⁶And those he will send off into everlasting punishment, but the righteous into everlasting life."

Chapter 26

The Plot Against Jesus

¹And it came about that when Jesus had finished all these discourses, he said to his disciples, ²"As you know, two days from now the Passover takes place, and the Son of Man will be handed over to be crucified." ³Then the chief priests gathered together, along with the elders of the people,⁴⁰² in the courtyard of the high priest, whose name was Kaiapha; ⁴and they came to the decision that they would capture Jesus by trickery and kill him. ⁵"But," they were saying, "not in the festival, or there might be an uproar among the people."

Jesus Anointed at Bethany

⁶Now once when Jesus was in Bethany, in the house of Simon the leper, ⁷a woman came to him holding an alabaster bottle of very expensive myrrh, and she poured it on his head as he was reclining. ⁸And when the disciples⁴⁰³ saw this they were indignant, saying, "This is such waste, for what? ⁹Because this⁴⁰⁴ could have been sold for a lot of money, to be given to the poor."

¹⁰But aware of this, Jesus said to them, "Why are you causing trouble for this woman? For she has performed a good work in me. ¹¹For the poor you always have with you, but me you do not always have. ¹²For she did the pouring of this myrrh on my body to prepare me for burial. ¹³Truly I tell you, wherever in the whole world this good news is preached, what this woman has done will also be spoken, in honorable remembrance of her."

¹⁴At that time one of the twelve went to the high priests, the one called Judas of Kerioth, ¹⁵and he said, "What will you give me to betray him to you?" And they placed out for him thirty pieces of silver.⁴⁰⁵ ¹⁶And from then on, he was looking for a suitable time to betray him.

The Passover Supper

¹⁷And 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?"

¹⁸And he said, "Go into the city to a certain person and say to him, 'The Teacher says, "My time is near. I am doing Passover with you, along with my disciples."'" ¹⁹And those disciples did as Jesus told them, and prepared the Passover.

²⁰And as evening was coming on, he was reclining with the Twelve. ²¹And while he was eating with them he said, "Truly I say to you, one of you will betray me."

²²And deeply saddened, they began every single one to say to him,⁴⁰⁶ "It's not me, is it, Lord?"

⁴⁰¹ **25:44** txt αποκριθησονται και αυτοι \mathfrak{P}^{45vid} \aleph^2 A B D E L W Σ Φ Ψ syr^{p,h} cop^{sa} arm HF BG RP TH SBL NA28 {} // αποκριθησονται αυτω οι \aleph^* // αποκριθησονται αυτω \aleph^{1a} // αποκριθησονται αυτοι \aleph^{1b} // αποκριθησονται αυτω και αυτοι it^{f,ff²,h} vg^{ms} AN TR // lac C N P Z 0233 0281

⁴⁰² **26:3** txt και οι πρεσβυτεροι \mathfrak{P}^{45} \aleph A B D L 0293 it^{a,aur,b,d,ff¹,g¹,l} vg syr^s cop^{sa,mae¹⁺²} SBL TH NA28 {} // και οι γραμματεις και οι πρεσβυτεροι E Σ Φ Ψ it^{f,ff²,h,q,r¹} syr^{p,h} TR RP // και οι φαρισαιοι και οι πρεσβυτεροι W // lac C N P Z 0233 0281

⁴⁰³ **26:8** txt ηγανακτησαν \mathfrak{P}^{45vid} \mathfrak{P}^{64vid} \aleph B D L 0293 lat cop arm SBL TH NA28 {} // αυτου ηγανακτησαν A E W Σ Φ Ψ it^{f,q} syr cop^{sams} Chrys TR RP // lac C N P Z 0233 0281

⁴⁰⁴ **26:9** txt τουτο \aleph A B D L W Σ Φ 0293 pm lat syr cop^{sa,mae¹⁺²} Bas SBL TH NA28 {} // τουτο το μυρον E pm it^q TR RP // lac C N P Z 0233 0281

⁴⁰⁵ **26:15** Bauer says under ἀργύριον 2.(c) that this means 30 silver coins called shekels, each worth about 4 drachmas.

⁴⁰⁶ **26:22** txt

λεγειν αυτω εις εκαστος \aleph B L Z 0281 cop^{sa} SBL TH NA28 {}

λεγειν αυτω εκαστος αυτων A E W Σ Φ 064 Ψ syr^h TR RP

λεγειν αυτω εις εκαστος αυτων syr^{p,hmg}

²³And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me. ²⁴The Son of Man is going just indeed like it is written about him, but nevertheless woe to that man through whom the Son of Man is being betrayed. It would have been better for that man if he had not been born."⁴⁰⁷

²⁵And in response, Judas, the one betraying him, said, "It's not me, is it Rabbi?"

He says to him, "You said *it*."

²⁶And as they ate, Jesus took bread, and when he had given thanks,⁴⁰⁸ he broke it, and gave it to the disciples, and said, "Take and eat. This is my body." ²⁷And when he had taken the cup and given thanks, he gave it⁴⁰⁹ to them, saying,⁴¹⁰ "Drink from it everyone. ²⁸For this is my blood of the covenant,⁴¹¹ being shed on behalf of many for the forgiveness of sins.⁴¹² ²⁹And I say to you, I will certainly not drink from this fruit of the vine from now on, until that day when I drink it with you new in the kingdom of my Father." ³⁰And when they had sung a hymn, they went out toward the Mount of Olives.

³¹Then Jesus is saying to them, "You will all be scandalized because of me this very night, for it is written:

" I will strike down the shepherd,
and the sheep of the flock
will be scattered."⁴¹³

³²But after I am resurrected, I will go ahead of you into Galilee."

³³But in response Peter said to him, "Though everyone⁴¹⁴ else will be scandalized because of you, I will never⁴¹⁵ be scandalized."

| | | |
|-------------|-------------------|---------------------------------------|
| λεγειν | εις εκαστος αυτων | ℘ ^{45vid} D syr ^s |
| ----- | εις εκαστος | C |
| λεγειν | εκαστος αυτων | ℘ ^{37vid} Eus |
| εις εκαστος | λεγειν αυτων | ℘ ^{64vid} |
| | lac | N P 0233 |

⁴⁰⁷ **26:24** cf. **Enoch** 38:2 at <https://bibletranslation.ws/download/enoch.pdf>

⁴⁰⁸ **26:26a** txt ευλογησας ℘^{37vid} ℘⁴⁵ N B C D L Z Φ 0160 0281 *pm* syr^{s,p,hmg} cop (Or) TR BG SBL TH NA28 {} // ευχαριστησας A E W Σ *pm* syr^h 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.

⁴⁰⁹ **26:26b** txt δους ℘³⁷ ℘^{45vid} N¹ B D L Z 0160 0281 SBL TH NA28 {} // εδιδου N* A C E W Σ Φ Π TR RP // lac N P 0233

⁴¹⁰ **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,..."

⁴¹¹ **26:28** txt διαθηκης ℘³⁷ ℘^{45vid} N B L Z 0298^{vid} cop^{mae} geo¹ Ir^{arm} Cyr Cyp^r SBL TH NA28 {B} // καινης διαθηκης A C D E W Σ Φ Π latt syr cop^{sa} arm eth geo² Ir^{lat} Or^{lat} Chrys^{lem} Theoph-Alex Theod Jer Aug TR RP // lac N P 0233 0281 syr^c cop^{mae2}. 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.

⁴¹² **26:28** Isaiah 53:11

⁴¹³ **26:31** Zechariah 13:7

⁴¹⁴ **26:33a** txt ει παντες ℘³⁷ ℘⁵³ A B C D E L Σ Φ 0281 it^{a,b,ff2,q} cop^{sa} Or^{pt} AN HF RP SBL TH NA28 {} // ει και παντες N² W 0233 it^{f,ff1,g1,h} vg syr^{p,h} arm eth Or^{pt} Bas Chrys TR BG // παντες N* // lac ℘⁴⁵ ℘⁶⁴ N P Z

⁴¹⁵ **26:33b** txt ουδεποτε ℘³⁷ ℘⁵³ N A B C* D L W Σ Φ 0233 0281 *pm* lat syr^{p,h} Or TR BG SBL TH NA28 {} // δε ουδεποτε C³ E *pm* it^h cop^{samss,mae} AN HF RP // lac ℘⁴⁵ ℘⁶⁴ N P Z

³⁴Jesus said to him, "Truly I tell you, This very night before the rooster crows, you will disown me three times."

³⁵Peter says to him, "Even if I have to die with you, I will never disown you." And⁴¹⁶ all the other disciples said the same.

Gethsemane

³⁶Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, "Sit here during such time I am gone over there to pray." ³⁷And he took Peter along, and the two sons of Zebedee, and he began to be sorrowful and deeply depressed.

³⁸Then he⁴¹⁷ says to them, "My soul is too sad, to the point of death.⁴¹⁸ Remain here and stay awake with me." ³⁹And then after he had moved forward⁴¹⁹ 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."

⁴⁰And he returns to the disciples, and finds them sleeping. And he says to Peter, "This is how you *guys* are,⁴²⁰ lacking the self-control to stay awake with me one hour? ⁴¹Stay awake and pray, that⁴²¹ you not go into temptation. The spirit indeed is willing, but the flesh is weak."

⁴²Again for the second time he went away and was praying, saying, "My Father, if it is not possible for this to go away⁴²² unless I drink it, may your will be done." ⁴³And when he returned, he again found them sleeping,⁴²³ because their eyelids were weighed down heavily.

⁴⁴And again he left them and went away, praying for the third time, saying the same thing again.⁴²⁴ ⁴⁵Then at that time he comes to the disciples⁴²⁵ 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. ⁴⁶Get up, let's go. Look, the one betraying me is approaching."

⁴¹⁶ **26:35** txt και Ν Β C D L 067^{vid} 0281 lat syr cop^{mae} TR SBL TH NA28 {} // δε (Φ end folio) cop^{samss} // δε και A E W Σ 0160^{vid} 0233 ιι it^q cop^{samss} RP // lac ϩ⁵³ ϩ⁶⁴ N P Z

⁴¹⁷ **26:38** txt αυτοις ϩ³⁷ ϩ⁴⁵ ϩ⁵³ Ν A B C* D L W Σ Φ 0233 it^{b,ff,ff2,g1,l,q} vg syr^p cop^{sa} arm Chrys TR SBL TH NA28 {} // αυτοις ο ιησους C³ E it^{a,f,h} syr^h RP // lac N P Z 0281

⁴¹⁸ **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.

⁴¹⁹ **26:39** txt προσελθων ϩ³⁷ B Φ 0233 lat cop TR AN BG SBL NA28 {} // προσελθων ϩ⁵³ Ν A C D E L W Σ 067 ιι syr^h HF RP TH // lac ϩ⁴⁵ N P Z 0281

⁴²⁰ **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.

⁴²¹ **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.

⁴²² **26:42** txt

τουτο παρελθειν ϩ³⁷ Ν Β L it^b vg^{ms} Or SBL TH NA28 {}

τουτο παρελθειν απ εμου A W 067 it^{fp,q}

το ποτηριον τουτο παρελθειν D it^{g1,l}

τουτο το ποτηριον παρελθειν lat cop^{mae1}

τουτο το ποτηριον παρελθειν απ εμου E Σ Φ ιι it^f vg^{mss} cop^{mae2} TR RP

το ποτηριον τουτο παρελθειν απ εμου 0233

παρελθατω απ εμου το ποτηριον τουτο C

lac N P Z 0281

⁴²³ **26:43** txt παλιν ευρεν αυτους ϩ^{37vid} Ν Β C D L Σ 067 SBL TH NA28 {} // ευρεν αυτους παλιν A W Φ 0233f syr^h // ευρισκει αυτους παλιν E ιι TR RP // lac N P Z 0281

⁴²⁴ **26:44** txt ειπων παλιν ϩ³⁷ Ν Β L it^a (syr^s) SBL TH♦ NA28 {} // ειπων A C D E W Σ Φ 067 0233 ιι lat syr^{p,h} cop^{sa,mae} TR RP TH♦ // lac N P Z 0281

⁴²⁵ **26:45** txt μαθητας ϩ³⁷ Ν A B C L Σ Φ 0233 it^q cop^{sa} syr^h arm SBL TH NA28 {} // μαθητας αυτου D E W lat syr^{s,p} Or TR RP // lac N P Z 0281

Jesus Arrested

⁴⁷And while he was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd of people with swords and clubs, from the chief priests and elders of the people.

⁴⁸And the one betraying him had given them a signal, as follows: "Whomever I kiss is the one. Him you seize."

⁴⁹And he came straight up to Jesus and said, "Good morning, Rabbi."⁴²⁶ Then he kissed him.

⁵⁰And Jesus said to him, "Friend, why are you here?" Then at that time they came up and laid their hands on Jesus, and arrested him.

⁵¹And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

⁵²Jesus then says to him, "Return your sword to its place. For all who take up the sword will perish by the sword. ⁵³Or do you think I am not able to call⁴²⁷ on my Father, and he make available to me right now more than twelve legions⁴²⁸ of angels? ⁵⁴But then how would the scriptures be fulfilled which indicate that all this needs to happen?"

⁵⁵At that time, Jesus said to the crowd, "As though after a bandit you have come out with swords and clubs to capture me? Every day I was sitting⁴²⁹ in the temple teaching and you didn't arrest me. ⁵⁶But, this has all come about so the writings of the prophets would be fulfilled." Then the disciples all abandoned him and fled.

Before the Sanhedrin

⁵⁷And the ones arresting Jesus led him away to Kaiapha the high priest, where the Torah scholars and the elders had gathered. ⁵⁸Now Peter had been following him from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome. ⁵⁹And the high priest⁴³⁰ and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death, ⁶⁰and they had not found it from the many

⁴²⁶ **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.

⁴²⁷ **26:53a** txt παρακαλεσαι **κ** B L 0281 it^{ff1}.g¹ vg syr^p cop^{sa} arm Cyr Chrys Jer SBL TH NA28 {} // αρτι παρακαλεσαι A C D E W Σ Φ it^{a,b,ff2,h,q} syr^h Or TR RP // lac **ϣ**³⁷ N P Z 0233. See next note for other location of αρτι.

⁴²⁸ **26:53b** txt

| | | | | |
|------|---------|-------------------|-----------------------------------|-----------------------|
| αρτι | πλειω | δωδεκα λεγιωνας | B* SBL TH♦ NA28 {} | |
| αρτι | πλειω | δωδεκα λεγεωνας | B ² | |
| αρτι | πλ__lac | δωδεκα λεγεωνας | 0281 | |
| αρτι | πλειους | δωδεκα λεγιωνας | TH♦ | |
| αρτι | πλειους | δωδεκα λεγαιωνων | κ ² | |
| αρτι | πλειους | δωδεκα λεγιωνων | κ ¹ | |
| ωδε | αρτι | πλειω | δωδεκα λεγιωνων | κ [*] |
| αρτι | πλειους | δωδεκα λεγιωνων | L | |
| | πλειω | δωδεκα λεγειονας | D ² | |
| | πλειω | δωδεκα λεγειων ης | 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 ³⁷ N P Z 0233 | |

⁴²⁹ **26:55** txt εν τω ιερω εκαθεζομην διδασκων **κ** B L 0281 syr^s cop^{sa} Cyr SBL TH NA28 {} // εκαθεζομην προς υμας διδασκων εν τω ιερω A syr^h eth // προς υμας εκαθεζομην εν τω ιερω διδασκων C it^{a,b,ff2,h,q} Eus // προς υμας εκαθεζομην διδασκων εν τω ιερω E W Σ Φ it^{f,ff1}.g¹ vg syr^p (cop^{mae}) TR RP // προς υμας εκαθημην εν τω ιερω διδασκων D // lac **ϣ**³⁷ N P Z 0233

⁴³⁰ **26:59** txt αρχιερεις και **κ** B D L lat (syr^s) cop^{sa,mae1+2} Or SBL TH NA28 {} // αρχιερεις και οι πρεσβυτεροι και A C E N W Σ Φ 0233 **ⲙ** it^{f,q} syr^{p,h,pal} TR RP // lac P Z 0281

false witnesses who had come forward.⁴³¹ But then later, two came forward ⁶¹and said, "This man said, I am able to destroy the temple of God, and in three days to build it *again*."

⁶²And the high priest rose and said to him, "Aren't you answering anything? What about this they are testifying against you?" ⁶³But Jesus was keeping silent. And⁴³² 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."

⁶⁴Jesus says to him, "You said *that*. Nevertheless I say to you: after now you shall all see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

⁶⁵Then the high priest tore his robe, saying, "He has blasphemed! What more need do we have for witnesses? See, now you have heard blasphemy.⁴³³ ⁶⁶How does it look to you?"

And they said in answer, "He is guilty enough for death." ⁶⁷Then they spit on his face and pummeled him; they slapped him ⁶⁸while saying, "Prophecy to us, you Messiah— who is the one who hit you?"

Peter Disowns Jesus

⁶⁹And Peter was sitting outside in the courtyard, and one maidservant approached him, saying, "You also were with Jesus the Galilean."

⁷⁰But he was denying it before all of them, saying, "I do not know what you are saying."

⁷¹And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, "This man⁴³⁴ was with Jesus the Nazarene."

⁷²And again he was denying it, with an oath: "I do not know the man."

⁷³And after a little while those standing there said to Peter, "You definitely are also one of them, because your speech also gives you away."

⁷⁴Then he began to curse⁴³⁵ and swear, saying, "I do not know the man." And immediately a rooster crowed. ⁷⁵And Peter was reminded of the statement Jesus had said,⁴³⁶ that "Before the rooster crows, you will deny me three times." And he went off outside, and wept bitterly.

⁴³¹ 26:60 txt

| | | |
|--|-----------------------------|--|
| πολλων | προσελθοντων ψευδομαρτυρων | ⲛ B L Z 0233 lat cop SBL TH NA28 {} |
| πολλων | ψευδομαρτυρων προσελθοντων | C* N* Σ* (Σ* προσελθον των) |
| και πολλων | προσελθοντων ψευδομαρτυρων | syr ^p |
| πολλων δε | ψευδομαρτυρων προσελθον των | Σ ^c |
| και πολλων ψευδομαρτυρων | προσελθοντων ουχ ευρον | E W 𐌹 it syr ^h TR RP |
| και πολλων προσελθοντων ψευδομαρτυρων | ουχ ευρον | A |
| πολλων και ψευδομαρτυρων προσελθοντων | ουχ ευρον | Φ |
| πολλων ψευδομαρτυρων προσελθοντων | ουχ ευρον | C ² N ^c [N ^c ηυρον] |
| το εξης και πολλοι προσηλθον ψευδομαρτυρες και ουκ ευρον το εξης D | | |
| | lac | P Z 0281 |

⁴³² 26:63 txt και ⲛ¹ B L Z itaur,ff¹,g¹,l vg cop^{sa,mae} Or SBL TH NA28 {} // και αποκριθεις A C E N W Σ Φ 0233 𐌹 it^{a,b,d,e,f,ff²,h,n,q,r¹} syr^{s,p,h} cop^{mae} TR RP // αποκριθεις ουν D // omit ο δε ιησους εσιωπα και ο αρχιερευς ειπεν αυτω (h.t. αυτω-αυτω) ⲛ* // lac P 0281

⁴³³ 26:65 txt βλασφημιαν ⲛ B D L Z lat cop^{sa} SBL TH NA28 {} // βλασφημιας 157 Chrys // βλασφημιαν αυτου A C E W Σ 0233 0281 𐌹 it^{b,ff²,q} vg^{mss} syr^{p,h} (cop^{mae}) arm Or TR RP // βλασφημιαν εκ του στοματος αυτου Φ // lac N P

⁴³⁴ 26:71 txt ουτος ⲛ B D syr^s cop^{sa,mae} geo^{1,B} SBL TH NA28 {B} // και ουτος A C E L W Σ Φ 0281 𐌹 latt syr^{p,h,(pal)} arm eth geo^A Or^{lat} Chrys Aug TR RP // lac N P Z 0233

⁴³⁵ 26:74 txt καταθεματιζειν ⲛ 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.

⁴³⁶ 26:75 txt ιησου ειρηκοτος ⲛ B D 0281^{vid} SBL TH NA28 {} // του ιησου ειρηκοτος L // ιησου ειρηκοτος αυτω A C* E Σ^c (Σ* -κοτως) AN BG // του ιησου ειρηκοτος αυτω C³ W Φ TR HF RP // lac N P Z 0233

Chapter 27

Judas Hangs Himself

¹And very early in the morning, they all, the chief priests and elders of the people, reached the decision against Jesus that they would put him to death. ²And they bound him, and led him away, and handed him over to Pontius Pilate⁴³⁷ the governor.

³Then, when Judas the one who betrayed him saw that he was condemned, he with remorse returned the thirty pieces of silver to the chief priests and elders, ⁴saying, "I have sinned; I have betrayed innocent blood."

But they said, "What is that to us? You deal with *that*."

⁵And after depositing⁴³⁸ the silver in the temple, he departed, and went off and hung himself. ⁶But 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."

⁷And after conferring on a course of action, they bought with the coins the potter's field, as a burial place for foreigners. ⁸For which reason that field has been called "the Field of Blood" to this day. ⁹Then was fulfilled what was spoken through Jeremiah⁴³⁹ 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,⁴⁴⁰

¹⁰and they traded them for the potter's field,
just as the Lord directed me."⁴⁴¹

Jesus Before Pilate

¹¹And Jesus was stood⁴⁴² before the governor; and the governor examined him, saying, "YOU are the king of the Jews?"

And he said,⁴⁴³ "You are saying that, *not I*."⁴⁴⁴ ¹²And during the whole time he was being accused by the chief priests and elders, he was not responding at all.

¹³Then Pilate says to him, "Don't you hear all the things they are charging you with?" ¹⁴And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

⁴³⁷ **27:2** txt ποντιω πιλατω A C E W Φ 0250 𐤀 latt syr^h,pal^{ms} arm eth Or^{lat} Ps-Just Jer^{1/2} Aug TR RP // πιλατω 𐤀 B² L Σ 0281 syr^{s,p},pal^{ms} cop^{sa,mae} geo Diatess^{arm} Or^{gr} Jer^{1/2} SBL NA28 {B} // πειλατω B* TH // lac D N P Z 0233

⁴³⁸ **27:5** 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 #9 at the end of this document which discusses the issues when translating this verse.

⁴³⁹ **27:9a** The Syriac Peshitta, the Sinaitic Syriac, a couple Old Latin manuscripts, and Codex Φ omit "Jeremiah."

⁴⁴⁰ **27:9b** The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.

⁴⁴¹ **27:10** Zechariah 11:12,13; Jeremiah 32:6-9

⁴⁴² **27:11a** txt εσταθη 𐤀 B C L Σ SBL TH NA28 {} // εστι A (E εστι) W Φ 𐤀 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.

⁴⁴³ **27:11b** txt εφη 𐤀 L it^{a,d} cop^{sa} Chrys SBL NA28 {} // εφη αυτω A B E W Σ Φ 0250 𐤀 lat syr cop^{mae} Or TR RP TH // lac C D N P Z 0233 0281

⁴⁴⁴ **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.

¹⁵Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted. ¹⁶And they were holding at that time a particularly well-known prisoner named Barabbas.⁴⁴⁵ ¹⁷When therefore they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,⁴⁴⁶ or Jesus who is called Christ?" ¹⁸(For he knew that it was out of envy that they had handed him over.)

¹⁹And while he was sitting on the judgment seat, his wife sent *word* to him as follows: "Have nothing to do with that righteous man, for I have suffered much today because of a dream about him."⁴⁴⁷ ²⁰And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

²¹But when the governor answered, he said to them, "Which of the two do you want me to release to you?"

And they said, "Barabbas."

²²Pilate is saying to them, "What then should I do with Jesus who is called Christ?"

They all are saying,⁴⁴⁸ "Let him be crucified!"

²³But the governor⁴⁴⁹ was saying, "Why? What crime has he committed?"

But they kept shouting that much more, saying, "Let him be crucified!"

²⁴And when Pilate saw that he was accomplishing nothing, but that instead an uproar was starting, he took some water and washed his hands in front of the crowd, saying, "I am not going to be guilty of the blood of this innocent man.⁴⁵⁰ You see to that yourselves."

⁴⁴⁵ **27:16** txt βαρραββαν Ⲡ A B D E F G H K L M U W Δ Π Σ Φ 0250 f1³ 1c 2 33 (69 βαρραββαν) 157 180 205 565 579 597 700^c 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582^c 𐌹 Lect it^a,aur,b,c,d,f,ff1,ff2,g1,h,l,q,r1 vg syr^{p,h,palms} cop^{sa,mae,bo} eth geo¹ slav (Diatess^{arm}) Or^{lat}; Jer Aug TR RP TH // ιησουβ βαρραβ(β)αν Θ 1* 118 209* 241** 299** 700* 1278* 1582 syr^{s,palms} arm geo² Or mss^{acc.} to Peter-Laodicea SBL NA28 [ιησουβ] {C} // lac C N P Q Z 0233 0281 28 syr^c. 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.

⁴⁴⁶ **27:17** txt βαρραββαν Ⲡ A D E F G H K L M U W Δ Π Σ Φ 0250 f1³ 2 33 69 157 180 205 565 579 597 700^c 892 1006 1071 1241 1243 1292 1342 1424 1505 𐌹 Lect cop^{sa,mae,bo} (Diatess^{arm}) TR RP TH // τον βαρραββαν B 1010 Or ms^{acc.} to Or^{lat}; Jer Aug // βαρραββαν or τον βαρραββαν it^a,aur,b,c,d,f,ff1,ff2,g1,h,l,n,q,r1 vg syr^{p,h,palms} eth geo¹ slav // ιησουβ τον βαρραββαν 1* 22* 118 209* 1582* syr^{s,palms} arm geo² Or^{lat} mss^{acc.} to Origen gr SBL NA28 [ιησουβ τον] {C} // ιησουβ βαρραββαν Θ 700* pc // βαρραββαν ιησουβ 579 // βαρραββαν 1c 1582^c // lac C N P Q Z 0233 0281 28 syr^c. 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 ὑμῶν before it (YMINĪN). Furthermore, the reading of B 1010 (τὸν Βαρραββαν) appears to presuppose in an ancestor the presence of Ἰησοῦν.

⁴⁴⁷ **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."

⁴⁴⁸ **27:22** txt λεγουσιν Ⲡ A B D Σ Φ 0281 lat syr^{p,h} cop^{sa} arm Or Aug SBL TH NA28 {} // λεγουσιν αυτω E L W 𐌹 it^f TR RP // lac C N P Z 0233

⁴⁴⁹ **27:23** txt ο δε ηγεμων εφη A E W Σ Φ 0250 𐌹 syr^h TR RP // λεγει αυτοις ο ηγεμων D L lat syr^p cop^{mae} // ο δε εφη Ⲡ B 0281 syr^{pal} cop^{sa} 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.

⁴⁵⁰ **27:24** txt του δικαιου τουτου Ⲡ E N W Σ 𐌹 it^{ff1,g1,l,q} vg syr^{p,h,pal} cop^{sa,mss,mae1+2} arm eth geo¹ Ap-Con Cyr-Jerus Cyr Ambrose Jer Aug TR RP TH♦ // τουτου του δικαιου A Φ 064 it^{aur,f,h} vg^{ms} Petilianus Maximus // τουτου B D it^{a,b,d,ff2,r1} (syr^s) (cop^{sa,mss}) geo² Or^{lat} Ps-Ath Chrys Ps-Cyp Juvenc Ambrosiaster SBL TH♦ NA28 {B} // lac C P Z 0233 0281

²⁵And in response the whole crowd said, "Let his blood be on us and on our children." ²⁶At that time, he released Barabbas to them, but Jesus, after scourging him, he handed over to be crucified.

The Soldiers Mock Jesus

²⁷Then the soldiers who were guarding Jesus, after taking him into the Praetorium, gathered together onto him the whole cohort. ²⁸And they stripped him of his clothes and placed around him a scarlet robe, ²⁹and after weaving together a crown of thorns they set that⁴⁵¹ on his head, and a rod⁴⁵² in his right hand, and then they dropped to their knees before him and mocked⁴⁵³ him, saying, "Hail, King of the Jews!" ³⁰And after they spit on him, they took the rod, and repeatedly beat on his head. ³¹And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

The Crucifixion

³²And as they were leading him out, they encountered a Cyrenian man by the name of Simon. This man they conscripted to carry his cross. ³³And when they came to the place called Golgotha [γκολγοθα], which is called the "skull" place, ³⁴they offered him wine⁴⁵⁴ to drink, mixed with a bitter drug;⁴⁵⁵ and after tasting it, he refused to drink it. ³⁵And once they had crucified him, they divided up his garments by casting lots. ³⁶And sitting down, they kept watch over him there. ³⁷And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS." ³⁸There were being crucified along with him at that time two bandits, one on his right and one on his left. ³⁹And those passing by defamed him, wagging their heads ⁴⁰and saying, "Hey, you who destroys⁴⁵⁶ the temple and builds another one in three days, save yourself! If you are the son of God, come down⁴⁵⁷ from the cross." ⁴¹In the same way also⁴⁵⁸ the chief priests, making fun along with the Torah scholars and the elders,⁴⁵⁹ were saying, ⁴²"Others he saved; himself he cannot save. He is the King of Israel?⁴⁶⁰ Let him come down now from the cross, and

⁴⁵¹ **27:29a** There is no demonstrative pronoun here meaning "that" specifically, but this word serves to indicate in English that they set both the crown of thorns AND the sceptre. Otherwise, the sceptre has no verb.

⁴⁵² **27:29b** The Greek word means a wooden stalk, reed or staff. The obvious purpose was to be a mock sceptre, for the King of the Jews.

⁴⁵³ **27:29c** txt ενεπαιξαν ἄφ B Df L 0281 it^d SBL TH NA28 {B} // ενεπαιζον A E N Wf Σ Φ 0233f 0250 𐤀 lat arm geo Or^{lat} Eus Chrys^{lem} (Chrom) Jer Aug TR RP // lac C P Z

⁴⁵⁴ **27:34a** txt οινον ἄ B D L lat syr^{s,hmg} cop^{sa} arm geo¹ Ps-Ath Dam Hil SBL TH NA28 {} // οἶνος A E N W Σ Φ 0233 0250 0281 𐤀 it^{f,h,q} syr^{p,h,txt} cop^{mae¹⁺²} geo² Chrys Tert Ir Or TR RP // lac C P Z. LXX Ps 69:22: καὶ ἔδωκαν εἰς τὸ βρῶμά 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.

⁴⁵⁵ **27:34b** The Greek word is χόλη - chólē, the exact meaning of which is uncertain. It is related to the word for gall bladder, χόλος - chólos. 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.

⁴⁵⁶ **27:40a** The nominative article used as vocative, that is, the case or lexical form for addressing someone.

⁴⁵⁷ **27:40b** txt καταβηθι ἄ² B E L W Σ Φ 0250 𐤀 it^{aur,f,ff²,g¹,l,q} vg syr^{h,palms} cop^{sa,mae} arm eth geo Diatess Or^{lat} Eus Ast^{vid} Ps-Ath Did Chrys Marc-Erem Cyr Aug TR RP SBL TH // και καταβηθι ἄ* A D it^{a,b,d,h,r¹} syr^{(s),p,palms} ethTH NA28 [καὶ] {C} // lac C N P Z 0233 0281

⁴⁵⁸ **27:41a** txt ομοιωσ και B lat syr^{(s),p} SBL TH♦ NA28 {} // ομοιωσ ἄ A L W TH♦ // ομοιωσ δε και D E Σ Φ 𐤀 it^{ff¹} syr^h cop^{(sa),mae} TR RP // lac C N P Z 0233 0281

⁴⁵⁹ **27:41b** txt και πρεσβυτερων ἄ A B L it^{aur,ff¹,g¹,l} vg cop^{sa,mae¹⁺²} TR SBL TH NA28 {} // και φαρισαιων D Wf it^{a,b,d,ff²,g¹,h,q,r¹} syr^s // και πρεσβυτερων και φαρισαιων E Σ Φ 𐤀 it^f syr^{p,h} RP // lac C N P Z 0233 0281

⁴⁶⁰ **27:42a** txt βασιλευσ ἄ B D L it^d syr^{palms} cop^{sa} SBL TH NA28 {B} // ει βασιλευσ A E W Σ Φ 𐤀 lat syr^{s,p,h,palms} cop^{mae} arm eth geo Or^{lat} Eus Ps-Ath Chrys Cyr Ambrose Aug TR RP // lac C N P Z 0233 0281

we will believe in him.⁴⁶¹ ⁴³He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God's son.'" ⁴⁴In the same way the bandits who were crucified with him were also taunting him.

Jesus' Death

⁴⁵And starting from the sixth hour, darkness came over the whole land until the ninth hour.⁴⁶² ⁴⁶And at about the ninth hour, Jesus cried out in a very loud voice, saying, "Eli, Eli, lema shebaqtani?" Which means, "My God, my God, why have you forsaken me?"

⁴⁷And some standing there who heard this were saying, "This man is calling Elijah."⁴⁶³ ⁴⁸And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, was giving him a drink.

⁴⁹But the rest were saying, "Back off. Let's see if Elijah comes to save⁴⁶⁴ him."⁴⁶⁵ ⁵⁰But Jesus, after crying out again in a loud voice, gave up his spirit.⁴⁶⁶ ⁵¹And behold, the veil of the temple was rent in two from top to bottom, and the earth was shaken, and the rocks split open, ⁵²and the tombs were opened up, and many bodies of the saints who had fallen asleep were raised again, ⁵³and after coming out of the tombs at the time of His resurrection, they went into the holy city and showed themselves to many.

⁵⁴And the centurion and the ones with him who were guarding Jesus, when they saw the earthquake and the other things that happened, they were severely frightened, saying, "This man really was the Son of God."

⁵⁵And there were present many women off at a distance observing, who had followed Jesus from Galilee providing for him; ⁵⁶among whom were Mary the Magdalene, and Mary the mother of James and Joseph,⁴⁶⁷ and the mother of Zebedee's sons as well.

⁴⁶¹ **27:42b** txt πιστευσομεν επ αυτον B SBL TH NA28 {} // πιστευσωμεν επ αυτον X L // πιστευσωμεν εις αυτον Σ // πιστευσομεν επ αυτω pm HF BG RP // πιστευσωμεν επ αυτω E W pm AN // πιστευσομεν αυτω A // πιστευσομεν αυτω D Φ TR // lac C N P Z 0233 0281

⁴⁶² **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.

⁴⁶³ **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.

⁴⁶⁴ **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).

⁴⁶⁵ **27:49b** txt αυτον A D E W Σ Φ 064 it^a,aur,b,d,f,ff1,ff2,g1,h,l,q,r1 vg syr^{s,p,h,pal}mss cop^{sa} arm eth^{pp,th} geo Or^{lat} 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 vg^{mss} syr^{pal}mss cop^{mae1+2} eth^{ms} [WH] // lac P⁴⁵ N P syr^c.

⁴⁶⁶ **27:50** The Greek says ἀφήκεν τὸ πνεῦμα; literally, "he gave up the spirit." This is an expression from the Hebrew scriptures, or Old Testament, where the word for breath and spirit are the same. It says in Genesis that God breathed into man and animals the breath of life. When you give up the breath, it means to die. Same as if you give up the soul or spirit. This same saying is found in the Greek translation of the Hebrew scriptures, called the Septuagint, in Genesis 35:18, where it says, ἐγένετο δὲ ἐν τῷ ἀφιέναι αὐτὴν τὴν ψυχὴν, ἀπέθνησκεν γάρ, ἐκάλεσεν τὸ ὄνομα αὐτοῦ..., "Now it came about that when she gave 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, εις χεῖράς σου παρατίθεμαι 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."

⁴⁶⁷ **27:56** txt ιωσηφ μητηρ και η μητηρ D* L W lat syr^{s,hmg} cop^{sa,mss,mae} SBL NA28 {} // η μαρια η ιωσηφ και η μαρια η X* // η ιωσηφ μητηρ και η μητηρ X² // ιωσηφ μητηρ και η μητηρ A B C D¹ E Σ Φ 211 syr^{p,h} cop^{sa,mss} Eus TR RP TH // lac N P. It is possible that this Ἰωσήφ or Ἰωσής 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 Josēs. The Tyndale House Greek New Testament, however, changes from Josēs here to Joseph in Acts.

Jesus' Burial

⁵⁷And when evening had come, a certain rich man of Arimathea by the name of Joseph came, who himself also was a disciple of Jesus. ⁵⁸This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it⁴⁶⁸ be handed over to him. ⁵⁹And after taking the body, Joseph wrapped it in clean linen cloth, ⁶⁰and placed it in his *own* new tomb that he had hewn out of the rock. And after rolling a large stone up against the entrance of the tomb, he departed.

⁶¹Now Mary the Magdalene, along with the other Mary, was⁴⁶⁹ there throughout, sitting opposite the grave site.

The Guard at the Tomb

⁶²The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate, ⁶³saying, "Sir, we remember how that deceiver, when he was still living, said, 'After three days I will rise again.' ⁶⁴Give orders therefore to secure the grave site through the third day, or his disciples might go steal him⁴⁷⁰ and then tell the people, 'He has risen from the dead,' and this last deception will be worse than the first."

⁶⁵Pilate⁴⁷¹ said to them, "You have a guard.⁴⁷² Go secure it as best you know how." ⁶⁶So they went and secured the grave site, sealing the stone along with stationing⁴⁷³ the guard.

Chapter 28

The Empty Tomb

¹And after the Sabbath,⁴⁷⁴ at the dawning of the first day of the week, Mary the Magdalene and the other Mary went to view the grave site. ²And behold, there came a great earthquake. For an angel of the Lord had come down from heaven, and⁴⁷⁵ after going up to the tomb, he had rolled away the stone,⁴⁷⁶ and was sitting down now on top of it. ³And his face⁴⁷⁷ was like lightning, and his garments a gleaming white like snow. ⁴And for fear of him, the guards trembled, and became as dead men.

⁴⁶⁸ **27:58** txt αποδοθηναι X B L cop^{sa} SBL TH NA28 {} // αποδοθηναι το σωμα A C D E W Φ Π lat syr^{p,h} TR RP // αποδοθηναι το σωμα του ιησου Σ // lac N P

⁴⁶⁹ **27:61** The verb "was" is in the singular, because the main subject of and focus of this account is Mary the Magdalene.

⁴⁷⁰ **27:64** txt κλειψωσιν X A B C* D E W Φ pm latt cop^{sa,mae} Chrys Or SBL TH NA28 {} // νυκτος κλειψωσιν C³ L^c Σ pm syr^{s,p} arm TR RP // νυκτος ψωσιν L* // lac N P

⁴⁷¹ **27:65a** txt εφη B E L pm lat syr^{s,p} cop^{sa,mae} arm SBL TH NA28 {} // εφη δε X A C D W Σ Φ pm syr^h** Or TR RP // lac N P

⁴⁷² **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.

⁴⁷³ **27:66** The Greek preposition μετα 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 μετα, 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.

⁴⁷⁴ **28:1** The phrase Ὁψὲ 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."

⁴⁷⁵ **28:2a** txt και προσελθων X B C L W lat syr^p Or Chrys SBL TH NA28 {} // προσελθων A D Σ Φ Π syr^h cop^{sa} arm Eus TR RP // lac N P

⁴⁷⁶ **28:2b** txt λιθον X B D lat syr^s cop^{sa} Aug SBL TH NA28 {} // λιθον απο της θυρας A C W Σ Φ pm it^{f,h,q} syr^p TR RP TH♦ // λιθον απο της θυρας του μνημιου E L pm syr^{h,pal} cop^{mae} Eus // lac N P

⁴⁷⁷ **28:3** txt ην δε η ιδεα αυτου Lf W Σ Φ pm TR RP // ην δε η ειδεα αυτου X¹ A B² C D E pm SBL TH NA28 {} // ην δε η ειδε αυτου B* // omit X* // 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."

⁵But in response, the angel said to the women, "You should not be afraid, for I know that you are looking for Jesus the crucified *man*. ⁶He is not here. For he has risen just as he said. Come, see the place where he⁴⁷⁸ was lying. ⁷And quick, go tell his disciples as follows, 'He has risen from the dead. And behold, he is going ahead of you into Galilee; there you will see him.' There, I have told you."

⁸And they departed⁴⁷⁹ quickly from the tomb, and with fear and great joy they ran to report this to his disciples. ⁹And⁴⁸⁰ behold, Jesus met up with them, saying, "Good morning." And after approaching him, they grasped onto his feet, and worshiped him.

¹⁰Then Jesus is telling them, "Do not be afraid. Go report to my brothers that I am leaving for Galilee, and they will see me there."

The Official Cover-Up

¹¹And while those were on their way, behold, some of the guard went into the city and reported to the chief priests everything that had happened. ¹²And after coming together with the elders, they came up with a plan, and took the sufficient amount of silver coins and gave them to the soldiers, ¹³telling *them*, "Say that his disciples came by night and stole him while you were sleeping. ¹⁴And if this should ever reach the ears of the governor, we will satisfy him and make you have no worries." ¹⁵And they accepted the silver coins and did as they were told. And this story has been propagated by the Jews to this day.

The Assembly on the Mountain in Galilee

¹⁶And the eleven disciples went to Galilee, to the mountain where Jesus had directed them. ¹⁷And when they saw him, they worshiped him, though some hesitated. ¹⁸And Jesus approached them and spoke to them, saying, "All authority in heaven and on earth has been given to me. ¹⁹Go therefore⁴⁸¹ and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit,⁴⁸² ²⁰teaching them to keep everything, whatever things I have commanded you. And lo, I am with you always, even to the end of the age."^{483 484}

⁴⁷⁸ **28:6** txt εκειτο **κ** B it^e syr^{s,pal}ms cop^{sa,mae}1+2 arm eth Or^{lat} Chrys Cyr Jer^{1/2} SBL TH NA28 {A} // εκειτο ο κυριος A C D E L W 0148 **κ** lat syr^{(p),h,pal}ms^s (geo²) Philo-Carp Chrys^{ms}s Theod Chrom Jer^{1/2} Aug TR RP // εκειτο ο ιησους **φ** // lac N P

⁴⁷⁹ **28:8** txt απελθουσαι **κ** B C L it^e eth geo SBL TH NA28 {B} // εξελθουσαι A D E W **σ** **φ** 0148 **κ** lat arm (Chrys) Jer Aug TR RP // lac N P

⁴⁸⁰ **28:9** txt και ιδου **κ** B D W lat syr^{p,pal} cop^{sa,mae}1+2 arm eth^{pp} geo Or Eus Cyr-Jer Cyr Jer Aug SBL TH NA28 {A} // ως δε επορευοντο απαγγελαι τοις μαθηταις αυτου και ιδου A C E L **σ** **φ** 0148 **κ** it^{(f),q} syr^h eth^{ro,(ms),(TH)} TR RP // lac N P syr^{c,s}. 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.

⁴⁸¹ **28:19a** txt πορευθεντες ουν B W **σ** **φ** TR SBL TH NA28 {} // πορευθεντες **κ** A E 0148^{vid} **κ** AN HF BG RP // πορευεσθαι νυν D // lac C L N P

⁴⁸² **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 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."

⁴⁸³ **28:20a** txt αιωνος **κ** B A* D W it^{aur,d,e,ff¹,ff²g¹,h,n,q} vg syr^{pal}ms^s cop^{sa,mae} arm eth^{pp,TH} geo^{1,B} Or^{vid} Chrys Severian^{vid} Cyr Jer SBL TH NA28 {} // αιωνος αμην A C E **σ** **φ** **κ** it^{a,b,f,l} vg^{ms} syr^{p,h,pal}ms^s eth^{ms} geo^A Ap-Con TR RP // lac C L N P

⁴⁸⁴ **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:

יהושועֹ א^ˈûšôhəy (But remember, you read Hebrew from right to left.)

Thus, from left to right for the sake of pronunciation:

| | | | | | | |
|------|------|----|-----------|------|--------|------------|
| י | : | ה | ו | ש | ו | ע |
| yodh | shwa | he | holam vav | shin | shuruk | ayin patah |

י = yə , ה = h , ו = ō ש = sh, ו = oo, ע = ˈa

"yə-hō-shu-ˈa"

The letter shwa, ם , transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ו̄ , 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, ם̣ 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, ם̣ is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ם̣ or "a" as in father, looks just the same.)

The letter named ayin, ע , transliterated as ˈ, is a pharyngeal consonant, a sound for which we have no equivalent in English. It is accomplished by tightening the pharynx slightly, right as you begin saying the "a." It is something like when you gargle, how you tighten your throat to keep the stuff from going down no farther than the top of your throat.

The letter named shuruk, וּ , transliterated as 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-ˈa" (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:"

יְשׁוּעַ a^ˁûšēy (Remember, you read Hebrew from right to left.)

Yeshu^ˁa, 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)

מְשִׁיחַ 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 יְשׁוּעַ □ yēšûˁa "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ yəhōshuˁa "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 Yeshu, received in their nominative form a final 's,' and thus Levi became Lewis (Greek had no v sound) Yeshu became Yesus. The 'Yesus' was in turn transliterated into English, after first passing through Latin, and some initial 'Y's became J's. The route by which the Y of Y'huda (Judah) became the J of 'Jew,' or the Y of Yacov became the J of Jacob, is the same route by which the Y of Yeshua and Yesous became the J of Jesus. In other languages also, Y's become J's. For example in Spanish, the pronoun meaning "I," "yo," is often pronounced "jo."

As for the Z sound, one myth is that the second syllable of the name Jesus came from the Greek god Zeus. In fact, the final 's' as said before was the Hellenization of the name. And the 'z' sound of the middle 's' is simply the common phenomenon of "phonological assimilation." In this case, the normally unvoiced letter 's' experiences a peer pressure 'squeeze' by the voicedness of the vowels before and after it, and so the "s" takes on, 'assimilates,' that voicedness, and becomes the voiced version of s, which is 'z.' This phenomenon occurs in many other English words as well. For example, when we pluralize a word in English, we add the letter "s" to it. When we speak of more than one rock, we add an "s" sound on the end, and say "rocks." When we speak of more than one cliff, we add an "s" sound to the end, and it becomes "cliffs." Now, the final sounds of both "rock" and "cliff" are unvoiced, so the "s" added to them remains unvoiced. However, when we add an "s" to a word that ends in a voiced letter, like a vowel, the "s" assimilates to the voicedness of the vowel. For example, the when we speak of more than one key, we add an "s" to it, but the "s" becomes a "z" sound, which is the voiced version of "s." For another example, when we speak of more than one car, we add an "s" to it, and the result is the word "cars." But now, the "s" has become a "z" sound, which is the voiced version of "s." This is the same principle of phonological assimilation that happens in

the word "Jesus." The "s" becomes a "z" sound simply because of the influence of the two voiced vowels surrounding it.

The name Jesus was completely Jewish. In the time of Jesus Christ, many Jews did not speak Hebrew. Hence the need for the Greek Septuagint and the Aramaic "Targums." Hebrew was probably spoken only in and around Jerusalem, by the scribes and priests who were trying to keep it alive. Depending on where they lived, Jews would have spoken Aramaic, Greek or Latin, or two or all of them. According to the Jewish historian Flavius Josephus, the name "Jesus" was a not uncommon name for Greek-speaking Jews in the Greek speaking era. In Galilee especially, which was a cosmopolitan district, with Latin and Greek being necessary for effective commerce, there would have been many Jews who read their Bible only in Greek, in the Septuagint. There were several Jews named Jesus mentioned in the Septuagint and in Josephus' histories of the Jews.

Yahveh and Adonai in Hebrew font:

YHVH:

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 ך, "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this ך sound used to be pronounced "w." But now in modern Hebrew it sounds like an English "v." The original Hebrew vav may have acutally 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" (ך) 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 Yehovah to my lord" from Psalm 110:1

יְהוָה אָמַר יְהוָה | לְאֲדֹנָי (remember, from right to left, so: num yəhowah ladōnōi

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 הו (preterite by aphaeresis for יהוה),

the verb *to be* being twice repeated as in Ex. 3:14. If we supply אֱשֶׁר between these words we obtain nearly the same sense as expressed there in the words אֱהְיֶה אֲשֶׁר אֶהְיֶה . The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of אֲדֹנָי , 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 יְהוָה , as בְּאֲדֹנָי , לִיְהוָה , מִיְהוָה according to בְּאֲדֹנָי , לְאֲדֹנָי , מֵאֲדֹנָי . Where, however, יְהוָה is already preceded by אֲדֹנָי , to avoid repetition, they furnished it with the vowels of אֱלֹהִים , in order that it be pronounced with its consonants, so that אֲדֹנָי יְהוָה is to be read אֱלֹהִים . The punctuators seem to intimate the originality of the vowels of יְהוָה by not pointing Yod with Hhateph Pattah (יְהוָה) to indicate the reading of אֲדֹנָי just as they point it with Hhateph-Segol to indicate the reading of אֱלֹהִים . We could, moreover, not account for the abbreviated forms יְהוּ , יְהוֹ prefixed to so many proper names, unless we consider the vowels of יְהוָה 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 (Miriam), 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

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-ooos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "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

| MATTHEW | LUKE |
|----------------|---------------|
| Abraham | Abraham |
| Isaac | Isaac |
| Jacob | Jacob |
| Judah | Judah |
| Perez | Perez |
| Hezron | Hezron |
| Aram | Aram |
| Amminadab | Amminada b |
| 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

WHAT O.T. PROPHECIES WAS MATTHEW REFERRING TO WHICH SAID OF JESUS, "HE SHALL BE CALLED A NAZARENE"?

Diatess. 3:10; Mt 2:23

PROBLEM: In Matthew 2:23, Matthew says, "And having been warned in a dream, he withdrew to the district of Galilee, ²³and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he will be called a Nazarene." Greek: 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 Nazarioian. The Greek sound "dzeta" would be the natural letter for translators to use to render the Hebrew "tsade." Thus, shall be "called" a Nazarioian. 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 Yehovah"; 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 Yehovah." (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

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

"¹¹Then the LORD said to Moses, ¹²'When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. ¹³Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. ¹⁴Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. ¹⁵The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. ¹⁶You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life.'" Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, I Chronicles chapter 21, and 27:23,24. The atonement offering was to be made only "when you take a census of Israel to number them." This was said in anticipation of the one "Numbering" of Israel in the book of Numbers. A man only had to pay this atonement when he "crosses over" to join the group of those registered in the book. Where in this scripture is there any command that a man be counted more than once? Or annually? It says no such thing.

The New Testament apostles tell us that the old testament is given to us as ensamples, or patterns. Old testament lessons are shadows of something real, a real object. Imagine that the light of God is shining upon an object with substance, but all that hits the earth is the outline of the real object in the form of a shadow. This atonement offering was such a shadow, a pattern in the shape of the real thing. The real thing is Christ. The real thing is the crossing over from death to life. Are you numbered among the living? Have you crossed over to join those whose name is registered in the book of life? There was a one time ransom through the Lamb of God. If it is more than one time, it is an indulgence scam. Does God let a man be kidnapped by Satan every year so that God can ransom the same man again?

"⁴So all the elders of Israel gathered together and came to Samuel at Ramah. ⁵They said to him, 'You are old, and your sons do not walk in your ways; now appoint a king to govern us, such as all the other nations have.' ⁶But when they said, 'Give us a king to lead us,' this displeased Samuel; so he prayed to the LORD. ⁷And the LORD told him: 'Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. ⁸As they have done from the day I brought them up out of Egypt until this day, forsaking me and serving other gods, so they are doing to you. ⁹Now listen to them; but warn them solemnly and let them know what the king who will reign over them will do.' ¹⁰Samuel told all the words of the LORD to the people who were asking him for a king. ¹¹He said, 'This is what the king who will reign over you will do: He will take your sons and make them serve with his chariots and horses, and they will run in front of his chariots. ¹²Some he will assign to be commanders of thousands and commanders of fifties, and others to plow his ground and reap his harvest, and still others to make weapons of war and equipment for his chariots. ¹³He will take your daughters to be perfumers and cooks and bakers. ¹⁴He will take the best of your fields and vineyards and olive groves and give them to his attendants. ¹⁵He will take a tenth of your grain and of your vintage and give it to his officials and attendants. ¹⁶Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. ¹⁷He will take a tenth of your flocks, and you yourselves will become his slaves. ¹⁸When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.' ¹⁹But the people refused to listen to Samuel. 'No!' they said. 'We want a king over us. ²⁰Then we will be

like all the other nations, with a king to lead us and to go out before us and fight our battles.' ²¹When Samuel heard all that the people said, he repeated it before the LORD. ²²The LORD answered, 'Listen to them and give them a king.'

I Samuel 8:4-22

God warned Israel against the dangers of a human government: the king would tax them oppressively, force them into labor, and send their sons to their deaths in economic wars. By choosing a human king, God said, "they have rejected me as their king." Following is what one of their kings did with the Exodus 30:11-16 scripture, the one about the one-time atonement offering.

^{4,5}After this Joash decided to restore the house of the LORD. He gathered the priests and the Levites, and said to them, 'Go out to all the cities of Judah and collect money from all Israel that you may repair the house of your God year by year. All the funds for sacred purposes that are brought to the temple of the LORD— the money from **everyone who is counted**, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD— the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary.' ⁶But by the twenty-third year of the reign of King Joash, the priests still had not made needed repairs on the temple. ⁷So King Joash summoned the priest Jehoiada and the other priests. 'Why do you not repair the temple?' he asked them. 'Now therefore, you must no longer take funds from your acquaintances. You shall hand the money over for the repairs.' ⁸The priests agreed that they would neither take funds from the people nor make the repairs on the temple. ⁹Then the priest Jehoiada took a chest, bored a hole in its lid, and set it beside the pillar on the right side, as one entered the temple of the Lord. The priests who guarded the threshold put in it all the money that was brought into the house of the LORD. ¹⁰Whenever they saw that there was a large amount of money in the chest, the royal secretary and the high priest came, counted the money that had been brought into the house of the LORD and put it into bags. ¹¹When the amount had been determined, they would give the money into the hands of the workmen who had the oversight of the house of the LORD; and they in turn paid it out to the carpenters and the builders who worked upon the house of the LORD, ¹²and to the masons and stonecutters, as well as to buy timber and quarried stone for making repairs on the house of the LORD, and for any outlay upon the repairs of the house. ¹⁵No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust."

II Chronicles 24:4, 5; II Kings 12:4-12, 15

This is the first time in the Bible that it was ever suggested that the census be annual, and that each man pay money every year when he is counted.

Note that Joash decided this. It was not commanded by God. God had been rejected as king. The decision to make the census annual, and accompanied by a "tax," was the decision of a human king. This was a clear disobedience to God's command. And therefore, illegal.

Note that each priest collected the money "each from his own acquaintances," v. 5. Then in verse 7, Joash told the priests to no longer collect from their acquaintances, but apparently they continued to do so, as we will see in the New Testament.

In addition to collecting from their own acquaintances, there was a chest placed at the entrance to the temple for voluntary offerings. This money was then given to Levites in charge of repairing the temple. Note that "No reckoning was asked of the men who were provided with the funds to give to the workmen, because they were positions of trust." This system gave them opportunity to skim from the collections for themselves.

Between the time of King Joash and the time of Nehemiah, the temple was destroyed and the people of Judah were taken into exile. After regaining an opportunity to return to Jerusalem, Ezra and Nehemiah led the people in the effort to rebuild the city and the temple. At that time, the people said:

"We lay upon ourselves the obligation to charge ourselves yearly one third of a shekel for the service of the house of our God" Nehemiah 10:32

This time, it is not a king who imposes this "temple tax" upon the people, but the people themselves who "lay upon ourselves the obligation to charge ourselves yearly..."

Here the people themselves have set aside the scriptures in order to set up their own tradition. And is there any human government anywhere, that, if the populace volunteers to pay a tax of some sort, would say, "No, we do not want the money. Do not give us any money"? A voluntary or temporary tax takes on a life of its own, and soon becomes a much larger amount, becomes more frequent, and becomes mandatory. Typical this is of the life of a tax. Such is the fate of a people who reject God as their king and choose a human government.

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

²⁵He says, "Yes *he does*."

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

²⁶And when he answered, "From others," Jesus said to him, "Alright then, the sons are free. ²⁷But, so that we not scandalize them, go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. Take that, and give it to them, as mine and yours."

Matthew 17:24-27 (DRP)

It appears that the custom of the priests collecting money "each from his own acquaintance" was still being practiced. The collectors "came to Peter." Peter did not seek the collectors out, or pass by a toll booth, or run an errand to a government building. No, these collectors must have been men who knew Peter, for they came to Peter. This happened in Capernaum, Peter's hometown. That may be why they chose to come to Peter and not to Jesus. They were men of Capernaum, and acquaintances of Peter, and not of Jesus.

The payment at issue in this passage was a Jewish religious matter. Jesus and the disciples were Sons or Citizens of the Kingdom of Heaven, so were not subject to this "tax." Remember, the Levites did not pay the census atonement fee tax. (Numbers 1:48, 49) All those who become Citizens of the kingdom of God have the same status in regard to this tax as the Levites had. "God has made us kings and priests, and we will reign on the earth." Rev. 5:10 Kings do not pay the tax. And kings are what Jesus and the twelve apostles were.

"Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. But a poor widow came and put in two very small copper coins, worth only a fraction of a penny.

Calling his disciples to him, Jesus said, 'I tell you the truth, this poor widow has put more into the treasury than all the others. They all gave their gifts out of their wealth; but she out of her poverty put in everything— all she had to live on.'" Mark 12:41-44; Luke 21:1-4

So by Jesus' time, the priests not only still collected "each from his own acquaintance," but they also collected by means of the chest at the temple entrance.

This is typical of the life of a tax. Whether ancient Israel, or America, if the lawmaking entity adopts a tax, say, for one time only, to be assessed only at the time of the manufacture of, say, a bullet making machine, over time the human government manages to turn it into an annual tax, and make it apply to everyone, who never had anything to do with a bullet making machine at all! The new generations of citizens do not study law, and are not aware of the "intent of congress" when that tax law was written. The schools are government run, so the schools from then on tell them that this tax must be paid annually by everyone.

But here is great news: In the land of the Majestic King,

"You will call to mind what once you feared: 'Where is the one who counted? (for tax purposes) Where is the one who weighed the tribute? Where is the one who counted the treasuries?' No longer will you see these arrogant people...For Yehovah is our judge; Yehovah 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 "the 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 רַעְיִן הָרַע - rā'āh 'ayin, or, with the article and modifier postpositive, רַעְיִן הָרַע 'ayin hāra'. 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 ἀπλοῦς – ophthalmós haploûs. 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 ἀπλή - psuchē haplē, "liberal soul," is translated from the Hebrew נֶפֶשׁ בְּרַכָּה - nepeš b'rākāh, for a giving, blessing, generous person.

The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye רַעְיִן הָרַע - 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 רַעְיִן, ra' - 'ayin means "eye of envy."

Also helpful is to note as many antonyms of ἀπλόος as possible in all the Greek literature. It is the opposite of διπλόος, "two-fold, double;" of ἀκριβής, "strict, accurate," and of μειγμένοος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew רַעְיִן 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 עַיִן - 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 ἀπλοῦς - haploûs eye letting more light through, as opposed to one whose eye is evil, having a body filled with darkness or emitting darkness out through the aperture of the eye. For an evil eye, picture someone with a narrowed eye, out of suspicion, envy, resentment of another's happiness, resentment of another's goodness; plotting, scheming; stingy; having as its antonym ἀπλοῦς - haploûs, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassuming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unthankful and the evil.

ENDNOTE #7 - 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 κορδακισμοὺς οὐ δυνάμενος φερεῖν, παρεώσθαι καὶ ἐν οὐδένοσ εἶναι μέρει τὸν τοιοῦτον.

"Any fairly decent or honest man, who cannot stomach the licentiousness of his daily life, the drunkenness and the lewd dancing, is pushed aside as of no account."

**Socrates, in Xenophon, *Memorabilia*, Book 4
(Apomnêmonematôn 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 ἀντιδοσεως

Speech 2: To Nicocles, 219-221

But surely we could not expect to be admired nor to enjoy great honor for sending out disciples of that sort; on the contrary, we should be much more despised and hated than those who are charged with other forms of villainy. And, mark you, even if we could shut our eyes to these consequences, we could not gain the most money by directing a training of that character; for, I suppose, all men are aware that a sophist reaps his finest and his largest reward when his pupils prove to be honorable and intelligent and highly esteemed by their fellow-citizens, since pupils of that sort inspire many with the desire to enjoy his teaching, while those who are depraved repel even those who were formerly minded to join his classes. Who, then, could be blind to the more profitable course, when there is so vast a difference between the two?

Perhaps, however, some might venture to reply that many men, because of their incontinence, are not amenable to reason, but neglect their true interests and rush on in the pursuit of pleasure. I grant you that many men in general and some who pretend to be sophists are of this nature.

Isocrates with an English Translation in three volumes, by George Norlin, Ph.D., LL.D. Cambridge, MA, Harvard 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

Plural Heavens, 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:

Matt 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·

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

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

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

Matt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

¹⁶your Father who is in heaven.

Matt 5:45 τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς

⁴⁵your Father who is in heaven

Matt 6:1 τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς

¹your Father in heaven.

Matt 6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου,

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

Matt 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;

Matt 7:11 ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτουῦσιν αὐτόν.

¹¹your Father in heaven

Matt 7:21 τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.

²¹"my Father who is in heaven.

Matt 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 κλίνειν.

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

Matt 10:32 τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς·

³²"my Father in heaven.

Matt 10:33 ὅστις δ' ἂν ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ γὰρ αὐτόν ἔμπροσθεν τοῦ πατρός μου τοῦ ἐν [τοῖς] οὐρανοῖς.

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

Matt 11:23 καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῆσῃ; ἕως ἄδου καταβῆσῃ. ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

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

Rev. 12:12 διὰ τοῦτο εὐφραίνεσθε, οἱ 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.

¹²Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea! For the devil has come down to you with great fury, because he knows he has but little time."

ENDNOTE #9 – 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 *ρίπτω*, 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 #10 – Matt 27:9

Matthew 27:9

τὴν τιμὴν τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ,

the price of the priced him whom they priced (mid voice) from the sons of Israel

A very literal translation would have the word "price" in it three times, or forms of that word:

So first I will list the translations that contain three forms of the word 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/TN 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 syml | Alt | Date | Contents |
|------------------|----------------------------------|--------|--|
| ⲡ ¹ | | III | 1:1-9,12,14-20 |
| ⲡ ¹⁹ | P.Oxy.1170 | IV/V | 10:32- 11:5 |
| ⲡ ²¹ | P.Oxy.1227 | IV/V | 12:24-26,32-33 |
| ⲡ ²⁵ | | IV | 18:32-34; 19:1-3,5-7,9,10 |
| ⲡ ³⁵ | | IV? | 25:12-15,20-23 |
| ⲡ ³⁷ | | III/IV | 26:19-52 |
| ⲡ ^{44b} | | VI/VII | 17:1-3,6-7 |
| ⲡ ⁴⁵ | | III | 20:24-32; 21:13-19; 25:41-46; 26:1-39 |
| ⲡ ⁵³ | | III | 26:29-40; Acts 9:33-43; 10:1 |
| ⲡ ⁶² | | IV | 11:25-30 |
| ⲡ ⁶⁴ | w/ⲡ ⁶⁷ | 200 | 3:9, 15; 5:20-22, 25-28; 26:7-8, 10, 14-15, 22-23, 31-33 |
| ⲡ ⁷⁰ | P.Oxy 2384 | III | 2:13-16, 22- 3:1; 11:26-27; 12:4-5; 24:3-6, 12-15 |
| ⲡ ⁷¹ | P.Oxy.2385 | IV | 19:10-11, 17-18 |
| ⲡ ⁷³ | | VII | 25:43, 26:2-3 |
| ⲡ ⁷⁷ | | II/III | 23:30-39 |
| ⲡ ⁸³ | | VI | 20:23-25, 30-31, 23:39; 24:1,6 |
| ⲡ ⁸⁶ | | IV | 5; recto: 5:13-16 , <p> verso: 5:22-25 |
| ⲡ ⁹⁶ | | VI | 3:13-15 |
| ⲡ ¹⁰¹ | P.Oxy. LXIV 4401 | III | 3:10-12, 16 - 4:3 |
| ⲡ ¹⁰² | P.Oxy. LXIV 4402 | III/IV | 4:11-12, 22-23 |
| ⲡ ¹⁰³ | | II/III | 13:55-56; 14:3-5 |
| ⲡ ¹⁰⁴ | | <250 | 21:34-37; 21:43,45 |
| ⲡ ¹⁰⁵ | P.Oxy 4406 | V/VI | 27:62-64; 28:1-5 |
| ⲡ ¹¹⁰ | P.Oxy. LXVI 4494 | IV | 10:13-15(14?), 25-27 |
| Ⲭ* | 01 | IV | Codex Sinaiticus, all of Luke |
| Ⲭ ¹ | 1st corr. | IV-VI | Ⲭ ^{1a} /Ⲭ ^{1b} for differences within the group |
| Ⲭ ² | 2nd corr. | VII | Ⲭ ^{2a} /Ⲭ ^{2b} for differences within the group |
| A | 02 | V | Codex Alexandrinus |
| B | 03 | IV | Codex Vaticanus |
| B ¹ | | IV | |
| B ² | | VI-VII | |
| C | 04 | V | Codex Ephraemi Syri Rescriptus |
| C ¹ | | V | |
| C ² | | VI | |
| C ³ | | 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 | |
| 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 |
| 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 |
| LATIN | | | |
| it ^k | 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 |
| it ^b | 4 | V | Veronensis; lacking 1:1-11; 15:12-22; 23:18-27 |
| it ^d | 5 | V | Bezae Cantabrigiensis; lacking 1:1-11; 2:20- 3:7; 6:8- 8:27; 26:65- 27:2 |
| it ^g ¹ | 7 | VIII/IX | Sangermanensis; all |
| it ^{ff} ² | 8 | V | Corbeiensis II; lacking 1:1- 11:16 |
| it ^{ff} ¹ | 9 | VIII | Corbeiensis I; all of Matthew |
| it ^f | 10 | VI | Brixianus; lacking 8:16-26 |
| it ^l | 11 | VIII | Rhedigeranus; lacking 1:1-2,15 |
| it ^h | 12 | V | Claromontanus; 3:15- 14:33; 18:12- 28:20 |
| it ^q | 13 | VI/VII | lacking 3:15- 4:23; 5:25- 6:4; 6:28- 7:8; 23:13-28 |
| it ^r ¹ | 14 | VII | Usserianus I; lacks 1:1- 15:16; 15:31- 16:13; 21:4-21; 28:16-20 |
| it ^{aur} | 15 | VIII | Aureus; all of Matthew |
| it ^μ | | V | 9:17,30-37; 10:1-5,7-10 |
| it ⁿ | 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 |
| it ^π | 18 | VII | Stuttgartensis; 13:6-15,31-38 |
| SYRIAC | | | |
| syr ^c | Curetonian | III/IV | |
| syr ^s | Sinaitic | III/IV | |
| syr ^p | Peshitta | V | |
| syr ^{pal} | Palestinian | VI/VII | |
| syr ^h | Harklean | VII | |
| COPTIC | | | |
| cop ^{sa} | Sahidic | IV | |
| cop ^{fay} | Fayyumic | IV | |
| cop ^{mae} | Middle Egyptian | IV/V | |
| ARMENIAN | | | |
| arm | | V | |
| GEORGIAN | | | |
| geo | | V | |
| ETHIOPIC | | | |
| eth | | VI | |