The Gospel
of
Matthew
part of
The Holy Bible

The ancient Greek text, alternating verse by verse with
A new translation from the Greek by David Robert Palmer

July 2023 Edition
(First Edition was April 2003)

Published by DRP for public permissionless use.
Copyright waived. This is uncopyrighted.

freely available from:
https://bibletranslation.ws/palmer-translation/
ipfs://drpbible.x

Printed Edition of this document is available on Amazon
https://www.amazon.com/dp/1958612073

A Robinson-Pierpont edition of this Palmer translation of Matthew is also available in print:
the Gospel According to Matthew.
This page intentionally blank
Chapter 1

The Genealogy of Jesus

KATA MAΘΘΑION

Mt 1:1 Βιβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραὰμ.

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

Mt 1:2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ,

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

Mt 1:3 Ιούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες δὲ ἐγέννησεν τὸν Ἐσφόραμ, Ἐσφόραμ δὲ ἐγέννησεν τὸν Ἀράμ,

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

Mt 1:4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδὰβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν Ναασοῦν, Ναασοῦν δὲ ἐγέννησεν τὸν Σαλμωνῶν,

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

Mt 1:5 Σαλμωνῶν δὲ ἐγέννησεν τὸν Βδεὶς ἐκ τῆς Ῥαχάβ, Βδεὶς δὲ ἐγέννησεν τὸν Ἰωβῆδ ἐκ τῆς Ῥοῦθ, Ἰωβῆδ δὲ ἐγέννησεν τὸν Ἰεσαια,

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

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

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

Mt 1:7 Σολομῶν ὁ ἐγέννησεν τὸν Ροβοὰμ, Ροβοὰμ δὲ ἐγέννησεν τὸν Ἀβία, Ἀβία δὲ ἐγέννησεν τὸν Αοὰ,

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

Mt 1:8 Αοὰ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Οζιὼν,

8 and Asa begot Jehoshaphat, and Jehoshaphat begot Joram, and Joram begot Uzziah,

Mt 1:9 Οζιὼν δὲ ἐγέννησεν τὸν Ἰωάθημ, Ἰωάθημ δὲ ἐγέννησεν τὸν Ἀχαί, Ἀχαί δὲ ἐγέννησεν τὸν Ἐζεκιάν,

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

1 Greek, Ἰησοῦς (Ἰησοῦς), "Yaysoos," from the Hebrew יְשׁוּעַ (yēšū’a) "Yayshua," which was a later form of the Hebrew name of Joshua, יְשׁוּעַ (yēshō’ah) "Y'hooshua." Y'hooshua in turn had developed by vowel dissimilation from the original Yahshua. Yeshua means "salvation."

2 Other spellings are Δαυὶδ, used in Luke (Luke 3:23) and the Didascalia, and in the Septuagint of Josephus u. (Josephus. (AD 38 - 100). Antiquitates. Book II. Chapter 20. Page 118. Line 16.) makes a distinction between the names Δαυὶδ and Ναασοῦν. Though in the Latin translation Δαυὶδ begins and ends with the letter D (Aleph), which is a consonant, a glottal stop. Other languages, including Greek which do not have a letter for the glottal stop, substituted other consonants for it. The confusion of terminal glottal stops with other unvoiced consonants happens often in English as well, since English has no letter for the glottal stop. (Though in transliteration schemes, the single straight apostrophe is used to represent the glottal stop.) In very ancient Greek, the letter ψ was pronounced like our letter p, it was not an "f." In English today, words ending in p often sound like they end in a glottal stop. That is, we do not always aspirate the p as we would if the p was in the middle of a word, but simply shut off the exhaled air by closing our lips.
Mt 1:10 Ἑξεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἄμων, Ἄμων δὲ ἐγέννησεν τὸν Ἰωσιαν.  
10and Hezekiah begot Manasseh, and Manasseh begot Amon,4 and Amon begot Josiah, 
Mt 1:11 Ἰωσιαν δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.  
11and Josiah begot Jeconiah and his brothers at the time of the exile to Babylon. 
Mt 1:12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθηλη, Σαλαθηλη δὲ ἐγέννησεν τὸν Ζοροβαβέλ,  
12After the exile to Babylon: Jeconiah beget Shealtiel, and Shealtiel beget Zerubbabel, 
Mt 1:13 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιοῦδ, Ἀβιοῦδ δὲ ἐγέννησεν τὸν Ἑλιακίμ, Ἑλιακίμ δὲ ἐγέννησεν τὸν Ἀζόρ,  
13and Zerubbabel begot Abiud, and Abiud begot Eliakim, and Eliakim begot Azor, 
Mt 1:14 Ἀζόρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἑλιοῦδ,  
14and Azor begot Zadok, and Zadok begot Akim, and Akim begot Eliud, 
Mt 1:15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἑλεάζαρ, Ἑλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἡλιακωβ,  
15and Eliud begot Eleazar, and Eleazar begot Matthan, and Matthan begot Jacob, 
Mt 1:16 Ἡλιακωβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαριάς, έξ ὧν ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.  
16and Jacob begot Joseph, the husband5 of Mary, of whom6 was born Jesus, the one called the Christ. 
Mt 1:17 Πάσας οὖν αἱ γενεαὶ ἀπὸ Ἀβρααμί ἕως Βαβυλῶνος γένεις δεκατέσσαρες, καὶ ἀπὸ Βαβυλῶνος έως τῆς μετοικεσίας Βαβυλῶνος γένεις δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος έως τοῦ Χριστοῦ γένεις δεκατέσσαρες.  
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 

---

4 1:10 txt αἵμων αἵμων E K L U W Σ F13 2 28 118 180 565 579 597 788 1006 1009 1010 1216 1230 1241 1243 1292 1424 1505 1506 1646 2148 Μ Lec it (f) vg (syr, arm) cop (e) b (h, m, pal) copmac slav (Ps-Eustath); Aug TR RP / αἵμων αἵμων 700 892 1195 (211 iuran, 124 αἵμων αἵμων Β* / αἵμων αἱμω Π) αἵμων Α / αἵμων αἵμω Κ B C (Diak) M G Δ* Θ φ 33 157 1071 1079 1292 1546 (68 (1184) 253 672 (673 (81) 1323 (1627 h, iuran, π, κ, Σαδ, Ναυ, ff, k, q) vg (syr, arm) cop (e) b (h, m, pal) arm egeo TR RP SBL TH NA 28 (B) lac A D F G H N Ψ Θ Ζ Φ 0233 13 69. In the LXX of 1 Chron. 3:14, most manuscripts read αἵμων, but A B* read αἵμων, and B* and one minuscule read αἵμων. Further, in 2 Kings 21:18, 19, 23-25 and 2 Chronicles 33:20-25, several Greek manuscripts read αἵμων. It is admitted by almost all that αἵμως 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 ἀνδρα μαριας εξ της εγεννησης ιησους ο λεγομενος χριστος τος is the reading of F1 B C E L P W (Δ omit ιων) Σ F13 2 28 33 157 180 205 565 579 597 700 892 1006 1010 1071 1214 1229 1242 1546 1505 M Lect it (f) vg (syr, arm) cop (e) geo TR RP SBL TH NA 28 (A) lac A D F G H N Ψ Θ Ζ Φ 0233 13 69. Other witnesses, Θ F13 (547 and some Italic, Syriac and Coptics 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

Mt 1:18 τοῦ δὲ Ἰσραήλ Χριστὸν ἡ γένεσις 8 οὕτως ἦν. Ἡ μητέρας τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωάννῃ, πρὶν ἢ συνελθεῖν αὐτούς εὐφρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος Ἁγίου.

18This is how the birth of Jesus Christ came about. His mother Mary was pledged 9 to be married to Joseph, but before they consummated, she was found to be pregnant, from the Holy Spirit.

Mt 1:19 Ἰωάννη δὲ ὁ ἀνήρ αὐτῆς, δίκαιος ὦν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπόλυσαι αὐτήν.

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

Mt 1:20 ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἵνα ἄγγελος κυρίου κατʼ ὃνα ἐφάνη αὐτῷ λέγων, Ἰωάννη υἱός Δαυὶδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκα σου, τὸ γάρ ἐν αὐτῇ γεννηθέν ἐκ πνεύματος ἐστιν Ἁγίου.

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

Mt 1:21 τέξεται δὲ υἱὸν καὶ καλέσει τὸ όνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ ἀσώς τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἀμαρτιῶν αὐτῶν.

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

Mt 1:22 Τὸτε δὲ ὁ λόγος γέγονεν ἰνα πληρωθῇ τὸ ῥηθὲν ύπὸ κυρίου 12 διὰ τοῦ προφήτου λέγοντος,

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

Mt 1:23 ἴδιον ἢ παρθένον ἐν γαστρὶ ἐξεῖ καὶ τέξεται υἱὸν, καὶ καλέσουσι τὸ όνομα αὐτοῦ Ἐμμανουῆλ, ὁ ἐστὶν μεθερμηνευόμενον Μεθ’ ημῶν ὁ θεός.

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

Mt 1:24 ἕγερθε δὲ ὁ Ἰωάννη ἀπὸ τοῦ ὕπνου ἐποίησαν ως προσέταξαν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ.

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

Mt 1:25 καὶ οὔκ ἐγνώσαν αὐτὴν ἐως ὡς ἐτέκεν υἱόν· καὶ ἐκάλεσε τὸ όνομα αὐτοῦ Ἰησοῦν.

25But he did not know her 14 until she gave birth to her firstborn son. 15 And he called his name Jesus.
Chapter 2
The Visit of the Magi

Mt 2:1 Then, behold, the star, which they had seen in the east, went on its way, and lo, the star, the one they had seen

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

Mt 2:3 And they told him, “In Bethlehem in Judea, for this is what has been written through the prophet:

Mt 2:4 ‘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.’”

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

Mt 2:6 And he sent them to Bethlehem and said, “Go and search diligently for the child. And when you find him, bring word back to me, so I may come and worship him also.”

Mt 2:7 After they had heard the king, they went on their way, and lo, the star, the one they had seen in the east, kept moving on in front of them, until it arrived and stopped above where the child was.

Mt 2:8 And they rejoiced with a surpassingly great joy.

17 Mica 5:2

Proclus; Jer Aug TR RP (" uio B Z 071*) 1 33 788 (1182 copies uio αυτης) 1192 1582* itb cglk syrs copmes geo Ambrose Chrom SBL TH NA28 (a) lac A F G H Y Θ Φ 0233 13 69 1424. Adding the words tov before the word uio, "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.

16 21 Plural of Magus, one trained in astrology and dream interpretation, probably in a tradition based on Zoroastrianism, founded by the Persian prophet Zarathustra or Zoroaster.

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

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

Mt 2:12 καὶ χρηματισθέντες κατ’ ὃναρ μὴ ἀνακάμψαι πρὸς Ἦρωδην, δι’ ἀλλῆς ὀδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

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

The Return to Nazareth
Mt 2:17 τὸ τῆς τελευτής Ἦρωδου· ἵνα πληρωθή τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

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

Mt 2:18 καὶ ὅτε ἤκουσεν ὁ Ἰωάννης ἐν τῇ φωνῇ, ὡς καὶ ὁ Ἰωάννης ἐν τῇ φωνῇ, ὡς ὁ Ἰωάννης ἐν τῇ φωνῇ, ὡς ἤκουσεν ἐν τῇ φωνῇ. ὁ Ἰωάννης ἐν τῇ φωνῇ, ὡς ἤκουσεν ἐν τῇ φωνῇ.

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

Mt 2:19 καὶ ἥν ἤκουσε διὰ τοῦ προφήτου λέγοντος, ὡς καὶ ἥν ἤκουσε διὰ τοῦ προφήτου λέγοντος, ὡς καὶ ἥν ἤκουσε διὰ τοῦ προφήτου λέγοντος, ὡς καὶ ἥν ἤκουσε διὰ τοῦ προφήτου λέγοντος.

19 Then what was said through20 the prophet Jeremiah was fulfilled, which says:

Mt 2:20 Φωνή ἐν Ῥαμά ἡκούσθη, κλαυθών καὶ ὀδυρμός πολύς· Ῥαχήλ κλαύσεις τὰ τέκνα αὐτῆς, καὶ οὐκ ἢβαλεν παρακληθῆναι, ὡς οὐκ εἰσίν.

20 “A voice heard in Ramah, a weeping21 and loud wailing, Rachel weeping for her children and refusing to be comforted, because they are no more.”

The Return to Nazareth
Mt 2:19 Ἡσυχασάντος δὲ τοῦ Ἦρωδου ἠδοξολόγος δοκεῖται κατ’ ὃναρ τῷ Ἰωάννῃ ἐν Αἰγύπτῳ.

19 And after Herod died, behold, an angel of the Lord appears by a dream to Joseph in Egypt,
Mt 2:20 saying, “Get up, take the child and his mother and go into the land of Israel, for those who were seeking the child’s life are dead.”

Mt 2:21 ó δὲ ἐγέρθης παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ, εὐθύνθησιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

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

Mt 2:22 ἀκούσας δὲ ὁ Ἀρχέλαος βασιλεύς τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελευθεῖν χριστιανεῖς δὲ κατ᾽ ὅναρ ἄνεχώρησαν εἰς τὰ méρη τῆς Αἰγαλλίας,

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

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

22 and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he would be called a Nazarene.

Chapter 3

John the Baptist Prepares the Way

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

1In those days John the Baptist appears, preaching in the desert, Mt 3:2 λέγων, Μετανοεῖτε, ἤγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν.

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

Mt 3:3 αὕτος γὰρ ἔστιν ὁ βαπτιστής τοῦ Ἰσαίου τοῦ προφήτου λέγοντος, Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάζατε τὴν ὁδὸν κυρίου, ἐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

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

Mt 3:4 Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἐνδύμα τοῦ αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὄψιν αὐτοῦ, ἢ δὲ τροφὴ ἡν τοῦ αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον.

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

Mt 3:5 τότε ἔξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου,

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

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

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

23 and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he would be called a Nazarene.

Mt 2:22 ἀκούσας δὲ ὁ Ἀρχέλαος βασιλεύς τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελευθεῖν χριστιανεῖς δὲ κατ᾽ ὅναρ ἄνεχώρησαν εἰς τὰ méρη τῆς Αἰγαλλίας,

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

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

22 and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he would be called a Nazarene.

23 and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he would be called a Nazarene.
Mt 3:7 'Iδών δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, Γεννήματα ἔχοντες, τίς ὑπεδείξει ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

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

Mt 3:8 ποιήσατε σῶν καρπὸν ἄξιου τῆς μετανοίας'

8Then produce fruit characteristic of repentance.

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

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

Mt 3:10 ἥδε δὲ ἡ ἄξιν πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπηται καὶ εἰς πῦρ βάλλεται.

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

Mt 3:11 ἔγω μὲν ὑμᾶς βαπτίζω ἐν ὦδάις εἰς μετάνοιαν· ὁ δὲ ὅπισώ μου ἐρχόμενος ἵσχυστέρος μοῦ ἐστιν, οὐκ εἰμὶ ἴκανος τὰ υπόδημα βαπτίσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πορί·

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:33

Mt 3:12 οὐ τὸ πτέρυγν ἐν τῇ χερι αὐτοῦ, καὶ διακαθαρίζει τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ὀξυρον κατακαίει πυρὶ ἀσβέστῳ.

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

The Baptism of Jesus

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

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

Mt 3:14 ὁ δὲ Ἰωάννης διεκλάλει αὐτὸν λέγων, Ἐγὼ χρείαν ἔχω ὕπο σοῦ βαπτίσθηναι, καὶ σὺ ἔρχῃς πρὸς μέ;

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

Mt 3:15 ἀποκρίθης δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφεσις ἄφτι, οὔτως γὰρ πρέπον ἐστὶν ἡμῖν πληρώσας πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

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

Then John consented.

30 36 txt iordanīa potamī Κ B C D* W Σ 0233 it syr copq arm eth Or SBL TH NA28 (\{} \| iordanīa Κ 3 D E L M lat copqmae TR RP lac A N Ρ Z Φ
31 37 txt baptisma το ᾿ B (syrr) copqmae geo Or Hil NA25 Baptisma autou Κ 1 C D E L W Σ 0233 M lat syrsc h TR RP SBL TH NA28 (\{} \| lac A Ν Ρ Z Φ
32 310 txt ἐν Κ Β Ω C D5 0233 it vg syrsc P cop Or Ir SBL TH NA28 (\{} \| De καὶ Ν L 39 9 E L Σ syrth TR RP lac Λ 101 A D Ν Ρ Z Φ
33 311 txt pneumatī aγwv καὶ πορὶ Λ101dec Κ B C K L M U W Α Π 0233 f1 s13 23 33 565 latt syrsc h copqa Origen Basil TR AN SBL TH NA28 (\{} \| pori καὶ pneumatī aγwv syrth pneumatī aγwv E S V Ω 2 28 517 579 1424 M it syrssc h BG RP illegible 13 lac A D G Η H Ν Ρ Y Z Φ. Codex B has an umlaut. The addition of καὶ πορὶ may be a harmonization to Luke.
34 315 txt εἰπεν πρὸς αὐτοὺς το Λ P W Σ 0233 M syrth TR RP SBL TH NA28 (\{} \| εἰπεν πρὸς αὐτοὶς Κ \| εἰπεν αὐτούς Κ Λ P W Σ 0233 M syrth TR RP lac A D Ν Ρ Z Φ
Mt 3:16 βαπτίσθη δὲ ὁ Ἰησοῦς ἐβάσθη ἀπό τοῦ ὕδατος· καὶ ἰδοὺ ἡνεχθήσαν αὐτῷ οἱ ὑφαντοί, καὶ εἶδεν πνεῦμα τοῦ θεοῦ.

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

Mt 3:17 καὶ ἰδοὺ φωνὴ ἕκ τῶν ὑφαντῶν λέγουσα, ὦ ἄνδρες ὑπὸ τοῦ ἱατροῦ, ἐν ὧν εὐδοκίσασθαι.

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

Chapter 4

The Temptation of Jesus

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

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

Mt 4:2 καὶ νηστείας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὑστερον ἐπείνασεν.

2And he fasted forty days and forty nights, and afterward he was hungry.

Mt 4:3 καὶ προσελθὼν ὁ πειραζὼν εἶπεν αὐτῷ, ἐὰς ὦ τοῦ θεοῦ, εἴπε ἵνα ὁ λίθοις οὗτοι ἄρτοι γένωνται.

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

Mt 4:4 ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται, Οὐκ ἐπὶ θρησκείαν καὶ εἰρήνην παρακαλεῖ ὁ ἄνθρωπος, ἀλλὰ ἐπὶ παντὶ ἀλήθειαν ἐκπορευομένην διὰ στόματος θεοῦ.

4But he in answer said, "It is written, 'Man shall not live by bread alone, but on every word that proceeds from the mouth of God.'"

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

5Then the devil takes him into the holy city and had him stand on the gable of the temple.

Mt 4:6 καὶ βρέχει αὐτῷ, Ἐὰς ὦ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται γὰρ ὅτι οὗτος ἀγγέλος αὐτοῦ ἐνετείλατο περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦδιν σε, μήπως προσκομίσῃς πρὸς λίθον τὸν πόδα σου.

6and he says to him, "If you are the Son of God, throw yourself down. For it is written: 'He will command his angels concerning you; and they will lift you up on their hands, so you will not strike your foot against a stone.'"
Mt 4:7 ἐφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται, Ὑδὴ ἐκπειράσεις κύριον τὸν θεόν σου.

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

Mt 4:8 Πάλιν παραλαμβάνει αὐτόν ὁ διάβολος εἰς δροσὶς ὕψηλον λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν,

8Again, the devil led him to a very high mountain, and showed him all the kingdoms of the world and their splendor,

Mt 4:9 καὶ εἶπεν αὐτῷ, Ταυτά τοι πάντα δώσω ἐάν πεσὼν προσκυνήσῃς μοι.

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

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

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

Mt 4:11 Τότε ἀφίησιν αὐτὸν ὁ διάβολος, καὶ ἵδιον ἄγγελον προσῆλθον καὶ διηκόνουν αὐτῷ.

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

Jesus Begins to Preach

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

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

Mt 4:13 καὶ καταλύσας τὴν Ναζαρέτ οἰκίαν κατώκυρισεν εἰς Καραφανανυμ τὴν παραθαλάσσιαν ἐν ἀρρητοῖς Ζαβούλοι καὶ Ναφταλί.

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

Mt 4:14 ἦν πληρωθῇ τὸ βρήκεν διὰ Ἑσαίου τοῦ προφήτου λέγοντος,

14So that the thing spoken through Isaiah the prophet might be fulfilled, which says:

Mt 4:15 Γῆ Ζαβούλοι καὶ γῆ Νεφθαλίμ, ὅλον θαλάσσης, πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἔθνων,

15Land of Zebulun and land of Naphtali, the road by the sea, on the other end of the Jordan, Galilee of the Gentiles—

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

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

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

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

---

45 Psalm 91:11,12
46 Deuteronomy 6:16
47 2 Kings 1:3, 4a LXX
48 Psalm 40:3a Ps-Vig TR RP lac A N Φ
49 Isaiah 9:1, 2
50 Isaiah 9:1, 2
The Calling of Simon, Andrew, James, and John

Mt 4:18 Περιπατοῦν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφόν αὐτοῦ, βάλλοντας ἄμφιβλητρον εἰς τὴν θάλασσαν ἴσον γάρ ἄλλες.

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

Mt 4:19 καὶ λέγει αὐτοῖς, Δεῦτε ὑπὸ μου, καὶ ποιήσω ὑµᾶς ἄλλες ἀνθρώπων.

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

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

20 And they followed him immediately, leaving the nets.

Mt 4:21 Καὶ προβὰς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφόν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα αὐτῶν· καὶ ἐκάλεσαν αὐτοὺς.

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

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

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

Jesus Heals the Sick

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

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

Mt 4:24 καὶ ἀπήλθαν ἦν ἀκοὴ αὐτοῦ εἰς δὴν τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακοὺς ἔχοντας ποικίλας νόσους καὶ βασάνους συνεχομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικοὺς, καὶ ἐθεράπευσαν αὐτοὺς.

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

Mt 4:25 καὶ ἡκολουθήσαν αὐτῷ ὁχλοί πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δικαπόλεως καὶ Ἰεροσολύμων καὶ ᾿Ιουδαίας καὶ πέραν τοῦ Ἰορδάνου.

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

Chapter 5

The Beatitudes

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

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

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

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

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

3 Blessed are the poor in spirit,52 for theirs is the kingdom of heaven.

51 424 txt καὶ δαιμονιζομένους Χ C* D E L W Σ Μ lat syr c p h cop sa mari TR RP NA28 [καὶ] \} / δαιμονιζομένους B C* Eus SBL TH || lac A N P Z F 0233

52 The meaning of the expression poor in spirit is difficult to determine with certainty. Bauer says the sense is probably those who are poor in their inner life, not having a Pharisaic confidence in their own spiritual adequacy. But I think the meaning is that we should, even if we are materially rich, live as though we were poor. As the apostle Paul says also in 1 Cor. 7:30-31: “those who buy, should live as though they did not possess, and those who use this world, as though they did not make full use of it.”
Mt 5:4 *Blessed are those who mourn, for they will be comforted.*

Mt 5:5 *Blessed are those who do good, for they will be rewarded.*

Mt 5:6 *Blessed are the peacemakers, for they will be called children of God.*

Mt 5:7 *Blessed are the merciful, for they will be shown mercy.*

Mt 5:8 *Blessed are the pure in heart, for they will see God.*

Mt 5:9 *Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you.*

Mt 5:10 *Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.*

Mt 5:11 *You are the salt of the earth. But if the salt is blanded down, with what will it be made salty? It is no longer potent enough for anything except to be thrown outside and trampled underfoot of people.*

Mt 5:12 *You are the light of the world. A city set on a hill cannot be hidden.*

---

*Salt and Light*

Mt 5:13 *You are the salt of the earth. But if the salt is blanded down, with what will it be made salty? It is no longer potent enough for anything except to be thrown outside and trampled underfoot of people.*

Mt 5:14 *You are the light of the world. A city set on a hill cannot be hidden.*

---

53. *Salt and Light* The Greek word here is *vion,* "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.

54. *Salt and Light* The Greek word here is *vion,* "sons." The word children can sound like it emphasizes the immaturity of the subjects. I also considered the word "offspring," because that would convey part of what is emphasized here. What is emphasized by this passage is two-fold: the fact that offspring of a father bear resemblance in personality, values, and quality of the "faith of their fathers," and two, that these sons are heirs of their father, heirs of a future kingdom. The word "sons" is said to have been a legal term, and was gender inclusive. It included daughters. Today, the word "son" legally means, according to Black's Law Dictionary, 6th Ed., "Male offspring. An immediate male descendant. The word may be applied also to a distant male descendant. In a broad use, term may be employed as designating any young male person, as a pupil, a ward, an adopted male child or dependent." This current legal definition greatly limits the acceptability of this word. "Children" is defined as: Progeny, offspring of parentage. Unborn or recently born human being. At common law one who had not attained the age of fourteen years, though the meaning now varies in different statutes." This definition, which includes the idea of being offspring, and is gender-inclusive as well, makes the word "children" perhaps the best choice. This is also the word that Tyndale used, and the King James Version as well. *Black's Law Dictionary.* Copyright © 1990, West Publishing Co., St. Paul, Minnesota, All Rights Reserved.
Mt 5:15  οὐδὲ καίουσιν λύχνου καὶ τιθέοιν αὐτὸν ὑπὸ τὸν μόδιον ἄλλ’ ἐπὶ τὴν λυχνίαν, καὶ λάμπει πάσιν τοῖς ἐν τῇ οίκῳ.

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

Mt 5:16 οὕτως λαμβάνω τὸ φῶς ὑμῶν ἐμπροσθεν τῶν ἀνθρώπων, ὡς ἰδοὺν ὑμῶν τὰ καλὰ ἑργα καὶ διδάσκων τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

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

The Fulfillment of the Law

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

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

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

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

Mt 5:19 δὲ έάν οὖν λύσῃ μίαν τῶν ἐντολῶν τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ελάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· δὲ δ’ ἂν ποιήσῃ καὶ διδάξῃ, οὕτως μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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

Mt 5:20 λέγω γὰρ ὑμῖν ὅτι έάν η μὴ περισσοτέρη πρῴδη τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσάληθη εἰς τὴν βασιλείαν τῶν οὐρανῶν.

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

Adversaries

Mt 5:21 Ἡκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύεσθαι· καὶ δ’ ἂν φονεύσῃ, ἔνοχος έσται τῇ κρίσει.

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

---

57 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 "script." When the iota is subscript, it is placed under another vowel and in even smaller size, and the difference it makes is the part of speech of the word, or the "case." But now, an objection may arise: "But the Law was given in Hebrew, not Greek." The spoken names of the Greek letters "iota" and the Hebrew letter "yodh" sounded more similar then than they do now. They even look similar in written form. And both are the smallest letters of their respective alphabets. Now there was a very important Greek translation of the Hebrew Old Testament, called the Septuagint, which was widely used by Jesus' time, whereas the Hebrew language was in danger of dying as a spoken language.

58 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.

59 5:21a Exodus 20:13. This word φονεύω - phoneuēō 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 phoneuēō did NOT include in its meaning the killing of non-human life. It was not used for the killing of animals. Perhaps this verse would be better rendered, "Do not kill a human."

60 5:21b This is because the judgment, a trial, was necessary for the purpose of deciding whether the homicide was justifiable or not. Not all homicide was punishable. The Law of Moses was full of discussion as to which killings of a human being were punishable, and which were not. In the same way, later in verse 22, if you are angry with your brother, you are subject to judgment. This is because not all anger is punishable; some anger is righteous. Note that Jesus does not forbid anger here. He says that if you are angry, you are subject to a trial. Quite a difference. The trial may find that your anger was justified. Paul said, "In your anger do not sin..." (Ephesians 4:26, Psalm 4:4)
Mt 5:22 ἐγὼ δὲ λέγω υμῖν ὃτι πάς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει· ὃς δὲ ἀν ἐπί τῷ ἀδελφῷ αὐτοῦ, Ἐακί, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δὲ ἀν ἐπί, Μωρέ, ἔνοχος ἔσται εἰς τὴν γένναν τοῦ πυρός.

But I tell you that anyone who is angry with his brother⁶¹ will be subject to judgment. And anyone who says to his brother, 'Raca,'⁶² is answerable to the council.⁶³ But anyone who says, 'You fool!' will be in danger of the fire of Gehenna.⁶⁴

Mt 5:23 ἕαν οὖν προσφέρῃς τῷ δώρῳ σου ἐπὶ τῷ θυσιαστήριον κἀκεῖ μηνηθῆς ὃτι ὁ ἀδελφὸς σου ἔχει τι κατὰ σοῦ,

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

Mt 5:24 ὅρες ἔκει τῷ δώρῳ σου ἐμπροσθέν του θυσιαστηρίου, καὶ ὑπάγει πρῶτον διαλαγήθη τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τῷ δώρῳ σου.

⁶³Therefore, if you are offering your gift at the altar and there you remember that your brother has something against you,

⁶⁴Leave your gift there in front of the altar, and first go be reconciled to your brother, and then come and offer your gift.

---

⁶¹ 522a  txt τῷ ἀδελφῷ αὐτοῦ "with his brother" ᾿Ευ Β Ω 372 1292 1424 ms 2174 vid 2737 al. itaur vg ethms Or msacc to Apollinarus, Tet ¹ CHANNEL Chromat Jer Aug ¹¹¹ Greek msacc to Augustine ¹¹¹ B SL Θ NA28 (B) ἐγὼ δὲ λέγω υμῖν ὃτι πάς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔσται τῇ κρίσει· ὃς δὲ ἀν ἐπί τῷ ἀδελφῷ αὐτοῦ, Ἐακί, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δὲ ἀν ἐπί, Μωρέ, ἔνοχος ἔσται εἰς τὴν γένναν τοῦ πυρός.

⁶²Mt 5:22 Ἐακί ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δὲ ἀν ἐπί, Μωρέ, ἔνοχος ἔσται εἰς τὴν γένναν τοῦ πυρός.

⁶³Mt 5:22 Ἐακί ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δὲ ἀν ἐπί, Μωρέ, ἔνοχος ἔσται εἰς τὴν γένναν τοῦ πυρός.

⁶⁴Mt 5:22 Ἐακί ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δὲ ἀν ἐπί, Μωρέ, ἔνοχος ἔσται εἰς τὴν γένναν τοῦ πυρός.
Mt 5:25 ἵσθι εὐνοῦν τῷ ἀντιδίκῳ σου ταχὺ ἐως ὅτου εἶ μετ᾽ αὐτοῦ ἐν τῇ ὀδῷ, μὴ ποτὲ σε παραδώ ὁ ἄντιδικός τῷ κρίτῃ, καὶ ὁ κρίτης τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῆσιν.

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.

Mt 5:26 ἀμὴν λέγω σοι, οὐ μὴ ἔξελθῃς ἐκείθεν ἐως ἀν ἀποδώς τὸν ἐσχάτον κοδράντην.

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

Adultery

Mt 5:27 Ἡκούσατε ὅτι ἔρρεθη, Οὐ μοιχεύσεις.

27"You have heard that it was said, 'Do not commit adultery.'

Mt 5:28 ἐγὼ δὲ λέγω ύμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμήσαι αὐτὴν ἥδη ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

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

Mt 5:29 εἰ δὲ ὁ ὀρθαλμὸς σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σου· συμφέρει γάρ σοι ἵνα ἀπολέσῃ ἐν τοῖς μελῶν σου καὶ μὴ ἔδωκα τὸ σῶμά σου βληθῇ εἰς γέενναν.

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

Mt 5:30 καὶ εἰ ἡ δεξιὰ σου χειρ σκανδαλίζει σε, ἐκκοψὸν αὐτὴν καὶ βάλε ἀπὸ σου· συμφέρει γάρ σοι ἵνα ἀπολέσῃ ἐν τοῖς μελῶν σου καὶ μὴ ἔδωκα τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

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

Mt 5:31 ἔρρεθη δὲ, ὦς ἀν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

31"And it has been said, 'Anyone who releases his wife, except for grounds of fornication,' causes her to commit adultery, and anyone who marries a released woman commits adultery.

65 5:25 Εὐνοῦν τῷ ἀντιδίκῳ σου ταχὺ ἐως ὅτου εἶ μετ᾽ αὐτοῦ ἐν τῇ ὀδῷ, μὴ ποτὲ σε παραδώ ὁ ἄντιδικός τῷ κρίτῃ, καὶ ὁ κρίτης τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῆσιν.

66 5:27 ὅτι ἔρρεθη, Οὐ μοιχεύσεις. Ἡκούσατε ὅτι ἔρρεθη, Οὐ μοιχεύσεις.

67 5:28 Οὐ μοιχεύσεις. Ἡκούσατε ὅτι ἔρρεθη, Οὐ μοιχεύσεις.

68 5:29 ἔξελε αὐτὸν καὶ βάλε ἀπὸ σου· συμφέρει γάρ σοι ἵνα ἀπολέσῃ ἐν τοῖς μελῶν σου καὶ μὴ ἔδωκα τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

69 5:30 ἐκκοψὸν αὐτὴν καὶ βάλε ἀπὸ σου· συμφέρει γάρ σοι ἵνα ἀπολέσῃ ἐν τοῖς μελῶν σου καὶ μὴ ἔδωκα τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

70 5:31 ἔρρεθη δὲ, ὦς ἀν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.
Oaths
Mt 5:33 Πάλιν ἥκουσάτε ὅτι ἔρρεθί τοις ἄρχαιοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τούς ὀρκοὺς σου.
33ν Again, you have heard that it was said to the people of long ago, 'Do not break your oath,' but pay out to the Lord your oaths. 77
Mt 5:34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ· 34ν But I tell you not to promise with an oath at all: neither by heaven, because it is God's throne; Mt 5:35 μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιον ἐστίν τῶν ποδῶν αὐτοῦ· μήτε εἰς ἵππος ἵπποι, ὅτι πάλις ἐστὶν τῷ μεγάλῳ βασιλέως· 35ν Nor by the earth, for it is the footstool of his feet, nor by Jerusalem, because it is the city of the Great King.
Mt 5:36 μήτε ἐν τῇ κεφαλῇ σου ὁμόσαι, ὅτι οὐ δύνασαι μίαν τρίχα λευκήν ποιῆσαι ἡ μέλαιναν. 36ν Neither swear by your head, since you have not the power to make a single hair white or black.
Mt 5:37 Ἐστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὔ ὡς τὸ δὲ περιοσθεν τούτων ἐκ τοῦ πονηροῦ ἐστὶν. 37ν But let your word be 'Yes' for 'Yes,' 'No' for 'No,' and beyond these is from evil.

An Eye For an Eye
Mt 5:38 Ἡκουσάτε ὅτι ἔρρεθί, ὄφθαλμόν ἀντί ὀφθαλμοῦ καὶ ὀδόντα ἀντί ὀδόντος. 38ν You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'
Mt 5:39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστήσῃτε τῷ πονηρῷ ἄλλῃ ὡς σε ῥαπίζεις εἰς τὴν δεξιὰν σιαγόνα, στρέψου αὐτὸν καὶ τὴν ἄλλην· 39ν But I tell you not to resist the evil. On the contrary, whoever strikes you on the right cheek, 77 turn to him the other also.

unfaithfulness in particular: μοιχεία - moicheia, and Jesus did not use it here. We know by the disciples' reaction in verse 26 that Jesus was saying something more narrow and strict than what they had heard before. Some say that perhaps Jesus was limiting divorce to that situation described in Deuteronomy 24:1-4, the situation Jesus' stepfather Joseph found himself in when he realized (or so it appeared to him) that Mary was not a virgin, but had "fornicated while still under her father's authority." Or, others suggest that Jesus didn't say this clause "If this 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 'exception 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 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 73
73 533a Or Do not make an oath not intending to keep it.
74 533b Numbers 30:2; Leviticus 5:4-6
75 538 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21
76 539a ῥαπίζει eis K* B W Σ SBL  TH NA28 {l} ῥαπίζει epiv D E l MR cop*so TR RP ῥαπίζει eis ευς ῥαπίζει epiv K* larc A C N P Z  Ψ 0233 0250. The future inflection is often interchangeable with the subjunctive aorist, so the English translation need not differ between these variants.
77 539b δεξιὰν σιαγόνα K* W Σ pm it†[l]κ [l] Or lat Cyp R P SBL  TH σιαγόνα εου D it†kς syri† Aug†odd δεξιαν σου σιαγόνα ε Λ pm TR δεξιάν σιαγόνα Β Εους NA28 {eou} {h} in dexteram maxillam tuam "on your right cheek" it†[l]κ για larc A C N P Z 0233 0250
Mt 5:40 καὶ τῷ θέλοντι σοι κρίθηναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἴματόν·

And the one wanting to take your coat and your cloak, surrender to him your jacket as well.

Mt 5:41 καὶ ὅστις σε ἀγαρεύσει μίλιον ἑν, ὑπαγε μετ' αὐτοῦ δῶ.

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

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

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

Love For Enemies

Mt 5:43 Ἦκονσατε ὅτι ἔρρεθ, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου.

You have heard that it was said, ‘Love your neighbor’ and hate your enemy.’

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

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

Mt 5:45 διὸς γένθησεν υἱὸ τοῦ πατρὸς ὑμῶν τού ἐν ὑμῶν, ὥστε νῦν καὶ αὐτὸ ἀνατέλλει ἐπὶ πνευμόνως καὶ ἁγάθος καὶ βρέχει ἐπὶ δικαίους καὶ ἁδικούς.

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

Mt 5:46 ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπώντας ὑμᾶς, τίνα μισοῦν ἔχετε; οὖχι καὶ οἱ τελῶναί τὸ αὐτὸ ποιοῦν;

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

Mt 5:47 καὶ ἐὰν ἀσπάσητε τοὺς ἄδελφους ὑμῶν μόνον, τί περισσόν ποιεῖτε; οὖχι καὶ οἱ θενίκοι τὸ αὐτὸ ποιοῦν;

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

Mt 5:48 Ἐσεθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειος ἐστίν.

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

---

78 543 Leviticus 19:18
80 544b διωκόντων τῶν ἐπηρεαζόντων υμᾶς καὶ διωκόντων υμᾶς D (D* omit 1st υμας) E L (W omit 1st καὶ) Σ 047 it[ab,df,h] syr[pal] arm eth[Pe] geo[2] (Eus) Basil (Greg-Nyssa) (Nilus) Arsenius (Ambrose) (Chrom) TR RP et orare pro persecutuis et calamantium vos μετράς g,2,3 corp[m,a] (Theophilus) (Clem) Or[½] (Chrys) καὶ προσευχεῖσθαι υπὲρ τῶν ἐπηρεαζόντων υμᾶς Φ 0233 0250. The opposing theory is that this verse is harmonized to Luke’s gospel.
81 544a διωκόντων καὶ οἰκουμένους υμᾶς K B D Z lat syr[p] corp[m,a] eth[ph] TR SBL TH NA28 lac[µ,ν] ψ Ψ W Σ it[h] syr[ph] arm Basil RP lac A C N P Φ 0233 0250. The word διωκόντων (adelphiaos), 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, 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.
83 545a υμῶν Κ B E L Σ Clem Or Eus ATh SBL TH NA28 lac[µ,ν] ψ Ψ W Σ it[h] TR RP lac A C N P Φ 0233 0250
Chapter 6

Giving to the Needy

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

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

Mt 6:2 Ὑπέκειται δὲ αὐτοῦ νόμος ἐκκλησίας ἡ ἑυλογία τῆς καθαρτικῆς ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ἱματισίσεσί τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

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

Mt 6:3 σὺ δὲ ποιόν τὸν εὐλογοῦντες μὴ γνώτως ἡ ἀριστερὰ σος τι πείει ή δεξιά σοι,

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

Mt 6:4 δὲς τῶν σοι ἡ εὐλογοῦσαν ἐν τῷ κρυπτῷ καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

4"So that your giving may be in secret. And your Father, who sees in secret, will reward you. ⁵⁷

Prayer

Mt 6:5 Καί ὅταν προσέχησης, οὐκ ἔσεσθε ὡς ὦν ὑπόκριται: ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικίς τῶν πλατειῶν ἐστώτες προσεύχησθαι, ὅπως φανώσι τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

⁵⁵"And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the corners of the boulevards, so they will be seen by people. Truly I tell you, they have their reward in full.

Mt 6:6 σὺ δὲ ὅταν προσέχησης, εἰσέλθη ἡ ἑτερομοίωτα σος καὶ κλείσας τὴν θόρον σου πρόσευξῃ τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

6"But when you pray, go into your inner room, and when you have shut your door, pray to your Father who is in secret. Then your Father, who sees in secret, will reward you. ⁵⁷

Mt 6:7 Προσευχομένοι δὲ μὴ βαπτισθῇ ὡς ὦν ὑπόκριται ἐν τῇ πολυλογίᾳ αὐτῶν εἰς ἀκούσθησιν αὐτῶν.

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

---

⁵⁴ 5:48b ὑπερποιεῖται εἰς μισθὸν τῆς ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικίσσεσί τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

⁵⁵ ὅταν προσέχησης, ὑπόκριται; ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικίσσεσί τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

⁵⁶ 6:6 ὅταν προσέχησης, ὑπόκριται; ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικίσσεσί τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

⁵⁷ 6:7 Προσευχομένοι δὲ μὴ βαπτισθῇ ὡς ὦν ὑπόκριται ἐν τῇ πολυλογίᾳ αὐτῶν εἰς ἀκούσθησιν αὐτῶν.

⁵⁸ ὅταν προσέχησης, ὑπόκριται; ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικίσσεσί τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.

⁵⁹ ὅταν προσέχησης, ὑπόκριται; ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γυναικίσσεσί τοῖς ἀνθρώποις· ἀμήν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.
Mt 6:8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἴδατε γὰρ ὁ πατὴρ ὑμῶν90 ὃν χρείαν ἔχετε πρὸ τοῦ ύμᾶς αἰτήσας αὐτὸν.

90Do not be like them therefore. You see, your Father knows what you need before you ever ask him.

Mt 6:9 Οὕτως οὖν προσεύχεσθε ὑμεῖς: Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἀγιασθῆτω τὸ ὄνομά σου,

91This, then, is how you should pray: “Our Father in heaven, hallowed be your name.

Mt 6:10 ἐλθέτω ἡ βασιλεία σου, γενηθήτω τὸ βάλεμα σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.91

91Your kingdom come, your will be done on earth as it is in heaven.

Mt 6:11 Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον:

91Give us today our daily bread.

Mt 6:12 καὶ ὄψε ἡμῶν τὰ ὁφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς οἱκελέταις ἡμῶν:

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

Mt 6:13 καὶ μὴ εἰσενέγκητε ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Ὁτι σοὶ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰώνας. ἀμήν.

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

Mt 6:14 Ἔαν γὰρ ἀρθῇ τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀρθῇ καὶ ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος;

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

Mt 6:15 ἐὰν δὲ μὴ ἀρθῇ τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀρθῇ τὰ παραπτώματα ὑμῶν.

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

consonant, which is incorrect for Greek, we know this is a word imported or adapted in hybrid form from some other language(s), most likely Semitic. According to Firdousi Blass, it is a combination of a Semitic word, לְבַנָּה, Beth-Teth-Lamedh, for 'empty, inane, idle,' with λογεία appended. According to Delling, it is a remodeling of βαταρίζειν - 'stammer,' in connection with - λογεία. Also, it looks similar to the Latin batul(ulus) = μουλάλος, that is, speaking with difficulty or having an impediment in one's speech. And see also Corp. Gloss. Lat. II 32.17, γαριλλος - βαταλλος - fond of talking endlessly, prattling, given to prosy, rambling, or tedious loquacity. In the only use of βαταλλος 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 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 ἄμβατος prayer.
Fasting
Mt 6:16 Ὄταν δὲ νηστεύῃτε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποὶ, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανώσιν τοὺς ἀνθρώπους νηστεύσαντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν.
16And when you fast, do not become of somber countenance like the hypocrites do, for they disfigure their faces so that they will appear to people as fasting. Truly I tell you, they have their reward in full.
Mt 6:17 σὺ δὲ νηστευῶν ἀλειψά τοὺς ἑαυτῶν καὶ τὸ πρόσωπόν σου νίψαι,
17But you when you fast, anoint your head and wash your face,
Mt 6:18 ὅπως μὴ φανῆ τοῖς ἀνθρώποις νηστεύοντων ἄλλα τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ καὶ τῷ πατρὶ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.
18So that you do not appear to people as fasting, but rather to your Father, who is in secret. And your Father, who sees in secret, will reward you.

Treasures in Heaven
Mt 6:19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βρώσις ἄφανιζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν·
19Do not accumulate for yourselves treasures on earth, where moth and corrosion eat away, and thieves break through and steal.
Mt 6:20 θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὐτε σῆς οὐτε βρώσις ἄφανιζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν·
20But accumulate for yourselves treasures in heaven, where neither moth nor corrosion eat away, and thieves do not break through and steal.
Mt 6:21 ὅπου γὰρ ἐστιν ο ἡθσαυροῦ σου, ἐκεῖ ἔσται καὶ ἦ καρδία σου.  
21For where your treasure is, there your heart will be also.
Mt 6:22 ὃς λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός, ἐὰν οὖν ἢ ὁ ὀφθαλμός σου ἀπλούσθη, ὅλον τὸ σῶμα σου φωτεινὸν ἔσται·
22The eye is the lamp of the body. So if your eye is open and generous, your whole body will be bright.
Mt 6:23 ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ἤ, ὅλον τὸ σῶμα σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἔστιν, τὸ σκότος πόσον.
23But if your eye is suspicious and stingy, your whole body will be dark. If then darkness is the light in you, how great the darkness!
Mt 6:24 Οὐδεὶς δύναται δυσὶ κυρίως δουλεύειν· ἂ γὰρ τὸν ἐνα μισήσῃ καὶ τὸν ἐτέρων ἀγαπήσῃ, ἡ ἄνθρωπον αὐτὸν καὶ τὸν ἐτέρων καταφρονήσῃ· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμώνῳ.
24No 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.

---

95 619 βρῶς, "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.
96 621 The pronouns in the Byzantine text are plural.
97 622 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."
98 623 Literally, "if your eye is evil." From the Hebrew, יֵדֶר פָּדוֹ - rālāh 'ayin; see endnote for a full discussion of this concept.
99 624 A common Aramaic word for wealth and property, which meant literally, a fortress to rely on. The sin of serving Mammon involves thinking that there is security in wealth and property, and with that mentality to store up wealth for the future, as the Rich Fool did in Luke chapter 12. Jesus taught us not to worry even about food or clothes. He also said to pray: "Give us this day our DAILY bread." That means that to work so that you have more than enough stores for just one day at a time, that is serving mammon. The apostle Paul said that with food and clothes we should be content. Worldly wealth is very insecure, especially the theoretical kinds such as stocks,
Do Not Worry
Mt 6:25 Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε ἢ τί πίπτε, μηδὲ τῷ σῶματι ὑμῶν τί ἐνδύσῃσθε; οὐχὶ ἡ ψυχὴ πλεῖον ἔστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;
25"Considering this, I tell you, do not worry for your life, what you will eat or what you will drink, or for your body, what you will put on. Does not life mean more than food, and the body more than clothes?
Mt 6:26 ἐμβλέψατε εἰς τά πετεινά τοῦ οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατήρ ὑμῶν ὁ οὐράνιος τρέφει αὐτὰν ὡς ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;
26"Look at the birds of the sky, that they neither sow nor reap nor gather into barns, yet your heavenly Father feeds them. Do you not matter more than they?
Mt 6:27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεναι ἐπί τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;
27"And who of you by worry is able to add onto his life span one foot?
Mt 6:28 καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἄγρου πῶς αὐξάνουσιν; οὐ κοπιῶσιν οὐδὲ νήσουσιν;
28"And about dress, why do you worry? Consider the lilies of the field, how they grow. They neither labor nor weave. Mt 6:29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων.
29"Yet I tell you, not even Solomon in all his splendor was dressed like one of these.
Mt 6:30 εἰ δὲ τὸν χρόνον τοῦ ἄγρου σήμερον ὄντα καὶ αὕριον εἰς κλίβανον βαλλόμενον οὐκ ὁδύτως ἀμφιβάλλεσθαι, οὐ πολλὰ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
30"Now if God so dresses the grass of the field, which is here today and tomorrow thrown into the stove, how much more would he rather dress you, O you of little faith?
Mt 6:31 μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν; ἢ, Τί πίωμεν; ἢ, Τί περιβαλόμεθα;
31"Therefore do not worry, saying, 'What would we eat?' or 'What would we drink?' or 'What would we wear?'
Mt 6:32 πάντα γὰρ τὰτα ἐξ θεοῦ ἐπικτηθοῦσιν; οὐδὲν γὰρ ὁ πατὴρ ὑμῶν οὐράνιος ὅτι χρηστεῖ τούτων ἀπάντων.
32"For the Gentiles are pursuing all those things, and your heavenly Father knows that you need all those things.
Mt 6:33 ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.
33"But pursue first rather the kingdom of God and his righteousness, and all those things will be included for you as well.

bonds, Federal Reserve Notes, negotiable instruments. And stored up food reserves are perishable and subject to vermin. But if we store up treasure in heaven, where there are no thieves, rust, or moths, or taxes, that is real security, real estate. There is a secure inheritance that is non-negotiable. If you do not think this is what Mammon means, then look at the context before and after: it is all against storing up more food and clothes than you need for one day. Your retirement is in heaven. You cannot serve both God and Financial Security.
Mt 6:34 μὴ οὖν μεριμνήσητε εἰς τὴν αὕριον, ἢ γὰρ αὐριόν μεριμνήσει αὐτής· ἀρκετόν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

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

Chapter 7

Correcting Others

Mt 7:1 Μη κρίνετε, ἵνα μὴ κρίθητε·

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

Mt 7:2 ἐν ὦ γὰρ κρίματι κρίνετε κριθήσεθε, καὶ ἐν ὦ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν.

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

Mt 7:3 τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῶ ὀφθαλμῷ δοκόν ὑμᾶς κατανοεῖς;

3 Why do you look at the speck in your brother’s eye, but the log in your own eye you do not consider?

Mt 7:4 ἢ πῶς ἔρεις τῷ ἀδελφῷ σου, Ἀφες ἕκβαλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἢ δοκός ἐν τῷ ὀφθαλμῷ σου;

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

Mt 7:5 ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκόν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἔκβαλεν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

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

Mt 7:6 Μὴ δότε τὸ ἁγίον τοῖς κυσίν, μηδὲ βάλητε τοῖς μαργαρίταις ύμῶν ἐμπρόσθεν τῶν χοιρίων, μήποτε καταπατήσουσιν ἐν τοῖς ποσίν αὐτῶν καὶ στραφέντες ῥήξωσιν ύμᾶς.

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

Ask, Seek, Knock

Mt 7:7 Λήτείτε, καὶ δοθήσεται ύμῖν· ζητείτε, καὶ εὑρήσετε· κρούετε, καὶ άνοιγήσεται υμῖν.

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

Mt 7:8 πάς γὰρ ο ἀιτῶν λαμβάνει καὶ ο ἰησοῦν εὑρίσκει καὶ τῷ κρούοντι άνοιγήσεται.

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

103 634a τὸν μεριμνήσει αὐτῆς τῆς B L SBL || μεριμνήσεις εαυτῆς τῆς K B V W pm itb vg eth Hil Aug TH NA28 || μεριμνήσεις τα εαυτῆς Ε Ν Σ Φ 0233 pm syrh TR RP || μεριμνήσεις αὐριόν τα περί (ε)αυτῆς Δ corph || lac A C D P Z 0250. The word αὐτῆς with a rough breathing can be a contraction of εαυτῆς, so one cannot determine in the ancient majuscules which was meant with 100% certainty. If the reading αὐτῆς in B L Δ is such a case of the contraction, then there is no difference in meaning.

104 634b 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."

105 72 τὸν μεριμνήσει αὐτῆς τῆς B V L W itbkh vg syrh-cph Clem Or Hil RP SBL TH NA28 || αντιμετρηθήσεται Ν Σ Φ 0233 it vg || Cyril TR lac A C D P Z 0250 syrh

106 74 τὸν μεριμνήσει αὐτῆς τῆς B V L SBL TH NA28 || ἀπὸ E L W Φ Μ Τ Ρ lac A C D P Z 0250 0281

107 76 τὸν καταπατήσουσιν B C L N W SBL TH NA28 || καταπατήσουσιν Κ Ε 0281 Μ Clem TR RP lac A D P Z 0250. Practically, with ἡμῖν as here, the future form is interchangeable in meaning with the subjunctive.
Mt 7:9 ἢ τις ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθων ἔπιδώσει αὐτῷ;
9"Or is there a man among you who if his child asks for a loaf, will give him a rock?
Mt 7:10 καὶ ἐὰν ἴχθυν αἰτήσῃ, μὴ ὄριν ἔπιδώσει αὐτῷ;
10"Or if he asks for a fish, will give him a snake?
Mt 7:11 εἰ οὖν ὑμεῖς πανηγυρίζετε ὄντες οἴδατε δόματα ἁγαθὰ διὸνται τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὅ ἐν τοῖς οὐρανοῖς δώσει ἁγαθὰ τοῖς αἰτοῦσιν αὐτῶν.
11"If you therefore, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him?
Mt 7:12 Πάντα οὖν δοσά ἐὰν θέλητε ἵνα ποιών ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιήτε αὐτοῖς: οὕτος γὰρ ἐστιν ὁ νόμος καὶ ὁ προφήτης.
12"In all things, then, whatever you would want people to do to you, this you also should do to them, for this is the meaning of the Law and the Prophets.

False Prophets
Mt 7:13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεία ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγοουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσίν οἱ εἰσερχομένοι διὰ αὐτῆς.
13"Enter through the narrow gate. How wide the gate and broad the road that leads to destruction, and how many are those going through it!
Mt 7:14 τὴ στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγοουσα εἰς τὴν ζωήν, καὶ ὁλίγοι εἰσίν οἱ εἰσύποκτες αὐτής.
14"How narrow the gate and troubled the road that leads to life, and how few are the ones finding it!
Mt 7:15 Εἰσέλθετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἐσῶθεν δὲ εἰσίν λύκοι ἄρπαγες.
15"Be on your guard against false prophets, who come to you in sheep’s clothing, but inwardly are ravenous wolves.
Mt 7:16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσοσθε αὐτούς· μήτε συλλέγοντι ἀπὸ ἀκανθῶν σταφυλᾶς ἢ ἀπὸ τριβόλων σῦκα;
16"By their fruits you will find them out. Do people pick grapes from thorn bushes, or sweet figs from thistles?
Mt 7:17 οὕτως πᾶν δένδρον ἁγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σπαρὰν δένδρον καρποὺς πονηροὺς ποιεῖς:
17"In the same way, every good tree produces good fruit, but the weed tree produces evil fruit.
Mt 7:18 οὐ δύναται δένδρον ἁγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σπαρὰν καρποὺς καλοὺς ποιεῖν.
18"A good tree cannot bear evil fruit, nor a weed tree bear good fruit.
Mt 7:19 πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόψεται καὶ εἰς πῦρ βάλλεται.
19"Every tree that does not produce good fruit is cut down and thrown into the fire. 20Thus by their fruits you will find them out.
Mt 7:20 ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσοσθε αὐτούς.
20"Thus by their fruits you will find them out.
The Wise and Foolish Builders

Mt 7:21 Oú pás ó légon mou, Kúrie kúrie, eiselgeüstetai eis tìn basileia tòn ouranwv, all' ó pioîn tò thelma tou patròs mou tou én tôis ouranwv.

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

Mt 7:22 pòlloi eρousin mou en ekèinei tì hèmera, Kúrie kúrie, ou toû sw' onômàtì èprophugntesu'men, kai tò sw' onômàtì daimònia èxeblà'men, kai tò sw' onômàtì dunameis polllàs èpouisìmenes;

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

Mt 7:23 kai tòte òmologhòs w autòs òti Ïudépote ògnwn òmàs' èpoxwreítè òp' èmòi òi èrgagómenoì tìn ìnominì.

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

Mt 7:24 Pás ou're dìstis akòuei mou tou's lògous tou'tous kai poiei autòs òmouðhìsetai anbri frounìwv, dìstis fikodómu'men autòu tìn oikìaì epì tìn pétran.

24"Everyone therefore who hears these words of mine and practices them shall be likened112 to a prudent man who built his house on the bedrock.

Mt 7:25 kai katèbhì ò bròkhì kai Ïhìdov nò potamoi kai ëpennu'san oì ònemoi kai prosonèpasan tì oikìaì ekèinei, kai Ínu ëpessan, tebèmeliwto yap epì tìn pétran.

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

Mt 7:26 kai pás ò akòwv mou tou's lògous tou'tous kai mou poiei autòs òmouðhìsetai anbri mowòf, dìstis fikodómu'men autòu tìn oikìaì epì tìn ìmmon.

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

Mt 7:27 kai katèbhì ò bròkhì kai Ïhìdov nò potamoi kai ëpennu'san oì ònemoi kai prosonèpasan tì oikìaì ekèinei, kai ëpessan, kai Ïnì ò pìwosìs autìs megàllh.

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

Mt 7:28 Kai ëgéneto òte ëtélessan ò Ïròous tou's lògous tou'tous ìxeplèñosontò oì ðholoi epì tì diadäçìh autòv;

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

Mt 7:29 Ïn và diáskovn autòs òws ìxeou'sian Æxwn kai Ínu òws òi gràmmateis autòn.

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

Chapter 8

A Man With Leprosy

Mt 8:1 Katafántos òò autò òpò tou' ðròsou ìkolóûsthv òn ðholoi polloi.

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

Mt 8:2 kai ïdov ìlepròs prouevóv prouevóv òn ðholoi legwv, Kúrie, ëán ðelhìs ìdunàsai me kàphriásì.

2And behold, a leper approached114 and worshipped him, saying, "Lord, if you are willing, you are able to cleanse me."

112 7:24 txt òmouðhìsetai K B Z v Ψ 0281 itaaur,hb,f,g,i{,lg syr,palms copsa,mae1 arm eth geo Or Did Philo-Carpasia Chrys Cyr Ambrose Jer Aug⁸¹ B SBL TH NA28 (B) || òmouwósw autov C E L W Σ M Ì Í¹h,k,q syr,h Cyp Hil Lucifer Aug⁸¹ Spec TR RP || lac A D N O P 0233 0250 0281
113 7:29 txt gràmmateis autòn K B Z v Σ Ι dẹit syr,palms copsa,arm eth Eus¹⁸ A B SBL TH NA28 (f) || gràmmateis autòn kai oì φαιρίσαι C² W hδ,e,f,g,ì,l,q syr,p,φ,θ geo⁸¹ Eus¹⁸ || gràmmateis kai oì φαιρίσαι C* Η³ || gràmmateis E L Σ M TR RP || lac A D N O P 0233 0250 0281

114 And behold, a leper approached and worshipped him, saying, "Lord, if you are willing, you are able to cleanse me."
Mt 8:3 and εἶκεν ὁ Ιησοῦς, ἰέρους, λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἐκκαθαρίσθη ἀυτὸς ἡ λέπρα.

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

Mt 8:4 καί λέγεις ὁ Ιησοῦς, ὃρα μηδενὶ ἑπὶς, ἀλλὰ ὅπαγε σεαυτὸν δείξον τῷ ἱερεί, καὶ προσέγγικαν τὸ ἄρξων ὁ προσέπαθην Μωύσης, εἰς μαρτύριον ἀυτοῦ.

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

The Faith of the Centurion

Mt 8:5 Εἰσελθὼν δὲ αὐτῷ εἰς Καφαρναοὺμ προσῆλθεν ἀυτῷ ἐκατονταρχὸς παρακαλῶν αὐτὸν.

5And when he had entered Capernaum, a centurion116 came to him entreating him, and λέγων, Κύριε, ὅ παῖς μου βεβληταὶ ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος.

6And saying, "My servant is laid up in the house a paralytic, being tormented terribly." Mt 8:7 καὶ λέγει ὁ Ιησοῦς, Ἐγὼ ἔλθὼν θεραπεύσω αὐτόν.

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

Mt 8:8 καὶ ἀποκρίθης ὁ ἐκατονταρχὸς ἥψη, Κύριε, οὐκ εἰμὶ ἰανὸς ἴνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ, καὶ ἰαθῆται ὁ παῖς μου.

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

Mt 8:9 καὶ γὰρ ἔγω ἀνθρώπος εἰμὶ ἵπποι ἔξουσιν, ἔχων ὑπ' ἐμαυτὸν στρατιῶτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἀλλ', Ἔρχον, καὶ ἔρχεται, καὶ ἰσχὺς δούλων μου, Ποίησον τούτό, καὶ ποιεῖ.

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

Mt 8:10 ἀκούσας δὲ ὁ Ιησοῦς ἔθαμβασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσάττην πίστιν ἐν τῷ Ἰσραήλ εὑρὼν.

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

Mt 8:11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἔξουσιν καὶ ἀνακληθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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

Mt 8:12 οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξωτερον ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμὸς τῶν ὀδοντῶν.

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

114 Luke 8:21 τῷ προελθόντος Χριστοῦ Συρακούσιοι συριακά αρματόν Συρ αυτὸν Συρακούσιοι συριακά αρματόν Συρακούσιοι συριακά αρματόν Συρ

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

116 Luke 8:5 A Roman military officer commanding from 50 to 100 men, 100 if the cohort was a complete one. A full cohort—1,000 men, would have ten centurions, each commanding 100 of the men.
Mt 8:13 καὶ εἶπεν ὁ Ἰσσοῦς τῷ ἐκατοντάρχῃ, ὡς ἔπιστευσας γεννηθήτω σοι. καὶ ἱάθη ὁ παῖς ἐν τῇ ὠρᾳ ἐκείνῃ. 120

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

Jesus Heals Many

Mt 8:14 καὶ ἐλθὼν ὁ Ἰσσοῦς εἰς τὴν οἰκίαν Πέτρου ἔδειξεν τὴν πνευμάτων τούτων ὑπακούοντα καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἔθεράπευεν.

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

Mt 8:15 καὶ ἤφασε τῆς χειρὸς αὐτῆς, καὶ ἀφήκεν αὐτήν ὁ πυρετός καὶ ἤγερθη καὶ διηκόνει αὐτῷ.

And he touched her hand, and the fever left her; and she got up and began to wait on him. 121

Mt 8:16 ὦ ψύχια δὲ γενομένης προσήνηκαν αὐτῷ δαιμονιζομένους πολλοὺς· καὶ ἔξεβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἔθεράπευεν.

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

Mt 8:17 ὥσπερ πληρώθη τὸ βήθν διὰ Ἡσαΐαυ τοῦ προφήτου λέγοντος, Ἀυτὸς τὰς ἁσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

and that the thing spoken through the prophet Isaiah might be fulfilled, which says: “Our infirmities he took, and our diseases he carried.” 122

The Cost of Following Jesus

Mt 8:18 Ἰδὼν δὲ ὁ Ἰσσοῦς πολλοὺς ὡραμάτων 123 περί αὐτὸν ἐκέλευσεν ἀπελθέειν εἰς τὸ πέραν.

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

Mt 8:19 καὶ προσελθὼν εἰς γραμματεύς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἔσται ἀπέρχη.

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

Mt 8:20 καὶ λέγει αὐτῷ ὁ Ἰσσοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ πετεντά τοῦ οὐρανοῦ κατασκηνοῦσιν, ὃ δὲ τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

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

Mt 8:21 ἔτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ, Κύριε, ἐπίτρεψον μοι πρῶτον ἀπελθεῖν καὶ βάψαι τὸν πατέρα μου.

And another man, 124 one of the disciples, 125 said to him, “Lord, allow me first to leave and bury my father.”

---

118 8:13a txt ζως Β Θ Φ 0250 0281 it syrP εκατοντάρχῃ Ir lat SBL TH NA28 (||) καὶ ζως C E L N Σ 0233 || lat syrP TR RP lac AD P Z
119 8:13b παῖς Β 047 Β 0211 0250 0281 lat syrP arm lat copmame SBL TH lac autou C E L N Σ 0233 || lat syrP arm geo RP NA28 [autou] (||) lac AD P Z
120 8:13c txt — Ν Β 0233 0281 Λ it vms syrP εκατοντάρχῃ arm geo RP SBL TH NA28 (||) "καὶ υποστρέφας οἱ εἰς τὸν οὐκον αὐτὸν εἰς αὐτή τῇ ὦρᾳ εὐρέν τὸν παίδα υγιανόντα (= Lk 7:10) Κ Ε it εκατοντάρχῃ arm geo RP SBL TH NA28 (||) "καὶ υποστρέφας λογίου τοῦ οὐκον αὐτοῦ εἰς αὐτή τῇ ὦρᾳ εὐρεν τὸν παίδα υγιανόντα = Σ 33 "καὶ υποστρέφας τοῦ οὐκον αὐτοῦ εἰς αὐτή τῇ ὦρᾳ εὐρέν τὸν παίδα υγιανόντα Φ lac AD P Z
121 8:15 txt autou Ν Β Σ Ε Λ Φ 0233 pm it vms syrP arm Or Chr RP SBL TH NA28 (||) Α autouss Ν Λ Φ pm lat syr εκατοντάρχῃ lac AD P Z 0250 0281
122 8:17 Isaiah 53:4
123 8:18 txt πολλοὺς οὐχοὺς Ν Β Σ Ε Λ Φ 0233 || lat syrP eth TH Chrys TR RP SBL TH "οὐχοὺς πολλοὺς Hill Chr Avg "οὐχοὺς πολλοὺς copamsh εθηρι Hil Chr Avg "οὐχοὺς πολλοὺς armsh ethm geou (Spec) "οὐχοὺς πολλοὺς W it’s lac Ν "οὐχοὺς B copamsh NA28 (C) lac AD P Z 0250 0281
Mt 8:22 ὁ δὲ Ἰησοῦς λέγει· αὐτῷ, Ἀκολούθει μοι, καὶ ἂν ἀφεῖς τοὺς νεκροὺς θάψαι τοὺς ἐαυτῶν νεκροὺς.

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

Jesus Calms the Storm

Mt 8:23 Καὶ ἐμβάντα τοὺς πλοίον ἐκ τῆς ἱδροῦ, ἦκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ.

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

Mt 8:24 καὶ ἰδοὺ σεσμὸς μέγας ἐγένετο ἐν τῇ βάλασσῃ, ὥστε τὸ πλοῖον καλύπτεθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν.

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

Mt 8:25 καὶ προσέλθοντες ἠγείραν αὐτὸν ἕλγοντές, Κύριε, σῶσον, ἀπολλύμεθα.

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

Mt 8:26 καὶ λέγει αὐτοῖς, Τί δειλοὶ ἕστε, ὁλιγόπιστοι; τότε ἐγερθεὶς ἐπέτιμησαν τοῖς ἀνέμοις καὶ τῇ βαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

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

Mt 8:27 οἱ δὲ ἄνθρωποι ἐκδύσασαν λέγοντες, Ποταπός ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ή βάλασσα αὐτῷ ὑπακούουσιν; 28And the men marvelled, saying, "What kind of man is this, that even the winds and the sea obey him?"

The Legion of Demons Near Gadara

Mt 8:28 Καὶ ἔλθοντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποί λίαν, ὥστε μὴ ἰσχύει τινὰ παρελθεῖν ἀπὸ τῆς οὐδοῦ ἑκείνης.

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

124 8:21a The word ἄτερος without the article means another, different kind of man; that is, not another scribe, but another man of a different kind.

125 8:21b txt τῶν μαθητῶν Ν B ἱτα(h,b,a,l) copsa Chr SBL TH τίς (and omit δε τῶν μαθητῶν αὐτοῦ) Chrys τῶν μαθητῶν αὐτοῦ C E L N W Φ Μ 0250 μαθητῶν Chr SBL TH copmae arm eth geo Jer Spec TR RP NA28 αὐτοῦ (αὐτῶν) [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 ἄτερος without the article means another, different kind of man. To me, the difference αὐτὸς is whether the other man was one of the masse scribes / Torah scholars. But that makes is whether the other man was not another

126 8:22 τὸν Κ B C SBL TH ΝΑ28 Τ μαθητῶν Ν B Ε L N W Φ Μ 0250 0233 0250 0281 lac A D P Z 0233 0250 0281. Perhaps some wanted to make sure it was understood that the other man was not another scribe / Torah scholar. But the word ἄτερος without the article means another, different kind of man. To me, the difference αὐτὸς is whether the other man was one of the masses in the crowd, or one of the twelve.

127 8:23 Τ μαθητῶν Ν B C SBL TH τοίς Μ 0250 0233 0250 0281 lac A D P Z 0233 0250 0281. Perhaps some wanted to make sure it was understood that the other man was not another scribe / Torah scholar. But the word ἄτερος without the article means another, different kind of man. To me, the difference αὐτὸς is whether the other man was one of the masses in the crowd, or one of the twelve.

128 8:24 τὸν Κ B C SBL TH NA28 Τ μαθητῶν Ν B Ε L N W Φ Μ 0250 0233 0250 0281 lac A D P Z 0233 0250 0281. Perhaps some wanted to make sure it was understood that the other man was not another scribe / Torah scholar. But the word ἄτερος without the article means another, different kind of man. To me, the difference αὐτὸς is whether the other man was one of the masses in the crowd, or one of the twelve.

129 8:25 Τ μαθητῶν Ν B Ε L N W Φ Μ 0250 0233 0250 0281 lac A D P Z 0233 0250 0281. Perhaps some wanted to make sure it was understood that the other man was not another scribe / Torah scholar. But the word ἄτερος without the article means another, different kind of man. To me, the difference αὐτὸς is whether the other man was one of the masses in the crowd, or one of the twelve.

130 8:26 Τ μαθητῶν Ν B Ε L N W Φ Μ 0250 0233 0250 0281 lac A D P Z 0233 0250 0281. Perhaps some wanted to make sure it was understood that the other man was not another scribe / Torah scholar. But the word ἄτερος without the article means another, different kind of man. To me, the difference αὐτὸς is whether the other man was one of the masses in the crowd, or one of the twelve.
Mt 8:29 and ἵδον ἐκράζαν λέγοντες, Τί ἦμιν καὶ σοί, Ἰησοῦ;131 γιὰ τὸν θεοῦ; Ἦλθες ὥσ πρὸ καιροῦ βασανίζει ἡμᾶς;

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

Mt 8:30 ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἁγέλη χοίρων πολλῶν βοσκομένη.

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

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

31 And the demons begged him saying, "If you drive us out, send us132 into the herd of pigs."

Mt 8:32 καὶ εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους καὶ ἵδον ὄρμησον πᾶσα ἡ ἁγέλη133 κατὰ τὸ κρημνὸν εἰς τὴν θάλασσαν, καὶ ἀπέβαλον ἐν τοῖς ὕδαις.

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

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

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

Mt 8:34 καὶ ἵδον πᾶσα ἡ πόλις ἔξηλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπό τῶν ὄριον ἄνω.

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

---

Chapter 9

Jesus Heals a Paralytic

Mt 9:1 καὶ ἐμάς εἰς πλοῖον διεπέρασεν καὶ ἠθενεὶς εἰς τὴν ίδιαν πόλιν.

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

Mt 9:2 καὶ ἵδον προσέφερον αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον. καὶ ἵδον ὁ Ἰησοῦς τὴν πίστιν αὐτῶν ἐγένετο τῷ παραλυτικῷ, ἥκα, τέκνον· ἀφεῖται σου αἰ ἀμαρτίαι.

2 And behold they brought to him a paralytic placed on a mat. And when Jesus saw their faith, he said to the paralytic, "Take heart, son; your sins are forgiven."134

Mt 9:3 καὶ ἵδον τίνες τὸν γραμματέαν ἐπίσαν ἐν ἑαυτοῖς, ὁποῖος βλάσφημεν.

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

Mt 9:4 καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἴνατι ἐνθυμηθῇς πονηρά ἐν ταῖς καρδίαις ὑμῶν;135

4 And knowing their thoughts, Jesus said, "Why do you think evil things in your hearts?"
Mt 9:5: τι γὰρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφίενται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγειρε καὶ περιπάτει?

9For easier: to say 'Your sins are forgiven,' or to say: 'Get up and walk?'

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

8But so that you may know that the Son of Man has authority on earth to forgive sins...” Then he says to the paralytic, “Get up, take your mat and go to your house.”

Mt 9:7: καὶ Ἐγερθεὶς ἀρῶν εἰς τὸν οἶκόν αὐτοῦ.

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

Mt 9:8: ἤδηντες δὲ οἱ ὅχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεόν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

8After seeing this, the crowd feared and praised the God who had given such authority to humans.

The Calling of Matthew

Mt 9:9: Καὶ παράγων ὁ Ἰησοῦς ἐκείθεν εἰδεν ἀνθρώπους καθήμενον ἐπὶ τὸ τελώνιον, Μαθαϊὼν λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθησε μοι, καὶ ἀναστάσας ἠκολούθησεν αὐτῷ.

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

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

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

Mt 9:11: καὶ ἤδηντες οἱ Φαρισαῖοι ἑλεύον τοῖς μαθηταῖς αὐτοῦ, Διὰ τι μετὰ τῶν τελώνων καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

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

Mt 9:12: ὁ δὲ ἀκούσας εἶπεν, ὃ χρείαν ἠχούσιν οἱ ἴσχυστας ἰατρῶν ἀλλ’ ὁι κακῶς ἠχούντες.

12But he heard, and said, “The healthy have no need of a doctor, but only those who have something bad do.

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

136: Mt 9:5: τι γὰρ ἐστιν εὐκοπώτερον, εἰπεῖν, Ἀφίενται σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγειρε καὶ περιπάτει?

137: Mt 9:11: καὶ ἤδηντες οἱ Φαρισαῖοι ἑλεύον τοῖς μαθηταῖς αὐτοῦ, Διὰ τι μετὰ τῶν τελώνων καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;


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

140: Μt 9:12: ὁ δὲ ἀκούσας εἶπεν, ὃ χρείαν ἠχούσιν οἱ ἴσχυστας ἰατρῶν ἀλλ’ ὁι κακῶς ἠχούντες.
Mt 9:13: But go learn what this means: 'I desire mercy and not sacrifice.' For I have not come to call the righteous, but sinners, to repentance.

Jesus Questioned About Fasting
Mt 9:14: Then the disciples of John came to him, saying, "Why is it we and the Pharisees are fasting, but your disciples are not fasting?" Mt 9:15: And Jesus said to them, "Are the members of the bridegroom's party able to mourn while the bridegroom is with them? But days will come when the bridegroom is taken away from them; and then they will fast.

A Dead Damsel and a Sick Woman
Mt 9:18: But Jesus answered them, "The days will come when the bridegroom is taken away from them, and then they will fast. Mt 9:19: And he answered them, "No one puts a patch of unshrunk cloth onto an old garment. For the patch of it tears away from the garment, and a worse tear results. Mt 9:20: And the twelve years of blood came up behind and a worse tear results.

A Dead Damsel and a Sick Woman
Mt 9:18: And he answered them, "No one puts a patch of unshrunk cloth onto an old garment. For the patch of it tears away from the garment, and a worse tear results. Mt 9:19: And he answered them, "No one puts a patch of unshrunk cloth onto an old garment. For the patch of it tears away from the garment, and a worse tear results. Mt 9:20: And the twelve years of blood came up behind and a worse tear results.
Mt 9:22 ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἴδὼν αὐτήν εἶπεν, Θάρσοι, θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὀρας ἐκείνης.

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

Mt 9:23 Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἴδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβοῦμένον

23And Jesus came into the ruler’s house, and when he saw the flute players and the crowd in commotion, they laughed at him.

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

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

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

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

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

26And this news went out into all that region.

Jesus Heals the Blind and Mute

Mt 9:27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν αὐτῷ δύο τυφλοὶ κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, ιἱε Δαυίδ.

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

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

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.”

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

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

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

30And they were opened. And Jesus warned them sternly, saying, “See that no one knows about this.”

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

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

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

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

Mt 9:33 καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός, καὶ ἐθαύμασαν οἱ όχλοι λέγοντες, Ὅσεπποτε ἑράνται οὕτως ἐν τῷ Ἰσραήλ.

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

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

34But the Pharisees said, “By the prince of the demons he expels the demons.”
The Workers Are Few

Mt 9:35 Kai perίγεγον ο Ιησους τας πόλεις πάσας κα τας κώμας, διδάσκων εν τας συναγωγας αυτων κα τηρύσων το ευαγγελιον της βασιλειας κα θεαπευων πασαν νόσον κα πάσαν μαλακιαν.

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. 145

Mt 9:36 Ιδων δε τους χόλους έσπαληνηθη ηπερ αυτων ότι ήσαν έσκυλμένοι και έρριμμένοι ωσει πρόβατα μη έχοντα ποιμένα.

36And when he saw the crowds, he was moved with compassion for them, because they were like sheep without a shepherd: harried146 and laid down in resignation.

Mt 9:37 τότε λέγει τοις μαθηταις αυτου, ο μεν θερισμος πολυς οι δε έργαται ολιγοι·

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

Mt 9:38 δειξηθη σου τον κυριο του θερισμου όπως έκβαλη εργαται εις τον θερισμον αυτου.

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

Chapter 10

Jesus Sends Out the Twelve

Mt 10:1 Και προσκαλεσαμενος τους δωδεκα μαθητας αυτου εδωκεν αυτοις εξουσιαν πνευματων ακαθαρτων ωστε έκβαλλειν αυτα και θεαπευειν πασαν νοσον και πασαν μαλακιαν.

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

Mt 10:2 Τω δε δωδεκα αποστολων τα ονοματα έστιν ταυτα· πρωτος Συμων ο λεγομενος Πετρος και Άνδρεας ο άδελφος αυτου, και Ιακωβος ο του Ζεβεδαιου και Ιωαννης ο άδελφος αυτου,

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

Mt 10:3 Φιλιππος και Βαρθολομαιος, Θωμας και Μαθαιος ο τελωνης, Ιακωβος ο του Άλφαιου και Θαδαιος,

3Philip and Bartholomew; Thomas and Matthew the revenue agent; James son 147 of Alphaeus148 and Thaddaeus;149

Mt 10:4 Συμων ο Καναναιος και Ιοδας ο Ισκαιριωτης ο και παραδους αυτων.

4Simon from Cana150 and Judas of Kerioth,152 the one who also betrayed him.

145 9:35 txt — N 14 B C* D N Σ lat syr* h cop eth Chr SBL TH NA28 { } / καπολλοι έκολουθησαν αυτω "and many followed him" Φ ἀκb,h / incl. en τω λαω "among the people" C* E pm vg ms syr* pal arm geo TR RP / en τω λαω και έκολουθησαν αυτω "among the people and they followed him" N* / en τω λαω και έκολουθησαν αυτω "among the people and many followed him" L it* / lac A P Z 0233 0281

146 9:36 txt εκολουθησαι ttroubled, distressed K B C D E W Σ Φ 0250 cop* bg RP SBL TH NA28 { } / νεατι tossed violently it vg Hil Jer / fatigati harassed itd / εκελουθησαι faint, mentally weary L it* syr* TR AN / omit εκολουθησαι και ερριμμενοι N / lac A P Z 0233 0281

147 10:3a Or brother

148 10:3b txt άλφαιου SBL NA28 / Άλφαιου TR RP TH. Genitive of άλφαιος, ὁ Heb: ברוח. 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 Gutters. "...The question of where to use smooth or rough breathing with the initial sound is insoluble; it seems reasonable to employ smooth breathing for Κ and Π and rough breathing for Ν and Π, 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 other transliterations wherever absence of termination and inflection indicate that no Grecizing was intended (Katz)." The Robinson-Pierpont text in Luke 2:36, however, retains the rough breathing in άνα, Hebrew יְנַא (Hannach), but the TR and TH say άνα.

149 10:3c txt θαδαιος K Β ἀμ* / vg cop gr*maic* / jer Aug SBL TH NA28 { } / λεββας ο επικλησε ταδαιος ης Κ Ε Λ (Ν) W Φ Μ ιν it* syr* pal* (arm) (eth) geo ApostConst Chrys TR RP / λεββας ο και θαδαιος ης Κ* ης Κ* pal / λεββας ο και θαδαιος ης Κ* ης Κ* pal / Κ Ε Λ (Ν) W Φ Μ ιν it* syr* pal* / lac A P Z 0233 0250 0281

150 10:4a txt ιοδας ο B D SBL TH NA28 / ο ιοδας ο Κ* / ο ιοδας Κ* Κ Ε Λ (Ν) W Φ Μ Τ RP / lac A P Z 0233 0250 0281
Mt 10:5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων, Εἰς ὅδον έθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε:

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

Mt 10:6 πορεύεσθε δὲ μάλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἶκου Ἰσραήλ.

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

Mt 10:7 πορευόμενοι δὲ κηρύσσετε λέγοντες ὅτι Ἡγγικὴν ἢ βασιλεία τῶν ὦρανῶν.

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

Mt 10:8 ἀποθεανοῦντας θεραπεῦετε, νεκροὺς ἐγείρετε, λεπτοὺς καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεάν ἐλάβετε, δωρεάν δότε.

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

Mt 10:9 Μὴ κτίσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζωᾶς ύμων, ¹¹

9Pack neither gold nor silver nor copper in your belts,

Mt 10:10 μὴ πήραν εἰς ὅδον μηδὲ δύο χιτώνας μηδὲ ὑποδήματα μηδὲ βάδβον· ἅξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

10nor a bag for the trip, nor two tunics, nor sandals, nor staffs; for the worker is worthy of his food.

Mt 10:11 εἰς ᾧν δὲ ἀν πόλιν ἢ κύμην εἰσέλθητε, ἔξετάσατε τίς ἐν αὐτῇ δέξω ἐστιν· κακεὶ μείνατε ἐως ὅ τι ἐξῆλθητε.

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

Mt 10:12 εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἰσπάσασθε αὐτὴν· ¹³

12But when entering the house, greet it.

Mt 10:13 καὶ εὰν μὲν ἢ ἢ οἰκία ἀξία, ἐλθάτω ἢ εἰρήνη ύμων ἐπ’ αὐτήν· εὰν δὲ μὴ ἢ ἄξια, ἢ εἰρήνη ύμων πρὸς ύμᾶς ἐπιστραφήτω.

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

---

¹¹ BDAG: “Κανανητής, ou, 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.; ἀνά κύμην τῶν ὦρανῶν.

¹³ Ἐξονταὶ, “Jealous.” Canaan in Greek consistently starts with the letter Χ. Canaan (Genesis 13:12) Xavavo; Canaanite: Καναναίος (Genesis 10:18) ἅξιος γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ.

¹⁵ This man’s name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words קֶרֶשׁ כָּרִי, which mean a man from Kerith. Kerith was a town in southern Judea, which would make Judas the only man in this circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.

¹⁶ This man’s name is usually written Judas Iscariot. "Iscariot" is probably from the Hebrew words קֶרֶשׁ כָּרִי, which mean a man from Kerith. Kerith was a town in southern Judea, which would make Judas the only man in this circle of thirteen (Jesus and the twelve disciples) that was not from Galilee.
Mt 10:14 and if you have not been, betray what you heard, you will be accounted the sons of him who betrayed him.

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

Mt 10:15 And if one of you speaks against anyone in this town, you are to flee to another town.

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

Mt 10:16 In that time, he who is not against us will be against you. And whoever says a word against you in this way, it will be delivered to the judge.

16But when they persecute you in this town, flee to another town; and when they persecute you in this land, flee to another land.

Mt 10:17 For truly I tell you, you will be hated by all because of my name, but the one who endures to the end, this one will be saved.

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

Mt 10:18 And they will deliver you up to parents and put them to death. And others will betray brothers in crime and dishonor god.

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

Mt 10:19 And he who does not welcome you, and does not receive you, and does not hear your words, when they have been delivered to them, you are to shake off the dust beneath your feet in that house.

19But when they deliver you to councils, then do not fear, and do not be overwhelmed, because the one who speaks against you before the courts will speak against you before the Son of Man.

Mt 10:20 And brother will betray brother to death, and a father a child; and children will rise up and put their fathers to death.

20And when they persecute you in this town, flee to another one; and when they persecute you in this land, flee to another land.

Mt 10:21 But truly I tell you, it will be more acceptable to the righteous who suffer persecution in the land of Gomorrah, than for that town.

21Then they will deliver you up to the councils and to the synagogues, and you will be taken before governors and kings for my sake.

Mt 10:22 For truly I tell you, you will be hated by all because of my name, but the one who endures to the end, this one will be saved.

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

Mt 10:23 And if one of you speaks against anyone in this town, you are to flee to another town; and when they persecute you in this country, the one who speaks against you in this country.

23But when they persecute you in this town, flee to another town; and when they persecute you in this land, flee to another land. For truly I tell you, you will not finish all the towns of Israel before the Son of Man has come.
Mt 10:24 Οὐκ ἐστιν μαθητής ὑπέρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπέρ τὸν κύριον αὐτοῦ.

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

Mt 10:25 ἅρκετον τῷ μαθητῇ ἵνα γενήσεται ὡς οἱ διδάσκαλοι αὐτοῦ, καὶ οἱ δοῦλοι ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβοῦ ἐπεκάλεσαν, πῶς μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

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

Mt 10:26 Μὴ σον φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἐστιν κεκαλυμμένον ὁ οὐκ ἀποκαλυφθῆται, καὶ κρυπτὸν ὁ οὐ γνωσθῆται.

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

Mt 10:27 δ ἄληγ υ ὅν ἐν τῇ σκοτίᾳ, ἐπάπτε ἑν τῷ φωτὶ καὶ δ ὁ εἰς τὸ οὐκ οὐκοῦτε, κηρύσετε ἑπὶ τῶν δωμάτων.

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

Mt 10:28 καὶ μὴ φοβεῖθη ἀπὸ τῶν ἁπατητῶν τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένου ἁπατητεῖν· φοβεῖθησθε· ἡ δὲ μάλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσατε ἐν γεέννῃ.

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

Mt 10:29 οὐχὶ δύο στροφία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξὶ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν ἀνευ τοῦ πατρὸς ὑμῶν.

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

Mt 10:30 ὑμῶν δὲ καὶ αἱ τρίχαι τῆς κεφαλῆς πᾶσαι ἤριστημέναι εἰσίν.

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

So fear not; you matter more than many sparrows.

Mt 10:32 Πάς οὖν δοτὶς ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω κἂν ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

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

Mt 10:33 δότις δ’ ἂν ἀρνήσηται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κἂν αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

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

Mt 10:34 Μή νομίσητε ὅτι ἠλθὸν βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἠλθὸν βαλεῖν εἰρήνην ἄλλα μάχαιραν.

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

Mt 10:35 ἠλθὼν γὰρ διάχασεν ἀνθρώπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νῦν πρὸς τής πενθέρας αὐτῆς.

Mt 10:36 καὶ ἐχθροί τοῦ ἀνθρώπου οἱ οἰκίαι αὐτοῦ.

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

Mt 10:37 ὁ φίλων πατέρα ἢ μητέρα υπὲρ ἐμὲ οὐκ ἐστιν μου ἄξιος’ καὶ ὁ φίλων υἱὸν ἢ θυγατέρα υπὲρ ἐμὲ οὐκ ἐστιν μου ἄξιος.’

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

Mt 10:38 καὶ δός χαίρειν τὸν σαιρόν αὐτοῦ καὶ ἀκόλουθον ὅπισῶ μου, οὐκ ἔστιν μου ἄξιος.

He who receives a prophet because of the title of prophet will receive a prophet’s reward,

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

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

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

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

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

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

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

Mt 10:42 καὶ δὸς ἀν ποτίσῃ ἑνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὅνομα μαθητοῦ, ἀμήν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

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

164 1031 txt φοβεῖσθε Κ B D L W Ὡ Or Cyril SBL TH NA28 [] // φοβηθησθητε C E Φ Μ Bas Chr TR RP lac A N P Z 0233
165 1032 txt οὐρανοῖς Ψ19ed Κ D E L W Ἐ Or TR RP SBL TH // τοις οὐρανοῖς B C S Φ Eus NA28 [τοις] lac A N P Z 0233
166 1033 txt οὐρανοῖς Ψ19 K D E L W Φ Μ Π TR RP SBL TH // τοις οὐρανοῖς B ΝΑ28 [τοις] lac A N P Z 0233
168 1036 Micaiah 7:6
Chapter 11

Jesus and John the Baptist

Mt 11:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσων τοὺς διδάσκαλους μαθητὰς αὐτοῦ, μετέβη ἐκείνων τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

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

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

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

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

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

Mt 11:4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννην ἃ ἀκούσατε καὶ βλέπετε;

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

Mt 11:5 τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπτοὶ καθαρίζονται καὶ κωφοὶ ἄκουσον, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται'

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

Mt 11:6 καὶ μακρίας ἐστὶν διὸ ἐάν μὴ σκανδάλιζῃ ἐν ἑμοί.

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

Mt 11:7 Τούτων δὲ περιομένων ἤρατο ὁ Ἰησοῦς λέγειν τοῖς ὀχλοῖς περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἑρμῆν θεάσασθαί; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

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

Mt 11:8 ἀλλὰ τί ἐξήλθατε ἰδεῖν; ἀνθρώπων ἐν μαλακοῖς ἡμιφυσιομένοι; ἵδοι οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς σίκους τῶν βασιλέων εἰσίν.

On the contrary, what did you go out to see? Someone dressed in delicate finery?

Behold, those wearing delicate finery are in kings' houses.

---

169 11:2 txt δια τῶν μαθητῶν Κ B C* D P W Z Σ 0233 it4=4 syrP,h copEB,q,mae1 arm SBL TH NA28 {B} Ἰδοὺ τῶν μαθητῶν Ε L Φ 3 it8=sur df g, j vg syrβιδιgeo Chrys Jerσ Or TR RP δισπολοσ it=8,b,h,l vg om geo i1,h,b,1b Hil Jerσ || lac Φ19 A N 0281 copEB,q,mae1

170 11:5 txt και νεκροί Κ B D L P W Z Φ 0233 0281 rug it=b,g,h,l,k,l4 syr=−p,h arm Chr Bas SBL TH NA28 {\} lac Φ19 C E N Σ it=8,h,b, arm Or TR RP || lac Φ19 A

171 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-abstinent 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 2:8). He de-emphasized the concept of clean v. unclean foods (Diatess 14:9; Matt. 15:11,17; Mark 15:19-19). 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

172 11:8 txt μαλακοὶ Κ B D Z ΚαI,παραsur df g,h,k,l4 vg SBL TH NA28 {}/ μαλακοὶ μαθηταὶ C E L N P W Σ 0233 it8,h,l syr cop arm eth TR RP || lac Φ19 A. I do not think the versinal witnesses are true indicators in this variant, since if their Greek exemplar lacked μαθηταί, they would likely still supply the word for clothing in their target language, as the English translations do that are based on the NA28 text.
Mt 11:9 ἄλλα τί ἔξηλθατε ἰδεῖν; προφήτης ναι, λέγω ὑμῖν, καὶ περισσότερον προφήτου.

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

Mt 11:10 οὗτος ἐστιν περὶ οὗ γέγραπται, ἦδον ἐγὼ ἀποστέλλω τὸν ἀγγέλον μου πρὸ προσώπου σου, ὡς κατασκευάζει τὴν ὄδον σου ἔμπροσθέν σου.

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

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

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

Mt 11:12 ἀπὸ δὲ τῶν ἡμερῶν ἰωάννου τοῦ βαπτιστοῦ ἔως ἄρτι ἤ βασιλείᾳ τῶν ὦρανων βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν.

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

Mt 11:13 πάντες γὰρ οἱ προφήται καὶ ὁ νόμος ἐς ἰωάννου ἐπροφήτευσαν·

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

Mt 11:14 καὶ εἰ θέλετε δείξασθαι, αὐτὸς ἔστιν Ἡλίας ὁ μέλλων ἐρχεσθαι.

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

Mt 11:15 ο Ἐχών ὑπὸ ἄκουετο.

15Let the one who has ears, hear."
Mt 11:16 Tíni dé ὁμιόως τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοςκαθημένοις ἐν ταῖς ἀγοραῖς ἀπροσφυγόνται τοῖς ἔτεροις

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

Mt 11:17 Λέγουσιν, Ἡλύσαμεν ὑμῖν καὶ οὐκ ὁρκήσασθε; ἔθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

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

Mt 11:18 Ἡλέθην γὰρ ἰωάννης μήτε ἐθίων μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει

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

Mt 11:19 Ἡλέθην ὁ οὐς τοῦ ἀνθρώπου ἐθύμων καὶ πίνων, καὶ λέγουσιν, Ἰδοὺ ἀνθρώπος φάγων καὶ οἰνόποτης, τελωνῶν φίλος καὶ ἀμαρτωλόν, καὶ ἐξικαμώθη ἡ σοφία ἀπὸ τῶν ἐργῶν αὐτῆς.

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

Woe on Unrepentant Cities

Mt 11:20 Τότε ἦρετο ὁνειδίζειν τὰς πόλεις ἐν αἷς ἐγένοντο αἱ πλείσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν

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

Mt 11:21 Οὔσαι σοι, Χοραζίν· οὔσαι σοι, Βηθσαϊδα.183 ὅτι εἰ ἐν Τύρῳ καὶ Σίδων ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν ὑάκῳ καὶ παοδῷ μετενόησαν.

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.

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

22 Regardless, I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.
Mt 11:23 καὶ σοῦ, Καραφναοῦ, μὴ ἐως οὐρανοῦ ὑψωθήσῃ; ἢς ἂδου καταβήσῃ, ὅτι εἰ ἐν Σοδώμης ἐγενέθησαν αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμεινεν ἀν µέχρι τῆς σήµερον.

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

Mt 11:24 πλὴν λέγω ὑµῖν ὅτι γῇ Σοδώµην ἄνεκτότερον ἔσται ἐν ἡµέρα κρίσεως ἡ σοὶ.

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

Rest for the Weary
Mt 11:25 Ἐν ἑκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν Ἑξοµολογούµαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἐκρυφάς ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτά νηπίοις·

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

Mt 11:26 ναὶ, ὁ πατὴρ, ὅτι οὗτος εὐδοκία ἔγενετο ἐμπροσθέν σου.

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

Mt 11:27 Πάντα µοι παρεδόθη ὑπὸ τοῦ πατρὸς µου, καὶ οὗτες ἐπιγνώσκει τὸν ὦν εἰ µὴ ὁ πατὴρ, οὗτέ τὸν πατέρα τις ἐπιγνώσκει εἰ µὴ ὁ υἱὸς καὶ ὁ ἐὰν βούληται ὁ υἱὸς ἀποκαλύφησι.

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.

Mt 11:28 Δεῦτε πρὸς µὲν πάντες οἱ κοπιῶντες καὶ πεφορτισµένοι, κάψω ἄναπαύων υµᾶς.

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

Mt 11:29 ἄρατε τὸν ζυγὸν µου ἐπ’ ὑµᾶς καὶ µᾶθετε ἀπ’ ἐµοῦ, ὅτι πραµῆς εἰµὶ καὶ ταπείνος τῇ καρδίᾳ, καὶ εὕρητε ἄναπαυσαν ταῖς ψυχαῖς υµῶν·

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

Mt 11:30 ὁ γὰρ ζυγὸς µου χρηστός καὶ τὸ φορτίον µου ἐλαφρόν ἐστιν.

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

Chapter 12
Lord of the Sabbath
Mt 12:1 Ἐν ἑκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοὺς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπένισαν, καὶ ἤρξατο τίλλειν στάχυς καὶ ἔσθειν.

1 At that time Jesus on a Sabbath was going through the grain fields. And his disciples were hungry, and began to pluck and eat some heads of grain.
Mt 12:2 οἱ δὲ Φαρισαῖοι ἱδόντες εἶπαν αὐτῷ, Ἡδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὁ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ.

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

Mt 12:3 ὁ δὲ εἶπεν αὐτοῖς, ὡς ἄνεγνωτε τι ἐποίησαν Δαυιδ ὁτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ;

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

Mt 12:4 πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προβέσεως ἔφαγεν, ὁ οὐκ ἔξον ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεύσιν μόνοις;

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

Mt 12:5 ὥς εὗρεν ἐν τῷ νόμῳ ὅτι τοὺς σάββασιν οἱ ἱερεῖς ἐν τῷ ιερῷ τὸ σάββατον βεβλησόντων καὶ ἀνατίτοι εἶναι;

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

Mt 12:6 λέγω δὲ ὅτι τοῦ ιεροῦ μείζον ἐστιν ὁ δὲ.

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

Mt 12:7 εἰ δὲ ἐγνώκειτε τί ἐστιν, Ἕλεος2 ἥλεω καὶ οὐ θυσίαν, οὐκ ἀν κατεδικάσατε τοὺς ἀνατίτοις.

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

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

8For the Son of Man is lord of the Sabbath."194

Mt 12:9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν:

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

Mt 12:10 καὶ ἴδον ἄνθρωπος χειρὰ ἔχον ξηρὰν, καὶ ἐπέρρησαν αὐτὸν λέγοντες, Ἐξεστιν τοῖς σάββασιν θεραπεύων;195 ἡν κατηγορήσασαν αὐτοῦ.

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

---

188 12:2 The Greek word translated "permissible" is the impersonal participle ἔξεστιν, which is derived from the same root as ἐξωσιαί, the word for authority. If an activity was ἐξεστιν, that means it was "loosed," or ruled by the rabbi to be something "allowed" by the Torah. If something was not ἐξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

189 12:3 a/b The New Testament uses the term συναγωγαί and not συνέκασμα or συναγωγαὶ, as is the case here, that means it was "allowed" by the Torah.

190 12:4 a/b The New Testament uses the term συναγωγαί and not συνέκασμα or συναγωγαὶ, as is the case here, that means it was "allowed" by the Torah.

191 12:5 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.

192 12:7a The Greek word translated "permissible" is the impersonal participle ἔξεστιν, which is derived from the same root as ἐξωσιαί, the word for authority. If an activity was ἐξεστιν, that means it was "loosed," or ruled by the rabbi to be something "allowed" by the Torah. If something was not ἐξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.

193 12:7b The Greek word translated "permissible" is the impersonal participle ἔξεστιν, which is derived from the same root as ἐξωσιαί, the word for authority. If an activity was ἐξεστιν, that means it was "loosed," or ruled by the rabbi to be something "allowed" by the Torah. If something was not ἐξεστιν, as is the case here, that means it was "bound," that is, the rabbis had adjudged that it was forbidden by the Torah.
Mt 12:11 ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἐν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἔγερεῖ?

12Then he said to them, "Is there anyone among you who, if he has one sheep, and it falls into a pit on the Sabbath, will not take hold of it and lift?

Mt 12:12 πῶς ὅν διαφέρει ἄνθρωπος προβάτου. ὡστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν.

13And how much more valuable is a human being than a sheep! Therefore, it is permissible to do good on the Sabbath."

Mt 12:13 τότε λέγει τῷ ἄνθρωπῳ, "Ἐκτεινόν σου τὴν χεῖρα. καὶ ἔξετείνειν, καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἀλλή.

Then he says to the man, "Stretch out your hand." So he stretched it out, and it was restored, just as sound as the other.

Mt 12:14 ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατʼ αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

14And the Pharisees went out and began to plot against him, as to how they might kill him.

Crowds Follow Jesus

Mt 12:15 ὁ δὲ Ἰσαὰκς γνώς ἀνεχώρησεν ἐκείθεν. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἔθεράπευσαν αὐτούς πάντας;

15But being aware of this, Jesus departed from there, and many crowds197 followed him, and he healed them all,

Mt 12:16 καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν ποιήσωσιν

16and ordered them not to make him manifest,

Mt 12:17 ένα πληρωθῇ τὸ ρηθὲν διὰ Ησαυρίου τοῦ προφήτου λέγοντος,

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

Mt 12:18 ἕνα πληρωθῇ τὸ ρηθὲν διὰ τοῦ προφήτου λέγοντος:

Mt 12:19 ῾οδὸν οὗ πάντως μοι δὲν ῥητίσα, δὲν ἀγαπητὸς μοι εἰς δὲν εὐδόκησαν ἡ ψυχὴ μου· θήσω τὸ πνεῦμα μου ἐπʼ αὐτόν, καὶ κρίσιν τοῖς ἔθεναι ἀπαγγελεῖ.

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

Mt 12:19 οὐκ ἔρισαν οὐδὲ κραυγάσας, οὐδὲ ἀκοῦσας τις ἐν τοῖς πλατείας τὴν φωνὴν αὐτοῦ.

18He will not quarrel or cry out; nor will anyone hear his voice in the streets.

Mt 12:20 κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφρόμενον οὐ σβέσει, ἐως ἆν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.

19A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads righteous judgment to victory.

Mt 12:21 καὶ τῷ ἑξῆ ὁνόματι αὐτοῦ ἐθνή ἐλπιοῦσιν.

21And in his name the Gentiles will put their hope."199

Jesus and Baalzibbul

Mt 12:22 Τότε προσηνέχθη ἀυτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἔθεράπευσεν αὐτόν, ὡστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

22Then a demonized man who was blind and mute was brought to him, and he healed him so that the mute man200 spoke and saw.

Jesus and Baalzibbul

Mt 12:22 Τότε προσηνέχθη ἀυτῷ δαιμονιζόμενος τυφλὸς καὶ κωφός· καὶ ἔθεράπευσεν αὐτόν, ὡστε τὸν κωφὸν λαλεῖν καὶ βλέπειν.

22Then a demonized man who was blind and mute was brought to him, and he healed him so that the mute man spoke and saw.
Mt 12:23 καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτε οὐτός ἐστιν ο οἶδα Δαυίδ;

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

Mt 12:24 οἱ δὲ Φαρισαῖοι ἀκούσαντες εἶπον, ὦτος οὐκ ἐκβάλλει τα δαιμόνια εἰ μὴ ἐν τῷ Βεελζεβοῦλ ἄρχοντι τῶν δαιμόνων.

24 But when the Pharisees heard this, they said, "Only by Baal-zibbul," the ruler of the demons, is this fellow driving out the demons."

Mt 12:25 εἰ δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Πᾶσα βασιλεία μερισθείσα καθ’ έαυτής ἐρημοῦται, καὶ πάσα πόλις ἢ οἰκία μερισθείσα καθ’ έαυτής οὐ σταθήσεται.

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

Mt 12:26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἔφ’ έαυτόν ἐμερίσθη πώς οὖν σταθήσεται η βασιλεία αὐτοῦ;

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

Mt 12:27 καὶ εἰ ἔγὼ ἐν Βεελζεβοῦλ ἐκβάλλω τα δαιμόνια, οἱ οἰκόν ὕμων ἐν τίνι ἐκβάλλουσιν; διὰ τούτο αὐτοὶ κρίται ἐσονται ὕμων.

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

Mt 12:28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τα δαιμόνια, ἀρα ἐρωθήσεν ἐφ’ ὕμας ἡ βασιλεία τοῦ θεοῦ.

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

Mt 12:29 λέγω ἐν τῷ πατρὶ ὑμῶν ὅτι ἔναν τὸν ισχυρὸν καὶ τὸ σκεύη αὐτοῦ ἀρπάσαι, ἀν μὴ πρωτόν δῆσῃ τὸν ισχυρὸν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

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

Mt 12:30 μὴ ὁμως μετ’ ἐμοῦ κατ᾽ ἐμοῦ ἐστιν, καὶ μὴ ὑπάρχουσιν μετ’ ἐμοῦ σκορπίζει.

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

Mt 12:31 Διὰ τούτου λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλάσφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἢ δὲ τῷ πνευμάτος βλάσφημία οὖν ἀφεθήσεται.

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.

---

200 1222 ΚΤ Β Δ clamp SBL TH NA28 || ΚΤ Β Δ  clamp SBL TH NA28 || clamp τοις ανθρωποις οι οχλοι κα ταλαγον Μητε ουτος εστιν ο ωιδα Δαυιδ

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

202 Mt 12:28 εἰ δὲ αὐτοῦ κρίται ἐσονται υμων.

203 Mt 12:29 ἀν μὴ πρωτόν δῆσῃ τὸν ισχυρὸν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

204 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.

205 The spelling Beelzebul would represent the Hebrew בעל זְבוּל - ba'al zebûl as found in II Kings 1:2, and means "Baal (Lord) of flies." The spelling Beelzeboul - בְּאֵל עַבֹּול - be'el zabûl 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 derivative alteration of Baalzibbul meaning "Prince of flies." In this way the followers of Yahweh made fun of Baal. Later the name Baalzebub became associated with the Aramaic Beeldeba, "enemy." Thus the conflation of Baalzebub and Beeldeba, "Baalzebub," 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.

206 Mt 12:30 εἰ δὲ αὐτοῦ κρίται ἐσονται υμων.

207 Mt 12:31 Διὰ τούτου λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλάσφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἢ δὲ τῷ πνευμάτος βλάσφημία οὖν ἀφεθήσεται.
Mt 12:32 ἐκ δέ εἶπεν ὁ λόγος κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· δέ ἐν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἀγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

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

Mt 12:33 'Τὸ ποίησαι τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλὸν, ἢ ποίησαι τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρὸν· ἐκ γάρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

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.

Mt 12:34 γεννήματα ἐχιδνῶν, πῶς δύνασθε ἁγαθὰ λαλεῖν πονηροὶ ὄντες· ἐκ γάρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

34 You spawn of vipers, how are you able to speak good things, since you are evil? For out of the abundance of the heart the mouth speaks.

Mt 12:35 καὶ ἐὰν ἐπικρίνησιν ἐίπετε αὐτοῖς, γενεὰ πονηρὰ καὶ μοιχαλικὸς σημεῖον ἐπιζήτετε, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον ᾿Ιωάννα τοῦ προφήτου.

35 The good person brings forth good things out of his treasure of good, and the evil person brings forth evil out of his treasure of evil.

Mt 12:36 λέγω δὲ ὅτι πᾶν ῥέμα ἄργον ὁ λαλήσωσιν· οἱ ἄνθρωποι ἀποδώσουσιν περί αὐτοῦ λόγον ἐν ἡμέρα κρίσεως·

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

Mt 12:37 ἐκ γὰρ τῶν λόγων σου δικαίωθη, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

37 For out of your words you will be justified, and out of your words you will be condemned.’

The Sign of Jonah

Mt 12:38 Ὁ Ἰωάννης ἀπεκρίθησαν αὐτῷ· τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ίδεῖν.

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

Mt 12:39 ὁ δὲ ἀποκρίθησεν πρὸς αὐτοὺς, Γενεὰ πονηρὰ καὶ μοιχαλικός σημεῖον ἐπιζήτετε, καὶ σημεῖον οὐκ ἐδοθήσεται αὐτῇ· εἰ μή τὸ σημεῖον ᾿Ιωάννα τοῦ προφήτου.

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

Mt 12:40 ὅπερ γὰρ ἦν ᾿Ιωάννας ἐν τῇ κοιλίᾳ τοῦ κύτταρος τρεῖς ἡμέρας καὶ τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας.

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

206 1232 txt τοῦτο τῷ αἵματι Κ Β Ω Ν Σ Φ Or TR SBL TH NA28 {Δ} ἀ τοῦ νυν αἵματι Ε L Bas Epiph RP lac A P Z 0233 0281

207 1233 Compare Gospel of Thomas, saying 43: “His disciples said to him, ‘Who are You, that You should say these things to us?” [Jesus said to them.] ‘You do not realize who I am from what I say to you, but you have become like the Jews; for they (either) love the tree and hate its fruit or love the fruit and hate the tree.’” Jesus likened himself to a tree, and his sayings and his deeds were the fruit of that tree. Some people liked his deeds, but not him. Some liked him, but not his sayings. But if a tree’s fruit is good, it is a good tree.

208 1235b txt αὐθεντὸν θησαυρὸν Κ Β Ω Ν Σ Φ Π Μ lat synrPb cop Ormss Did Chr Rp SBL TH NA28 {Δ} αὐθεντον θησαυρον της καρδιας itPb vgms synp arm eth Clem Ormss TR αὐθεντον θησαυρον της καρδιας αυτου Ε L lac A P Z 0233 0281

209 1236 txt ο λαλησωσιν Κ Β Ω Ν Σ Φ Π Μ lat synrPb cop Ormss Did Chr Rp SBL TH NA28 {Δ} ο ετων λαλησονει C ο λαλησον D ο ετων λαλησον Ε L Ν Σ Φ 0250 Μ π TR lac A P Z 0233 0281

210 1238 txt αὐθεντον τινες Κ Β Ω Ν Σ lat synrPb arm eth Chr SBL TH NA28 {Δ} αὐθεντον Ε W Φ 0250 Μ π copP synP lac TR lac A P Z 0233 0281
Mt 12:41 Andresinevitaanasthsontaein th krisie metata ths geneas tausths kai katakrinoudhnon autih; oti mtevnhn eis to khrigma Iwvan, kai idou pleion Iwnav wde.

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.

Mt 12:42 basiliassasvnotou egrethsete en th krisie metata ths geneas tausths kai katakrinei autih; oti plhven ek tonw peratwn ths yhs akousai thn sofian Solomwnos, kai idou pleion Solomwnon wde.

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

Mt 12:43 Otan de to akabartwon pneumia exeplei apo to anerwpon, diechterei di' anoudrwon topwn zetou anapatwsin, kai oux euriskei.

43 Now when an unclean spirit comes out from a human being, it goes through waterless places, seeking rest, and does not find it.

Mt 12:44 tote legei, Eic ton oikon mou epistrepw thven exeplhoun kai elhve euriskei scholazaonta seosewmenon kai kekoswmewn.

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

Mt 12:45 tote poreutei kai paralamvbai meb' eautou epit eta etera pneumata pvenrterera eauto, kai eisaelbona kataikei ekei' kai gineta tis exhata to o anerwpon ekeinou cheirwna tonw prwtwn. ouwos estai kai th genea tausti tis pewnra.

45 Then it goes and brings with it seven other spirits more evil than itself, and they enter inside and live there. And the final condition of that human is worse than the first. That is also how it will be with this evil generation."

Jesus' Mother and Brothers

Mt 12:46 Etei211 autou laulountos tois ochlos idou h myths kai oi adelphi autou eisthekiasan exe zhtounites autw lalhsai.

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

Mt 12:47 epin de tis autw, 'Idou h myths sou kai oi adelphi sou exe zhtika zhtounitei sou lalhse.212

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

Mt 12:48 o de apokriseis epin to leghonti autw, Tis esti h myths mou, kai tines eisoi oi adelphi mou;

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

Mt 12:49 kai ekteinax thn cheira autou epi toous mabhtas autou epin, 'Idou h myths mou kai oi adelphi mou.

49 And extending his hand toward his disciples, he said, "Behold, my mother and my brothers.
Mt 12:50 ὅστις γὰρ ἐν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτὸς μου ἀδελφοὶ καὶ ἀδελφὴ καὶ μήτερ ἑστίν.

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

Chapter 13

The Parable of the Sower

Mt 13:1 Ἡ ἡμέρα ἐκείνη ἐξέλθη ὁ Ἰησοῦς τῆς οἰκίας ἐκάθεν παρὰ τὴν θάλασσαν·

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

Mt 13:2 καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσαται, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγialὸν εἰστήκει.

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

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

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

Mt 13:4 καὶ ἐν τῷ σπείρειν αὐτὸν ἀπέσευσεν παρὰ τὴν ὁδόν, καὶ ἔλαβον τὰ πετεινά κατέφαγεν αὐτά.

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

Mt 13:5 ἄλλα δὲ ἐπέσευσεν ἐπὶ τὰ πτερώδη ὅπου οὐκ εἶχεν γῆν πολλῆν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μή ἔχειν βάθος γῆς.

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

Mt 13:6 ἦλθον δὲ ἀνατελάντων ἐκκαυματισθεὶς καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.

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

Mt 13:7 ἄλλα δὲ ἐπέσευσεν ἐπὶ τὰς ἄκαθας, καὶ ἀνέβησαν αἱ ἄκαθαι καὶ ἐπιτίξαν αὐτά.

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

Mt 13:8 ἄλλα δὲ ἐπέσευσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐκδίδου καρπὸν, δὲ μὲν ἐκατόν, δὲ ἐξήκοντα, δὲ τριάκοντα.

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

Mt 13:9 ὁ ἔχων ὡτα ἀκουέτω.

9Let the one who has ears, hear.”

The Parable of the Sower Explained

Mt 13:10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τά τι ἐν παραβολαῖς λαλεῖς αὐτῶι;

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

213 13:1 txt ev K B Z lat syr1 cop sa, mar SBL TH NA28 {\ } ev de C D E L W Σ Φ τὶ ὡς ὁ γε αὐτον εἰς τὸ νεκρὸν ὑπάρχειν, the TR RP lac A N P 0233 0281
214 13:2 txt πλοιον K B C L W Σ SBL TH NA28 {\ } to πλοιον D E Φ ΤΙ τὸ τὸ τὸ τὸ το ὡς ὁ γε αὐτον εἰς τὸ νεκρὸν ὑπάρχειν, the 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.
215 13:4a txt ἔλαβεν τα πετεινα B SBL TH NA28 {\ } ἔλαβεν τα πετεινα και Z ἤθελεν τα πετεινα του ωρανου και E Σ Φ ἤθελεν τα πετεινα και D L ἤθελεν τα πετεινα και K C W TR RP lac A N P 0233 0281
216 13:4b ορ possibly, "beside the row." The way or road for seed is the row.
217 13:9 txt ὡς K B L it sa, syr1 cop sa, mar arm eth geo Diatess arm Just Docetists and Naacenes acc to Hipp Chrys Jer Spec TR RP lac A P 0233 0281
Mt 13:11 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· ὅτι Ἰμήν δέδοται γνώναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνης δὲ οὐ δέδοται.

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.

Mt 13:12 ὅτις γὰρ ἤχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅτις δὲ οὐκ ἤχει, καὶ ὃ ἤχει ἀφθησάται ἀπ’ αὐτοῦ.

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

Mt 13:13 διὰ τούτου ἐν παραβολάς αὐτοῖς λαλῶ, ὧν βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίσταιν·

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

Mt 13:14 καὶ ἀναπληροῦται αὐτοῖς ὃ προφητεύει Ἰσαὰκ ἢ λέγουσα, ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνίητε, καὶ βλέποντες βλέπετε καὶ οὐ μὴ ἴδητε.

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

Mt 13:15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὑσίν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμψασαν· μήποτε ἴδουσι τοὺς ὀφθαλμοὺς καὶ τοῖς ὑσίν ἀκούοσιν καὶ τῇ καρδίᾳ συνώστουν καὶ ἑπιστρέψωσιν, καὶ ἰάσομαι αὐτοὺς·

15For this people’s heart has become impervious; they hardly hear with the ears, and they have shut up their eyes, lest they see with the eyes and hear with the ears and understand with the heart, and turn, and I would heal them. 16But blessed are your eyes because they see, and your ears, because they hear.

Mt 13:17 ἀμὴν γὰρ ἴδε ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἵδεν ἀπ᾽ αὐτῶν καὶ οὐκ εἶδαν καὶ ἀκούσαν ἀκούσετε καὶ οὐκ ἤκουσαν.

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

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

18‘Hear then the parable of the sower:

Mt 13:19 παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιήντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτος ἐστιν ὁ παρά τὴν ὅδον σπαρείς.

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

Mt 13:20 δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτος ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτοῦ·

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

---

218 13:11 txt εἶπεν αὐτοῖς B D E L N* W Σ Φ Ἱ lat syr cop†,mar TR RP SBL TH NA28 \(\) εἶπεν Κ C Z it† itk WH NA25 lac A P Z 0233 0281

219 13:15a txt ἰασώμαι Β C D E (L) N W Σ Μ Φ AN RP SBL TH NA28 \(\) ἰασώμαι Φ Chr TR BG lac A P Z 0233 0281. The Septuagint in Isaiah 6:10 reads ἰασώμαι (future). In conditional phrases like this the future is interchangeable with the subjunctive. One may render both of these "I would heal them in that conditionality." See for example, in this same chapter, verse 28 where the Majority text has the future form of "Do want us to go out and collect" where "collect" is the future form.

220 13:15b Isaiah 6:9,10; This and other quotes of the Old Testament may differ from what your English Old Testament says, because your Old Testament was translated mainly from the Masoretic Text. When the gospel 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.

221 13:16 txt ἀκούουσιν Β C D N Σ pm AN SBL TH NA28 \(\) ἀκούει Ε L W Φ pm Chrys TR HF BG RP lac A P Z 0233 0281
Mt 13:21 σύν ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἦστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται.

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

Mt 13:22 ο δὲ εἰς τὰς ἀκάνθας σπαρεῖ, οὕτως ἦστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίηει τὸν λόγον, καὶ ἀκαρπός γίνεται.

22And what was sown in the thorns, this is someone who hears the word, and the worry of the world,222 and the seductiveness of wealth223 chose the word, and it becomes unfruitful.

Mt 13:23 ο δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖ, οὕτως ἦστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὦς δὲ καρποφορεῖ καὶ ποιεῖ ἐπὶ μὲν ἐκατον, ὥς ὑπέξηκοντα, ὥς ὑπὲρικόντα.

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

The Parable of the Look-alike Weeds

Mt 13:24 Ἀλλὰν παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὑμοίωθη ἢ βασιλεία τῶν ὀφρανῶν ἀνθρώπως σπειράται καλὸν σπέρμα ἐν τῷ ἄγρῳ αὐτοῦ.

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

Mt 13:25 ἐν δὲ τῷ καθευδών τοὺς ἀνθρώπους ἠλθεν αὐτοῦ ὁ ἑχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σπότου καὶ ἀπῆλθεν.

25But while the people were sleeping, his enemy came and sowed zizania224 in between the wheat, and went away.

Mt 13:26 ὥστε δὲ ἔβλαστησαν ὁ χόρτος καὶ καρπὸν ἐποίησαν, τότε ἔφανε καὶ τὰ ζιζάνια.

26And when the wheat grass had sprung up and formed seed,225 at that same time the zizania became apparent.

Mt 13:27 προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου ἐποίησαν αὐτῷ, Κύριε, σύχι καλὸν σπέρμα ἐπέσπειραν ἐν τῷ σῷ ἄγρῳ πόθεν σύν ἔχει ζιζάνια;

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

Mt 13:28 ὥστε δὲ ἔρχεται αὐτοῖς ἑχθρὸς ἀνθρώπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν226 αὐτὰ;

28And 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?’

222 13:22a txt του αιωνος K* B D [א δ ε γ h k cop sa m] arm SBL TH NA28 (\{\}) του αιωνος tou tou K* C E L N W Σ Φ Π [א δ ε γ h k cop sa m] arm SBL TH NA28 (\{\}) lac A P Z 0233 0281 B G D it [א δ ε γ h k cop sa m] arm SBL TH NA28 (\{\}) lac A P Z 0233 0281

223 13:22b ὁ δὲ δὶς ἐλλογεὶ αὐτοῦ, ἑχθρὸς αὐτῆς ἀνθρώπου τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτὰ; 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.

224 13:25 Greek: ζιζάνιον - zizania, a grass plant in Palestine that looked like wheat in every way, except until the head of seed appeared, because the zizania seed heads were different from the wheat heads. The zizania grain was not good for anything. The King James Version rendered ζιζάνιον as the English word "tare," a word probably descended from the Arabic tarhah, (noun) or tarahah, (verb), the basic meaning of which is transferred to the English word "tare." To "tare" goods is to ascertain the difference between the gross quantity and the net, to ascertain the quantity of the useful, and throw away the damaged goods, along with the packaging, the pallets, and whatever other deleterious material may be found with it. This word "tare" was first chosen as an English translation of ζιζάνιον for revisions of John Wycliffe's NT, and the word was made the standard by Mr. John Purvey, in his 1388 revision of the Wycliffe New Testament, and subsequently was adopted for use in Tyndale's and all English Bible translations of the 1500's and 1600's. Purvey chose the word tare because the tare vetch was a common weed problem among the plants of the England of his day. The seeds of the tare vetch had to be removed from the seed corn after harvest. But the tare vetch did not resemble the corn plant at all. The Greek word translated in this parable as "wheat" could mean either corn or wheat, but the plant zizanium resembled wheat, not corn. I concluded that the word "tare" is not appropriate here for three reasons; One, its meaning does not include the look-alike trait of the plant; Two, the word now refers to a vetch that is cultivated with oats for use as fodder, unlike the useless zizanium; and Three, it is a word too seldom used for most people to understand.

225 13:26 Greek: fruit

226 13:28 txt συλλέξωμεν Κ B C (D) EN W Σ Φ 0281 TR AN SBL TH NA28 (\{\}) συλλέξωμεν L HF BG RP lac A P Z 0233
Mt 13:29 δὲ φησίν, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἕκριζόσητε ἀμα αὐτοῦς τὸν σῖτον.  

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

Mt 13:30 ἄφητε συναυξάνεσθαι ἀμφότερα ἔως τοῦ θερισμοῦ’ καὶ ἐν καιρῷ τοῦ θερισμοῦ ἔρω τοῖς θερισταῖς. Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δίσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαύσατε αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

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

The Parables of the Mustard Seed and the Yeast

Mt 13:31 Ἀλλὰ παραβολὴν παρέθεκεν αὐτοῖς λέγων, ὅμοια ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκων σινάπεως, ὅπως λαβὼν ἄνθρωπος ἐσπειρεῖν ἐν τῷ ἁγρῷ αὐτοῦ.

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

Mt 13:32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὔξησῃ μείζον τῶν λαχανίων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἔλθειν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

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

Mt 13:33 Ἀλλὰ παραβολὴν ἐδάλφησεν αὐτοῖς· ὅμοιον ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζῷη, ἡ λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἄλειφον σάτα τρία ἕως ὡς ἐξυμωθῇ ὅλον.

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

Mt 13:34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὅχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἔλαλε αὐτοῖς·

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

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

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

The Parable of the Look-alike Weeds Explained

Mt 13:36 Τότε ἀφεῖς τοὺς ὅχλους ἠλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ ὁ μαθηταὶ αὐτοῦ λέγοντες, Διασαφήσον  

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

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

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

---

229 Mt 13:29 ἐν τῷ κρίνειν τὰ σινάπα πάντα τὰ σπάκλημα ἐν τῷ ἁγρῷ τοῦ ἔλεην

230 Mt 13:31 ἀλλὰ ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκων σινάπεως, ὃν λαβὼν ἀνθρώπος ἐσπειρεῖν ἐν τῷ ἁγρῷ αὐτοῦ.

231 Mt 13:32 ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὔξησῃ μείζον τῶν λαχανίων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἔλθειν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

---

232 Mt 13:33 Ἀλλὰ παραβολὴν ἐδάλφησεν αὐτοῖς· ὅμοιον ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζῷη, ἡ λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἄλειφον σάτα τρία ἕως ὡς ἐξυμωθῇ ὅλον.

---

233 Mt 13:34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὅχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἔλαλε αὐτοῖς·

---

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

---

235 Mt 13:36 Τότε ἀφεῖς τοὺς ὅχλους ἠλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ ὁ μαθηταὶ αὐτοῦ λέγοντες, Διασαφήσον ἔλεην αὐτοῖς.
Mt 13:38 ὁ δὲ ἁγρός ἦστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὕτωι εἰσίν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζῷα ἦσιν οἱ υἱοὶ τοῦ ποιημοῦ.

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

Mt 13:39 ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτὰ ἦστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰώνος ἦστιν, οἱ δὲ θερισται ἀγγέλοι εἰσίν.

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

Mt 13:40 ὥσπερ οὖν συνλέγεται τὰ ζῷανα καὶ πυρί καίεται,234 οὕτωι ἦστιν ἐν τῇ συντέλειᾳ τοῦ αἰῶνος·

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

Mt 13:41 ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συνλέξωσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἄνομιαν,

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

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

Mt 13:43 Τότε οἱ δίκαιοι ἐκλάμψασιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὥστε ἀκούεται.

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

The Parables of the Hidden Treasure and the Pearl

Mt 13:44 Ὡμοία ἦστιν ἡ βασιλεία τῶν οὐρανῶν θησαυρὸς κεκρυμμένον ἐν τῷ ἁγρῷ, ὅπως ἡμῖν ἀνθρώπος ἐκρύψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὑπό ὅσα ἦμεν καὶ ἀγοράζει τὸν ἁγρὸν εἰκείν.

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

Mt 13:45 Πάλιν ὁμοία ἦστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων ἐν τῇ ἐποχῇ καὶ ἐτέρῳ καὶ ἐν τῷ καινῷ.

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

Mt 13:46 ἀρνόμενος ἐν διαζωτίῳ ἐκρύστηκεν ἁπάντως ἐκεῖνος ἐν καλοῖς ἀνθρώποις·

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

The Parable of the Net

Mt 13:47 Πάλιν ὁμοία ἦστιν ἡ βασιλεία τῶν οὐρανῶν σαγηνή ἐν τῇ βασιλείᾳ καὶ ἐν τῳ ἡμερῶν γένος πονηρῶν.

47 Again, the kingdom of heaven is like a net cast into the sea and catching every kind of fish,
Mt 13:48 ἐν ὁδόις ἀναβιβάσαντες ἐπὶ τῶν αἰγιαλῶν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ ὑστρὰ ἔξω ἔβαλον.

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

Mt 13:49 οὕτως ἐσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἔξελεύσονται οἱ ἄγγελοι καὶ ἀφορισσῶν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων.

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

Mt 13:50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἐσται οἱ καυθῆμοι καὶ οἱ βρυγμοὶ τῶν ὄφων.

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

Mt 13:51 Λέγει αὐτοῖς ὁ Ἡσυχος· Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί, κύριε.

51 “Jesus said to them,239 “Have you understood all these things?” They are saying to him, “Yes, Lord.”240

Mt 13:52 ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πάς γραμματεύς μαθητεύεις εἰς τὴν βασιλείαν τῶν οὐρανῶν ὁμοίος ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἕκ τοῦ θησαυροῦ αὐτοῦ καίνα καὶ παλαιά.

52 And he said to them, “Therefore every Torah scholar discipled into241 the kingdom of heaven is like a person who owns a house, who puts forward out of his treasure room items both new and old.”

A Prophet Without Honor

Mt 13:53 Καὶ ἔγένετο ὅτε ἔτελεσεν ὁ Ἡσυχος τὰς παραβολὰς ταύτας, μετήρησεν ἐκεῖθεν.

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

Mt 13:54 καὶ ἔλθων εἰς τὴν πατρίδα αὐτοῦ ἐξίδασκεν αὐτοῖς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτούς καὶ λέγειν, Πώθεν τούτῳ ὁ σοφὸς αὐτῆ καὶ αἱ δυνάμεις;

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

Mt 13:55 οὐχ ὁ δὲ εἶπεν αὐτοῖς ὁ τῶν τέκτων ὁ διὸς; οὐχ ἢ μήτηρ αὐτοῦ λέγεται Μαρίαν καὶ οἱ ἄδελφοι αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

55 Isn’t this the son of the carpenter? Isn’t his mother named Mary, and his brothers Jacob and Joseph?242 and Simon and Judah?

Mt 13:56 καὶ αἱ ἄδελφαι αὐτοῦ οὐχὶ πάσαι πρὸς ἡμᾶς εἰσίν; πῶθεν οὖν τούτῳ ταῦτα πάντα;

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

---

239 1351a txt λέγει αὐτοῖς ὁ Ἡσυχος συνήκατε C E L N W Σ Φ 0233 Μ τμ it εττρ. syr=c,p:l (itv vg mss copmae+) TR RP συνήκατε Κ B D lat syr=c cop SBL TH NA28 {\} lac A P Z 0281

240 1351b txt ναὶ κύριε C E L N W Σ Φ 0233 Μ τι it syr=c,l cop TR RP ναὶ Κ Β D lat syr=c SBL TH NA28 {\} lac A P Z 0281 copmae

241 1352 txt εἰς τὴν βασιλείαν Ε Λ Φ pm its TR RP μὴν βασιλείαν 0233 en τῇ βασιλεία D lat geo 1erlat Aug τῇ βασιλεία Κ B C N W Σ 0231† it-t 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 εἰς of the TR RP reading is the same: i.e. μὴν βασιλείαν εἰς, which perhaps caused some copyists to overlook one of the occurrences of εἰς. This is why I have chosen the TR RP reading for my text.

242 1355 txt ἤπατοι Κ Β C N Ω Σ Ιταλικός ΡΙΡΓΧΝ ΣΥΡΡΡυ φαντασίας copmae=2 Ortl Eus Bas Jer Aug SBL TH NA28 {b} ἤπατοι L Ψ 0106 pm it τακ πα ραβαλ ΣΥΡΡΡυ arm eth copmae=2 Chryst TR RP ἤπατοι syr=c ἤπατοι Κ Ψ Δ Ε Ψ pm it τακ vg mss Ortl ἤπατοι λεζ. lohannes et joseph vg mss lac A P Z 0233 0281
Mt 13:57 and ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, ὦκ ἐστίν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι423 καὶ ἐν τῇ οίκῳ αὐτοῦ.

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

Mt 13:58 καὶ οὐκ ἐποίησεν ἕκεν δυνάμεις πολλὰς διὰ τὴν ἀπίστιάν αὐτῶν.

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

Chapter 14

John the Baptizer Beheaded

Mt 14:1 Ἐν ἑκείνῳ τῷ καίρῳ ἤκουσεν Ἰρώνης ὁ τεταράχρης τῆς ἀκοῆς Ἰησοῦ,

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

Mt 14:2 καὶ εἶπεν τοῖς πατίσῃν αὐτοῦ, ὦκ ἐστίν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἤγερθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τούτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

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

Mt 14:3 ὁ γὰρ Ἰρώνης κρατήρας τὸν Ἰωάννην ἔδωκεν αὐτὸν καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἰωάννηδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ.

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

Mt 14:4 ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ, ὦκ ἐξετίθεν σοι ἔχειν αὐτήν.

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

Mt 14:5 καὶ θέλων αὐτὸν ἀποκτείνας ἕφαγεν ἐν τῷ ὄλγον, ὅτι ὡς προφήτην αὐτὸν εἶχον.

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

Mt 14:6 γενέσεως δὲ γενομένου τοῦ Ἰρώνηδος ὑρχήσατο ἡ θυγάτηρ τῆς Ἰωάννηδος ἐν τῷ μέσῳ καὶ ἤρεσεν τῷ Ἰρώνηδι,

6And when Herod’s birthday celebration took place,244 the daughter of Herodias245 danced among them, and she pleased Herod;

Mt 14:7 ἐδείχεν μεθ’ ὅρκου ὠμολόγησεν αὐτή δοῦναι ὃ ἐὰν αἰτήσηται.

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

Mt 14:8 ἢ δὲ προβιβασθέα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησόν, ὥσπερ ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ ἀδελφοῦ αὐτοῦ.

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

243 13:57 txt τῇ πατρίδι (Jn 4:44) B D 0281 it e3 SBL TH NA28 ¦¦ τῇ πατρίδι αὐτοῦ Ε L N W Σ Ψ 0106 Μ Ρ δ TR RP γ τῇ ἱδιᾳ πατρίδι κ Σ corr v. ORP γ τῇ ἱδιᾳ πατρίδι αὐτοῦ C lac A Ρ 0233 0281. It is not possible to determine precisely what the readings of the exemplars were for the early versions such as Syriac, Coptic, since the reading of the papyrus may correctly be rendered as "his hometown." Most English translations also render the reading τῇ πατρίδι αὐτοῦ as "his OWN town" even without the idia, so we may wonder if the early version translators did the same.

244 14:6a txt γενέσεως δὲ γενομένων Κ B D Λ Z SBL TH NA28 ¦¦ γενεσίων δὲ γενομένων C Ν Σ ¦¦ γενεσίων δὲ αγομένων E (E* -vov) W Ψ 0106 Μ Ρ δ TR RP lac A Ρ 0233 0281 14:6b It is difficult to follow Herod’s family tree. But this is little wonder, the way they fornicated, adulterated, and married relatives. And 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 Malthakes, the fourth wife). Josephus says that Herodias already had a daughter named Salome before she married Herod Antipas (p 485 of The Works of Josephus, trans. William Whiston, Hendrickson, 1988; or Antiquities book 18, chapter 5, secs. 136,137). I am confident that the dancer in question was Salome, the daughter of Herod’s wife Herodias. (FYI: Salome later married another Philip, who was yet another half-brother of Herod Antipas, this time by Herod I’s fifth wife, Cleopatra. So Salome lived with her father for a while, then lived with her half-uncle, then married a different half-uncle.)
Mt 14:9 and Luke 9:11 he says, the king because of his words of oath and those reclining with him, commanded that it be given.

Mt 14:10 and sent orders and beheaded John in the prison.

Mt 14:11 and went away to a boat, to a remote place by himself. And the crowds heard, and followed him from the towns.

Mt 14:12 And hearing this, Jesus went away to them, in a boat, to a remote place by himself. And the crowds came to him, saying, "The place is remote, and the hour is already late. Therefore, dismiss the crowds, so they can go away into the villages and buy food for themselves."

Mt 14:13 And then he got out, he saw the large crowd, and was moved with compassion for them.

Mt 14:14 And having directed the crowds to recline on the grass, he takes the five loaves and the two fish, and after giving thanks, he breaks it and gives to his disciples to the disciples, and the disciples to the crowds.

Mt 14:15 And when he got out, he saw the large crowd, and was moved with compassion for them, and healed their sick.

Mt 14:16 And when he got out, he saw the large crowd, and was moved with compassion for them, and healed their sick.

Mt 14:17 And when he got out, he saw the large crowd, and was moved with compassion for them, and healed their sick.

Mt 14:18 And when he got out, he saw the large crowd, and was moved with compassion for them, and healed their sick.

Mt 14:19 Jesus Feeds the Five Thousand

Mt 14:13 Ἠρῴδης ἀνέμισεν ἐκείθεν εἰς ἡμέραν τόπον κατ' ἴδιαν καὶ ἀκούσαντες οἱ ὄλοι ἤκολούθησαν αὐτῷ πεζὶ ἀπὸ τῶν πόλεων.

Mt 14:14 ὁ Ἰησοῦς ἔδωκεν τοὺς μαθητὰς ἐπὶ πίνακι καὶ ἔδωκεν αὐτούς καὶ ἔδωκεν τοὺς ἐκλεκτούς αὐτῶν.

Mt 14:15 And they went and told it to her mother. And she carried it to her mother.

Mt 14:16 And they went and told it to her mother. And she brought it to her mother.

Mt 14:17 And they went and told it to her mother. And she said, "You give them something to eat."

Mt 14:18 And they went and told it to her mother. And she said, "We have nothing here except five loaves and two fish."

Mt 14:19 And they went and told it to her mother. And she said, "Bring them to me."

Mt 14:20 And they went and told it to her mother. And she said, "Bring them to me."

Mt 14:21 And directed the crowds to recline on the grass, he takes the five loaves and the two fish, and looking up to heaven, he blessed God. And after he broke the loaves, he gave them to the disciples, and the disciples to the crowds.

Jesus Feeds the Five Thousand

Mt 14:13 Ακούσας δὲ ὁ Ἰησοῦς ἀνεκώρησεν ἔκειθεν ἐν πλοίῳ εἰς ἡμέραν τόπον κατ' ἴδιαν καὶ ἀκούσαντες οἱ ὄλοι ἤκολούθησαν αὐτῷ πεζὶ ἀπὸ τῶν πόλεων.

Mt 14:14 ὁ Ἰησοῦς ἔδωκεν τοὺς μαθητὰς ἐπὶ πίνακι καὶ ἔδωκεν αὐτούς καὶ ἔδωκεν τοὺς ἐκλεκτούς αὐτῶν.

Mt 14:15 ὁ Ἰησοῦς ἔδωκεν τοὺς μαθητὰς ἐπὶ πίνακι καὶ ἔδωκεν αὐτούς καὶ ἔδωκεν τοὺς ἐκλεκτούς αὐτῶν.

Mt 14:16 ὁ Ἰησοῦς ἔδωκεν τοὺς μαθητὰς ἐπὶ πίνακι καὶ ἔδωκεν αὐτούς καὶ ἔδωκεν τοὺς ἐκλεκτούς αὐτῶν.

Mt 14:17 ὁ Ἰησοῦς ἔδωκεν τοὺς μαθητὰς ἐπὶ πίνακι καὶ ἔδωκεν αὐτούς καὶ ἔδωκεν τοὺς ἐκλεκτούς αὐτῶν.

Mt 14:18 ὁ Ἰησοῦς ἔδωκεν τοὺς μαθητὰς ἐπὶ πίνακι καὶ ἔδωκεν αὐτούς καὶ ἔδωκεν τοὺς ἐκλεκτούς αὐτῶν.

Mt 14:19 ὁ Ἰησοῦς ἔδωκεν τοὺς μαθητὰς ἐπὶ πίνακι καὶ ἔδωκεν αὐτούς καὶ ἔδωκεν τοὺς ἐκλεκτούς αὐτῶν.

Mt 14:20 ὁ Ἰησοῦς ἔδωκεν τοὺς μαθητὰς ἐπὶ πίνακι καὶ ἔδωκεν αὐτούς καὶ ἔδωκεν τοὺς ἐκλεκτούς αὐτῶν.

Mt 14:21 ὁ Ἰησοῦς ἔδωκεν τοὺς μαθητὰς ἐπὶ πίνακι καὶ ἔδωκεν αὐτούς καὶ ἔδωκεν τοὺς ἐκλεκτούς αὐτῶν.
Jesus Walks on the Water

Mt 14:22 Καὶ εὐθέως ἤναγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγαγεν αὐτὸν εἰς τὸ πέλαγος, ἕως ὅτι ἀπολύσῃ τοὺς ὄχλους.

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

Mt 14:23 καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ δρόσο κατ᾿ ἰδίαν προσεύχοσθαι. ὥσπερ δὲ γενομένης μόνον ἦν ἐκεί.

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

Mt 14:24 τὸ δὲ πλοῖον ἤδη μέσον τῆς βαθαίας ἦν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἣν γὰρ ἔναντίος ὁ ἄνεμος.

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

Mt 14:25 τετάρτῃ δὲ φυλακῇ τῆς νυκτὸς ἀπῆλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν βαθαίαν.

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

Mt 14:26 οἱ δὲ μαθηταί ἴδοντες αὐτὸν ἐπὶ τῆς βαθαίας περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμα ἔστιν, καὶ ἀπὸ τοῦ φόβου ἔκραταν.

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

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

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

Mt 14:28 ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σέ ἐπὶ τὰ ὦδατα.

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

---

251 Mt 14:21 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.

252 Mt 14:24 μεσον τῆς βαθαίας της Κ Ε L P W Σ Φ 073 0106 Μ (lat) syr²⁺ eth⁺⁻ Or Chrys chrom Jer Aug TR RP TH ἦν εἰς μέσον τῆς βαθαίας D ἦναν τῆς βαθαίας ιταλ. (Eus) απέσχεν απὸ τῆς γῆς ικανοὺς syr<φ> σταδίους πολλοὺς απὸ τῆς γῆς απέσχεν B (cop²⁺) SBL NA28 (C) lac A N Z 0233 0281

253 Between 3 a.m. and 6 a.m.
Mt 14:29 δὲ ἔπειν, Ἑλθέ, καὶ καταβὰς ἀπὸ τοῦ πλοίου ὁ Πέτρος257 περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἤλθεν πρὸς τὸν Ἰησοῦν.

29 And he said, "Come." And Peter got down out of the boat and walked on the water, and went toward258 Jesus.

Mt 14:30 βλέπων δὲ τὸν ἄνεμον ἰσχυρὸν ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἐκράζει λέγων, Κύριε, σωσόν με.

30 But when he saw the violent wind,259 he became afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

Mt 14:31 εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπελάβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὅλιγόπιστε, εἰς τί ἐδίδοσας;

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

Mt 14:32 καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.

32 And when they had climbed260 into the boat, the wind died down.

Mt 14:33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῶ λέγοντες, Ἀληθῶς θεοῦ υἱὸς εἶ.

33 Then those in the boat worshipped261 him, saying, "You truly are the Son of God."

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

34 And once they had crossed over, they came ashore262 at Gennesaret.

Mt 14:35 καὶ ἐπιγίνοντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν εἰς ὅλην τὴν περιχώρον ἐκείνην, καὶ προσήγαγαν αὐτῶ πάντας τοὺς κακῶς ἐχόντας.

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

Mt 14:36 καὶ παρεκάλουν αὐτὸν ἵνα μόνον ἢξονται τὸν κρασέδου τοῦ ἱματίου αὐτοῦ καὶ ὅσι ἡμῖν διεσώσῃσαν.

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

Chapter 15

Clean and Unclean

Mt 15:1 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱερουσολύμων Φαρισαίων καὶ γραμματεῖς λέγοντες,

1Then some Pharisees and Torah scholars from263 Jerusalem come to Jesus, saying,

---

257 Mt 14:29 ο πέτρος C E L P W Σ Φ 073 0106 M TR RP NA28 [o] | ἤπειρος K B D Eus SBL TH | lac A N Z 0233 0281

258 Mt 14:30 τ και δέ βλέπων C* E* syr B arm geo Chrys SBL TH NA28 [b] | ν ἄνεμον cop259 | εὐθέως εμπλήθην ouν K* | εὐθέως Ν* C* D* E L P W Σ Φ 073MS 0106 M latt syr-L, pais | cop mac, (lay) | eth Or Bas Gaud Chrom TR RP | lac A N Z 0233 0281. Possibly the Greek exemplar for the Sahidic Coptic read ἔλθειν and the translator(s) interpreted it as an "infinitive of result."

259 Mt 14:31 ἄνεμον C* D* E* L P W Σ Φ 073MS 0106 M latt syr L arm eth geo Or Bas Gaud Chrom Jer Aug TR RP SBL TH NA28 [ἰσχυρὸν] | C | ἀνεμοῦνισχυρον οφόδια W (cop mac) | ἀνεμοῦνισχυρονοφόδια | K B 073 vgms | cop sa mac, (lay) | lac A N Z 0233 0281

260 Mt 14:32 αναβάντων αὐτῶ C* B* D 073 syr B Or Cyrr SBL TH NA28 [ο] | ἐμπάντων αὐτῶν C* E* L* N* P* W* Σ Φ 0106 M TR RP | ἐμπάντων αὐτῶ (it νγα) syr cop syr-mac, (lay) | lac A Z 0233 0281

261 Mt 14:33 αναβάντων K B C Σ Φ 073 MS 0106 M latt syr-L, pais | καὶ εὐθέως εμπλήθην ouν C* D* E* L P W Σ Φ 0106 M latt syr-L, pais | cop mac, (lay) | lac A Z 0233 0281

262 Mt 14:34 εἰς τὴν γῆν εἰς K B D W Φ 073 0106 syr-L, pais TR RP | καὶ εὐθέως επέστειλαν w| lac A Z 0233 0281

263 Mt 15:1 ἠπό K B D cop Or twice SBL TH NA28 [ο] | οι C* E* L* N* P* W* Σ Φ 0106 M TR RP | lac A Z 0233 0282
Mt 15:2 Διὰ τί οἱ μαθηταὶ σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὗ γὰρ νῦντονται τὰς χεῖρας αὐτῶν264 ὅταν ἄρτον ἐδίωσαν.

264 Why do your disciples break the tradition of the elders?265 For they do not wash their hands when they eat.

Mt 15:3 ὃ δὲ ἀποκριθεῖς εἶπεν αὐτοῖς, Διὰ τί καὶ ύμεις παραβαίνετε τὴν ἑντολὴν τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν;

3And in response he said to them, "And you, why do you break the command of God for the sake of your tradition?

Mt 15:4 ὃ γὰρ θές εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καὶ, ὃ κακολογοῦν πατέρα ἢ μητέρα θανάτῳ τελευτάτω:

4For God said,266 ‘Honor father267 and mother’ and ‘The one who curses father or mother must be put to death.’

Mt 15:5 ύμεις δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρί, Δῶρων ὃ ἐὰν ἔξε ἐμοῦ ὑφεληθῇ,

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

Mt 15:6 οὐ μὴ τιμήσῃς τὸν πατέρα αὐτοῦ ἢ τὴν μητέρα αὐτοῦ· καὶ ἕκκρισθαι τὸν λόγον τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.

6He will not at all269 honor his father or his mother270 with it, and you have annulled the word271 of God for the sake of your tradition.

Mt 15:7 ὑποκριταί, καλῶς ἐπροφήτευσεν272 περὶ ὑμῶν Ἑσαίας λέγων,

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

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

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

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

Mt 15:10 Καὶ προσκαλεσάμενος τὸν ὄχλον ἐπιεν αὐτοὺς, Ἀκουέτε καὶ συνίετε·

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

Mt 15:11 οὐ τὸ εἰςφρόμενον εἰς τὸ στόμα κοινοὶ τὸν ἀνθρώπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τούτο κοινοὶ τὸν ἀνθρώπον.

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

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

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

Mt 15:13 οὐ δὲ ἀποκρίθης εἶπεν, Πάσα φυτεία ἦν οὐκ ἐφύτευσαν ὁ πατήρ μου ὁ ὅφρανος ἐκριζώθησατα. Ἅρτος τὸν ἀνθρώπον.

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

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

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

Mt 15:15 Ἀποκρίθης δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φάραος ἡμῖν τὴν παραβολήν.

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

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

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

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

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

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

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

Mt 15:19 ἐκ γὰρ τῆς καρδιᾶς ἐξέρχονται διάλογισμοί πονηροί, φόνοι, μοιχεία, πορνεία, κλοπαί, φευγομαρτυρία, βλασφημίαι.

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

---

273 mt 15:8 Εγγίζει μοι ὁ λαὸς οὗτος τῷ στόματι αὐτῶν καὶ τοῖς χείλεσιν με τιμᾷ ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ. 275 Τέτε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ ὁδίας ὃτι οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐκκανδαλίσθησαν; 276 Ἀκμήν καὶ ὑμεῖς ἀσύνετοι ἔστε; 277 οὐ νοεῖτε ὅτι πᾶν τὸ εἰςφρόμενόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρόνα ἐκβάλλεται;
Mt 15:20 ταῦτα ἠστιν τὰ κακούντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτωτος χερῶν φαγεῖν οὐ κοινὸ τὸν ἄνθρωπον.

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

Mt 15:21 Καὶ ἔξελθων ἐκείθεν ὁ Ἱσραὴλ ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδώνος.

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

Mt 15:22 καὶ ἵδον γυνὴ Ἰακωβαῖα ἀπὸ τῶν ὀρίων ἐκείνων ἔξελθον ἐκραξεν λέγουσα, Ἂλέησον με, κύριε, υἱὸς Δαυίδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται.

22And behold a Canaanite woman from those borders, after coming forward, kept crying out, 279 saying, “Have mercy on me, Lord, Son of David! My daughter is suffering terribly from a demon.”

Mt 15:23 οὐκ ἀπεκρίθη αὐτὴ λόγον. καὶ προσελθόντες οἱ μαθηται αὐτοῦ ἠρώτησαν αὐτὸν λέγοντες, Ἀπόλυσον αὐτὴν, ὅτι θρέπει ὑμῖν.

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

Mt 15:24 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπετάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολολότα οἶκου Ἰσραήλ.

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

Mt 15:25 ἢ δὲ ἔλθοντας προσεκύνηται αὐτῷ λέγουσα, Κύριε, βοήθει μοι.

25But she comes and bows down 280 to him saying, “Lord, help me.”

Mt 15:26 ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυνάριοις.

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

Mt 15:27 η δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἔσθει ἀπὸ τῶν ψυχῶν τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

27And she said, “True, Lord; yet the dogs certainly eat of the crumbs falling from their master’s table.”

---

279 Mt 15:27 Οὐκ ἐστὶν ἄνθρωπος πίστις. But she comes and bows down to him saying, “Lord, help me.” The word πίστις is a causative conjunction, used to express cause and effect. If both these words are used in this verse according to their most common meanings, 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 ραπ irregularly. They render it as an adversative, which is flat wrong, in my opinion. I know of no instance in any Greek literature where ῥαπ is an adversative. But if we are not going to render ραπ as an adversative, then there are only two or three other solutions: to render ραπ 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 ραπ as "Why." This latter is well within the realm of possibility according to the lexical authorities. The other main causal conjunction, ότι, not infrequently means "Why?" Thus, one very possible rendering of this woman’s answer is as follows: "Yes, Lord, yet why do the dogs eat of the crumbs falling from their master’s table?" In this rendering, the word καὶ is used as an adversative, which is lexically valid. Another possible rendering again makes καὶ the adversative, and ῥαπ 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 ‘Ὁ. This is an interjection that

---

280 Mt 15:27 Οὐκ ἐστὶν ἄνθρωπος πίστις. But she comes and bows down to him saying, “Lord, help me.” The word πίστις is a causative conjunction, used to express cause and effect. If both these words are used in this verse according to their most common meanings, 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 ραπ irregularly. They render it as an adversative, which is flat wrong, in my opinion. I know of no instance in any Greek literature where ραπ is an adversative. But if we are not going to render ραπ as an adversative, then there are only two or three other solutions: to render ραπ 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 ραπ as "Why." This latter is well within the realm of possibility according to the lexical authorities. The other main causal conjunction, ότι, not infrequently means "Why?" Thus, one very possible rendering of this woman’s answer is as follows: "Yes, Lord, yet why do the dogs eat of the crumbs falling from their master’s table?" In this rendering, the word καὶ is used as an adversative, which is lexically valid. Another possible rendering again makes καὶ the adversative, and ραπ 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 ‘Ὁ. This is an interjection that
Mt 15:28 τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὡ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις, καὶ ἰάσῃ ἡ θυγάτηρ αὐτής ἀπὸ τῆς ὀράς εἰκείς.

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

Mt 15:29 Καὶ μεταβὰς ἐκείθεν ὁ Ἰησοῦς ἤλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ όρος ἐκάθισεν ἐκεῖ.

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

Mt 15:30 καὶ προσήλθον αὐτῷ ὁχλοὶ πολλοὶ ἐχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κωφούς, κυλλούς, κυλλούς τυφλούς κωφούς κυλλούς κωφούς χωλούς κυλλούς τυφλούς κωφούς κυλλούς

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

Mt 15:31 ὡς τὸν ὄχλον βλασφήμοι τουρκούς λαλούντας, κυλλούς ύγιείς, καὶ χωλούς περιπατούντας καὶ τυφλούς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

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

Mt 15:32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἠμέτα τρεῖς προσμένουσιν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσα ἐν τῷ ἀνθρώπων νήσι τῆς ὀθέλουν, μήποτε εἴλουσιν ἐν τῇ δρόμῳ.

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

Mt 15:33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί, πέθεν ἦμιν ἐν ἑρμήμι ἄρτῳ τοσούτῳ ὡστε χορτάσας ὃν τοσοῦτος;

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

Mt 15:34 καὶ λέγει αὐτῶι ὁ Ἰησοῦς, Πόσους ἄρτους έχετε, οἱ δὲ εἶπαν, Ἐπτά, καὶ Οὐλίβι ἱεροδιά.

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

Jesus used in only two other contexts, both of them preceding harsh rebukes of the apostles; once when they could not heal a boy, and the other in Luke when he called them slow of heart to believe the scriptures. I think what it is here is a woman with much chutzpah. Not only is she a woman talking this way to a man, but she was talking to not just any man, but a Rabbi. Then, we have the fact that she is a Gentile talking to a Jew, and a Rabbi at that.

---

1530a txt χωλούς τυφλούς κωφούς κυλλούς Ef P Φ pm syr c p cop (mass) TR AN HF BG RP χωλούς τυφλούς κωφούς κυλλούς Ec χωλούς τυφλούς κωφούς κυλλούς L κωφούς χωλούς τυφλούς κυλλούς Ef W 0233 It lb vg (mass) syr h κωφούς χωλούς τυφλούς κυλλούς L χωλούς κυλλούς τυφλούς κωφούς B 0281 cop (mass), mae WH NA25 χωλούς κωφούς τυφλούς κυλλούς C pm TH χωλούς τυφλούς κυλλούς D κωφούς τυφλούς κωφούς κυλλούς itaur vg (mass), Or SBL χωλούς τυφλούς κυλλούς κωφούς Ν it b b, b f syr NA28 lac A N Z

The sequence of these is not the same as in verse 31. I would offer just a casual observation that in quite a few of the manuscripts I looked at, the list in v. 30 was split by a page ending and another beginning.

1530 Stricken hand, that is, those impaired of upper limb. The Greek word is κυλλο, which can mean someone with any limb either deformed, maimed, or incapacitated in any way. However, kullah here is found with another word meaning "lame" having already been used, so you would think that kullah is referring more to something different from legs or feet, e.g., to the hands or arms. In fact, the only other usages of kullah in the New Testament are in the context of a maimed hand, Mt 18:8, Mk 9:43.

1533 txt οἱ μαθηταί Ν B lat cop (mass) arm SBL TH NA28 (f), (f) οἱ μαθηταί αὐτοῦ C D E L N P W Σ Φ 0233 Μ T Λ cop (mass) arm eth TR RP lac A Z 0281
Mt 15:35 καὶ παραγγείλας τῷ ὄχλῳ ἀνάπεσεν ἐπὶ τὴν γῆν

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

Mt 15:36 ἐλαβεν τοὺς ἐπτά άρτους καὶ τοὺς ἰχθύας καὶ εὐχαριστήσας ἐκλασεν καὶ ἐδίδον τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις.

36 He took the seven loaves of bread and the fish, and when he had given thanks, he broke and gave to the disciples, and the disciples to the crowd. 286

Mt 15:37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ τὸ περισσεύμα τῶν κλασμάτων ἤραν, ἐπὶ τῷ σπουδάζει τῆς πλήρεις.

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

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

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

Mt 15:39 Καὶ ἀπόλυσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἤλθεν εἰς τὰ ἄρια Μαγαδαν.

39 And after he dismissed the crowd, he embarked in the boat, and went into the territory of Magadan. 287

Chapter 16

The Yeast of the Pharisees, Sadducees, and Herod

Mt 16:1 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαίοι περιάρχοντες ἐπηρώτησαν αὐτόν σημείον ἑκ τοῦ ὄφελος ἐπιηθεὶς αὐτοῖς.

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

Mt 16:2 δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, [Ὅφις γενομένης λέγετε, Ἐδώ, πυρράζει γάρ ὁ ὄφελος;

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

Mt 16:3 καὶ πρῶς, Σήμερον χειμών, πυρράζει γάρ στυγνάζων ὁ ὄφελος. Ποὺς Υποχρίται;] τὸ μὲν πρόοψων τοῦ ὄφελος γυνώκετε διακρίνειν, τὰ δὲ σημεία τῶν καρπῶν οὐ δύνασθε.

3 And in the morning, 'Today, stormy weather, for the sky is red and threatening.' [You hypocrites.]

The face of the sky how you judge, but the signs of the times you are not able to?] 288

285 Μt 15:35 txt τῷ σχόλῳ Ν Β Δ Θ ∥ f13 33 157 579 892* 1b,β,β2,ε,ε2,ι,ι2,ιν ν γενομόν παραστάσεως ἐπιθυμεῖν οἱ μαθηταὶ τοῖς ὄχλοις.arm eth Or SBL TH NA28 ∥ τοῖς σχόλοις C 892c 1424 ∥ τοῖς σχόλοις E F H K L M N P S U V W X Γ Δ Π Σ φ 0233 2 118 556 700 1071 Πτ,α,ε,ι,κ,λ,και σχρινη c copb HIL TR RP ∥ lac A Q Z 0281 28 69. Compare the variant below in v. 36.

286 Μt 15:36 txt τοῖς σχόλοις Ν Β Δ ΗΚ Λ Μ Ν Π Σ φ 1 f13 33 157 238 243 579 700 1it,ε,β,β2,ε,ε2,ι,ι2,ιν ν γενομόν παραστάσεως BE F G H K L M N P S U W X Γ Δ Π Σ φ 0233 2 118 556 700 1071 Πτ,α,ε,ι,κ,λ,και σχρινη c copb HIL TR RP ∥ lac A Q Z 0281 28 69. Compare the variant above in v. 35. I offer a few observations: (1.) The plural is maintained in both by L M Π 700 σχρινη c copb, (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 σχόλοι is.

287 Μt 15:39 txt μαγαδαν A B D it,ε,β,β2,ε,ε2,ι,ι2,ιν ν γενομόν παραστάσεως BE F G H K L M N P S U W X Γ Δ Π Σ φ 0233 2 118 556 700 1071 Πτ,α,ε,ι,κ,λ,και σχρινη c copb Eus Jer Aug Magd ἐλαβεν το ΠΥΡΡΗΣ το ὄχλον το τοις μαθηταις το σχόλον τσιφος A Q Z 0281 28 69. Magdala is derived from the Semitic word for "tower," migdal. In the MacMillan Bible Atlas on page 146, Aharoni and Avi-Yonah state that Magdala, Dalmanutha (Mark 9:10), 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.

288 Μt 16:3 txt include without utopcratia C D ∥ A Ν Θ NA28 ∥ Κ include all bracketed E F G H K L M (M) Ν Ο Ψ Φ (de to) ἐλαβεν το ΠΥΡΡΗΣ το τοις μαθηταις το σχόλον τσιφος A Q Z 0281 28 69. An impression of manuscripts and versions lacks these words. And Jerome 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," ΠΥΡΡΑΣΤΩ - πυρράζει, is found only in literature by Byzantine writers. (The Septuagint has πυρρίζω - πυρρίζει) There is some chance that Scrivener and
Mt 16:4  And he left them and went away.

Mt 16:5  And when the disciples were going to the other side, they forgot to take bread loaves.

Mt 16:6  And Jesus said to them, "Watch out.  Be on your guard against the yeast of the Pharisees and Sadducees.

Mt 16:7  And they were deliberating among themselves, saying, "We didn't bring bread loaves."

Mt 16:8  And Jesus knew, said, "You of little faith, why are you reasoning among yourselves, 'We have no bread loaves?'

Mt 16:9  Do you still not understand nor remember the five loaves for the five thousand, and how many basketfuls you got?

Mt 16:10  Nor the seven loaves for the four thousand, and how many basketfuls you got?

Mt 16:11  Then they understood, that he was speaking to you?  But be on your guard against the yeast of the Pharisees and Sadducees."

Mt 16:12  Then they understood, that he had not meant they should be on their guard against yeast [of bread], but against the teaching of the Pharisees and Sadducees.

Lagrange are right in their argument that the pericope was omitted by copyists in Egypt and other places where red sky in the morning does not announce rain.

289 16:4a ὑπὸ τοῦ προφήτου πεντακισχιλίων καὶ πόσσος συνεργάζοντας ελάβετε;
290 16:4b καὶ τοῦτον ἔδοξεν ἵνα μαθηταὶ εἰς τὸ πέραν ἐπελάθηντο ἢ καταλῦσαν αὐτούς ἀπήλθεν.
291 16:5 ὧν καὶ μαθηταὶ εἶπεν ἵνα μαθηταὶ εἰς τὸ πέραν ἐπελάθηντο ἢ καταλῦσαν αὐτούς ἀπήλθεν.
292 16:6 δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὀρατε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.
293 16:7 οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι ἢρτους οὐκ ἐλάβομεν.
294 16:8 γνώρισί τινος δὲ ἤρτους εἶπεν, Τὶς διελογίζοντο ἐν ἑαυτοῖς, ὁλιγοπότεις, ὅτι ἢρτους οὐκ ἔχετε;
295 16:9 δὲ Ἰησοῦς εἶπεν, "Ὅταν ἔχετε ἑαυτοῖς πλήρη ἑαυτούς ἐπεπέφτης ἡ ζύμη τῶν ἡμῶν καὶ Σαδδουκαίων.
296 16:10 τοῖς δὲ ἢρτους τῶν τετρακισχιλίων καὶ πόσσος συνεργάζοντας ελάβετε;
297 16:11 How do you not understand that it was not about bread that I was speaking to you?  But be on your guard against the yeast of the Pharisees and Sadducees."
298 16:12 Then they understood, that he had not meant they should be on their guard against yeast [of bread], but against the teaching of the Pharisees and Sadducees.

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 obtained from a transcription from the Bibliothèque nationale de France, "Les Manuscrits Grecs de Berat D’Albanie et Le Codex Purpurius Φ par Pierre Batiffol."
Peter’s Confession of Messiah

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

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

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

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

Mt 16:15 λέγει αὐτοῖς, Ὦ μαθηταὶ τίνα με λέγετε εἶναι;

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

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

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

Mt 16:17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Ἰωάννη, ὅτι σάρξ καὶ αἷμα οὐκ ἀπέκαλύφθησαν σοί ἀλλ’ ὁ πάτηρ μου ὁ ἐν τοῖς οὐρανοῖς.

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

Mt 16:18 καί ὁ διώκει σοι τίνα ὃ ὅλον εἶ ὁ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μοι τὴν ἐκκλησίαν, καὶ πύλαι ἄνω οὐ κατισχύσωσιν αὐτῆς.

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

Mt 16:19 καὶ δῶσω σοι τὰς κληίδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὁ ἐὰν δήσῃ εἰς τῆς γῆς ἄξια ἐθετέμενον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν ἀφήσῃ εἰς τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

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

Mt 16:20 τότε διεστελάτο τοὺς μαθητὰς ἵνα μηδενὶ εἴποισιν ὅτι αὐτὸς ἔστιν ὁ Χριστός.

20 Then he admonished the disciples, that they not tell anyone that he was the Christ.
Jesus Predicts His Death

Mt 16:21 Ἑκατ<textarea>τε ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἄρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆαι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

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

Mt 16:22 καὶ προσλαβόμενος αὐτοῦ ὁ Πέτρος ἥρξατο ἐπίτιμαν αὐτῷ λέγων, "ἲλεως σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

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

Mt 16:23 δὲ στραφεὶς εἶπεν τῷ Πέτρῳ, "Ὑπαγε ὁπίσω μου, Ἡσαῖα· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ὁλὰ τὰ τῶν ἀνθρώπων.

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

Mt 16:24 Τότε ὁ Ἰησοῦς εἶπον τοῖς μαθηταῖς αὐτοῦ, ἕτει θέλει ὁπίσω μου ἔλθειν, ἀπαρνησάσθω ἐαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτο μοι.

24Then, Jesus said to his disciples, "If someone wants to follow me, he must deny himself, and take up his cross and follow me.

Mt 16:25 δὲ γὰρ εὰν θέλῃ τὴν ψυχὴν αὐτοῦ σώσαι ἀπολέσαι αὐτὴν· ὃς δὲ ἔν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἐνεκεν ἐμοῦ εὑρήσει αὐτὴν.

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

Mt 16:26 τῷ γὰρ ὑφεληθήσαται ἀνθρωπος ἐὰν τὸν κόσμον ὄλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιώθη; ἦ τὶ δώσει ἀνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

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

Mt 16:27 μελλεῖ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγέλεων αὐτοῦ, καὶ τότε ἀποδώσει ἐκάστῳ κατὰ τὴν πράξεν αὐτοῦ.

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

Mt 16:28 ἀμὴν λέγω ὑμῖν ὅτι εἰὼν τινες τῶν ὑδε ἐστῶτων οὖτε πατρὸς ἂν δίων τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

28Truly I tell you, There are some of those present here, who will certainly not taste death before they see the Son of Man coming in his kingship."

Chapter 17

The Transfiguration

Mt 17:1 Καὶ μεθ’ ἡμέρας οὖν παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτούς εἰς ὅρος υψίλον κατ’ ἱδιαν.

1And after six days Jesus takes Peter, and James, and John his brother, and he is leading them up into a high mountain, by themselves.
Mt 17:2 καὶ μετεμφόρηθη ἐξερχόμενο καὶ έλαμψεν το πρόσωπον αὐτοῦ ὡς ὁ ἡλιος, τὰ δὲ ἴματα αὐτοῦ ἐγένετο\footnote{307} λευκὰ ὡς τὸ φῶς.

3And he was transfigured in front of them, and his face shone like the sun, and his garments became bright as the daylight.

Mt 17:3 καὶ ἵδον ὠφή αὐτοῦ Μωυσῆς καὶ Ἡλίας συναλλάσσοντες μετ’ αὐτοῦ.

3And behold, Moses and Elijah appeared to them, conversing with Him.

Mt 17:4 άποκρίθης δὲ ὁ Πέτρος εἶπεν τῷ Ἱησοῦ, Κύριε, καλὸν ἔστιν ἡμᾶς ὡδε εἶναι· εἰ θέλεις, ποιήσω ὡδε τρεῖς σκηνὰς, σοι μιαν καὶ Μωυσῆς μιαν καὶ Ἡλίας μιαν.

4And in response, Peter said to Jesus, "Master, it is good for us to be here. If you want, I will make\footnote{308} three shelters here, one for you, one for Moses, and one for Elijah."

Mt 17:5 ἐτι αὐτοῦ λαλοῦντος ἵδον νεφέλη φωτεινή ἐπεσκίασαν αὐτοῖς, καὶ ἵδον φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὕτως ἐστὶν ὁ υἱὸς μου ὁ ἁγιασμὸς, ἐν ὑιοίδοκησα· ἀκουετέ αὐτοῦ.

5While he was still speaking, behold a bright cloud overshadowed them, and behold, a voice from the cloud, saying as follows: "This is my beloved Son, with whom I am well pleased. Listen to him."

Mt 17:6 καὶ ἀκούσαντες οἱ μαθηταὶ ἐπέσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.

6And when they heard this, the disciples fell on their faces, and were extremely frightened.

Mt 17:7 καὶ προσῆλθεν ὁ Ἱησοῦς καὶ ἀπάφωμενος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.

7And Jesus approached them, and after touching them reassuringly, he said, "Stand up, and do not be afraid."

Mt 17:8 ἐπάραντες δὲ τοὺς ἄρθρα ἃνων αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτῶν Ἡσυχον μόνον.

8And when they opened their eyes, they saw no one, except Jesus himself alone.\footnote{309}

Mt 17:9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὅρους ἐντεῦθεν αὐτῶς ὁ ὑσυχος λέγων, Μηδενε εἶπετο τὸ ὄραμα ἐστο ὁ υἱὸς τοῦ ανθρώπου ἐκ νεκρῶν ἐγέρθη.\footnote{310}

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

Mt 17:10 καὶ ἐπιρωτήσαν αὐτῶν οἱ μαθηταὶ\footnote{311} λέγοντες, Τί σοι ὁ γραμματεῖς λέγουσιν ὅτι Ἡλίας δεὶ ἐλθεῖν πρῶτον;

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

Mt 17:11 ὅ δὲ ἀποκριθεὶς εἶπεν, Ἡλίας μὲν ἐρχεῖται πρῶτον, καὶ ἀποκαταστήσει πάντα;\footnote{312}

11In answer, he\footnote{313} said, "Elijah does indeed come first, and will restore all things."

\footnote{307} Mt 17:2 700 vs 0281
\footnote{308} Mt 17:8 700 vs 0281
\footnote{309} Mt 17:9 700 vs 0281
\footnote{310} Mt 17:10 700 vs 0281
\footnote{311} Mt 17:11 700 vs 0281
\footnote{312} Mt 17:12 700 vs 0281
\footnote{313} Mt 17:13 700 vs 0281
Mt 17:12 λέγω δὲ ὑμῖν ὅτι Ἰηλίας ήδη ἠλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὡς ἠθέλασαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχει ὑπ' αὐτῶν.

12But I am telling you, that Elijah has already come, but did not recognize him, but did with him whatever they wished.

Mt 17:13 τότε συνήκαν οἱ μαθηται ὅτι περὶ ἵωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

13Then the disciples understood that he had spoken to them about John the Baptist.

The Healing of a Boy Who Had an Evil Spirit

Mt 17:14 καὶ ἔλθοντος πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπητῶν αὐτὸν

14And when they had returned to the crowd, a man came up to him, kneeling down to him,

Mt 17:15 καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.

15And saying, "Lord, have mercy on my son, because he is lunatic and suffering horribly. For example, he often falls into fire, and often into water.

Mt 17:16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνάθησαν αὐτὸν θεραπεύσατε.

16And I brought him to your disciples, and they were not able to heal him.

Mt 17:17 ἀποκρίθησις δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γενεά ἀπιστος καὶ διεστραμμένη, ἔως πότε μεθ' ὑμῶν ἠσοφαί; ἔως πότε ἀνέξεσθαι ὑμῶν; φέρετε μοι αὐτὸν ὧδε.

17And in answer, Jesus said, "O unbelieving and perverted generation! How long shall I stay with you? How long shall I put up with you? Bring him here to me."

Mt 17:18 καὶ ἐπέτιθη συν τοῦ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐκεφαλέσθη ὁ παῖς ἀπὸ τῆς ὀρας ἔκεινς.

18And Jesus rebuked him, and the demon departed from him, and the child was healed from that time on.

Mt 17:19 Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τὸ ἡμεῖς οὐκ ἠδυνάθησαμεν ἐκβάλειν αὐτόν;

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

Mt 17:20 ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ἐλογισμότατην ὑμῶν· ἡμῖν γὰρ λέγω υἱόν· ἐὰν ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐρείπετε τῷ δρει τούτῳ, Μετάβα ένθεν ἐκεῖ, καὶ μεταβήσεται καὶ οὐδὲν ἀδυνατήσει υἱόν.

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

Mt 17:21 Μὴ ἔχετε τούτῳ ἑερῶν γονατίσαι ἐν τῇ Γαλιλαϊᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδοθῆ ζῷο εἰς χείρας ἀνθρώπων,

21And when they were gathering back together in Galilee, Jesus said to them, "The Son of Man is about to be betrayed into the hands of human beings,
Mt 17:23 καὶ ἀπόκτενοι αὐτόν, καὶ τῇ τρίτη ἡμέρᾳ ἐγερθῆσεται, καὶ ἐλυσθήσαν σφόδρα.

and they will kill him, and during the third day he will rise again." And they were very sad.

The Two Drachma Tax

Mt 17:24 Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοῦμ προσῆλθον οἱ τὰ διδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, ὁ διδάσκαλος ὑμῶν οὐ τελεί τὰ διδραχμα;

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

Mt 17:25 λέγει, Να. καὶ ἐλθόντα εἰς τὴν οίκιαν προέφθασαν αὐτὸν ὁ Ἰησοῦς λέγων, ἰς οἱ δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνοντο τέλη ἢ κήρυσσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτριῶν;

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

Mt 17:26 εἰπόντος δὲ, Ἀπὸ τῶν ἀλλοτριῶν, ἐφή αὐτῷ ὁ Ἰησοῦς, Ἀρα γε ἐλεύθεροι εἶσον οἱ υἱοί.

And when he answered, "From others," Jesus said to him, "Alright then, the sons are free."

Footnotes:

1721  A drachma was worth about a day's wage. The two drachma collection, 6 grams of silver, was the so-called temple tax in Exodus 30:11-16. But this payment was not intended to be a tax at all. Quoting Exodus 30:12, "When you take a census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to Yahweh, so that no plague may come upon him for being numbered." The money was primarily an offering as atonement for the evil act of a man being numbered. Then it was merely incidental that as long as the temple personnel had this money anyway, "You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before Yahweh it will be a reminder of the ransom given for his life." Ex. 30:16. It was an offering or ransom money to atone for the repugnant stench to God caused by the act of numbering the people. There are other scriptures indicating God's displeasure with the idea of his people being numbered. See for example, I Chronicles chapter 21, and 27:23,24. It is clear that the payment was a ransom for a man's life. How many times must a man be ransomed? Ransom, even to terrorists, is not paid more than once. The ransom was to be paid only when a man "crosses over to join those who are numbered," Exodus 30:13. God had never commanded that the ransom be paid annually, as the tradition came to be practiced. For it to be only to collect "when you number the people," v. 12. This was in anticipation of the only census every ordered by God, the one that took place in Numbers chapter 1. God was against the numbering of the people as a practice. This was allowed just one time only, with a way to escape his wrath built in. The only additional census permissible was of aliens, as in II Chron. 2:17. Jesus apparently was not in the habit of paying the two drachmas. In this instance he only paid for himself and for Peter, and did nothing about the other eleven apostles, since they were not brought up. Jesus did not "obey every law of man." He did not just automatically do what every bureaucrat told him to do. Jesus was not a chump, and neither should his disciples be. We are supposed to be wise as serpents. For a reading of all the scriptures showing how the tradition of the annual tax came about, see the endnote entitled, "How did a once-only atonement offering became an annual tax?"

1725 The meaning of υἱοί, "sons," here, could be an extended meaning; that is, "from their own relatives in race and culture, extended to their countrymen, from their citizens." This is a possible interpretation because it is made an antonym of ἀλλοτριός, which in Jewish Greek like in the Septuagint, means "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.

1726 This word free, will not be understood properly, unless one understands "tribute" properly. Tribute was a poll tax paid to the conqueror, by a conquered or subjugated people. Anyone paying tribute, was by definition not free, but rather a member of an enslaved nation.
Mt 17:27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτοῦς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἱγνὶ ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δός αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

But, so that we not scandalize them, go to the lake, cast a hook, and the first fish that comes up, take, and when you have opened its mouth, you will find a four-drachma coin. Take that, and give it to them, as mine and yours."

Chapter 18

Who Is the Greatest?

Mt 18:1 Ἐν ἑκείνῃ τῇ ὥρᾳ προσήλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μεῖζων ἔστιν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;

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

Mt 18:2 καὶ προσκαλεσάμενος παιδίον ἔστησαν αὐτό ἐν μέσῳ αὐτῶν

2And calling a child over, he stood him in the midst of them,

Mt 18:3 καὶ ἔπειν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφητε καὶ γένηθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

3and he said, "I tell you truly: unless you change and become like little children, there is no way you will enter into the kingdom of heaven.

Mt 18:4 δοῦν οὖν ταπεινώσει ἐαυτὸν ὡς τὸ παιδίον τούτο, ὦτός ἔστιν ὁ μεῖζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

4Whoever therefore humbles himself like this child, that is the one who is greatest in the kingdom of heaven.

Mt 18:5 καὶ ὃς ἔὰν δέξηται ἐν παιδίον τουτοῦ ἐπὶ τῷ ὄνομάτι μου, ἐμὲ δέχεται.

5And whoever receives one little child such as this on the basis of my name, is receiving me.

More About Little Ones

Mt 18:6 ὅς δὲ ἀν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμὲ, συμφέρει αὐτῷ ἣν κρεμασθῇ μύλος ὀνίκος περὶ τοῦ τράχηλον αὐτοῦ καὶ καταπονθεῖ ἐν τῷ πελάγει τῆς θάλασσῆς.

6As for that person through whom one of these little ones who believe in me might ever be scandalized, it would be better for that person that a mill stone be hung around his neck and be sunk in the bottom of the sea.

---

324 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.

325 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).

326 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.

328 18:2 txt προσκαλεσαμένος Κ B L Z 0281 cop eth Chrys SBL TH NA28 ⟨⟩ προσκαλεσαμένος ο ἱησοῦς D E W Σ Φ lat syr arm Or TR RP Δ lac A C N P 0233

328 18:6 txt περὶ Κ B L Ν Ζ 0281 Did Bas Cyr TH NA28 ⟨⟩ εἰς E W Μ Or Chrys RP SBL ⟨⟩ etm D Φ TR Δ lac A C P 0233
Mt 18:7 oúta tò kósmo átò tòv skandálon’ ánágyki gàr èlthéin tò skándala, plhí naúta tò anáthròpov di’ o tò skándalóv èrχetai.

7Woe to the world, because of those scandalizings. Certainly, the scandalizings are bound to come. Nevertheless, woe to the person through whom the scandalizing comes.

Mt 18:8 Ei de hè xéir sou ò hò pou sou skandaližê se, èkkoisov autòn kai vàle átò sou’ kalóv sou estin ienëlethein eìt tìn zwíh kallòvn ò hìlòvn, ò dúo xèíras ò dúo pòdês èxontà bìlhêi ëi tò pûr tà aiwóv.

8And if your hand or your foot scandalizes you, cut it off, and throw it away from you. It is better for you to enter into life maimed or crippled, than to be thrown into everlasting fire having both hands or both feet.

Mt 18:9 kai eì ó òphalómòs sou skandaližê se, èxelle autòn kai vàle átò sou’ kalóv sou estin monóôphalémon eìt tìn zwíh ienëlethein, ò dúo òphalómous èxonta bìlhêi ëi tìn tèn génevnà tòv pûròv.

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 to be thrown into fiery Gehenna with two eyes.

Mt 18:10 Órhète mú katàphorónhete einòs tòv mikròv touçton’ légo gàr ùmhìn òtì oì ággeloi autòv en oufranòv dià pantòs bìlèitousi to ïpòswon toû patróv mou toû en oufranòv.

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

Mt 18:11

11Mt 18:12 Tí ùmhìn dòkei; èan gënti òtì anáthròpòv ëkaton pròbata kai plânëthì eìt ëx autòv, ouûchi ðràfëi tò enënkònta ënnèa èpì tò ðrè kai pòrèvnëiçì ðëtì èpî to plânëwnènòv;

12What do you think? Suppose a man has a hundred sheep, and one of them is lost. Will he not leave the ninety-nine on the mountain, and go look for the one that is wandering?

Mt 18:13 kai èan gënti òfrèin autò, ùmhìn légo ùmhìn òtì xàrëi ëp autòv màllon ò épì tois ènënkònta ënnèa toûs mú péplànnëmèuòs.

13And if he happens to find it, truly I tell you, he rejoices over it more than the ninety-nine that were not lost.

Mt 18:14 òútwòs ouk èstìn òthëlama èmìpròsèthen toû patróv ùmhòn toû en oufranòv òna òpòlètai èn tòv mikròv touçton.

14That is how undesirable it is, so that even one of these little ones be lost.
A Brother Who Sins

Mt 18:15 'Еάν δὲ ἀμαρτήσῃ ὁ ἀδελφός σου, ὑπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σοι’

15Now if your brother sins,333 go show him his fault, just between you and him. If he listens to you, you have won back your brother.

Mt 18:16 Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἑταῖρα ἄλλον ἀνδρόν, ἵνα ἐπιτόμητος δύο μαρτύρων ἦ τριῶν σταθῇ πάν τίμια·

16But if he does not listen, take with you one or two others, so that 'upon the mouths of two or three witnesses every matter be established.'

Mt 18:17 Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· Ἐάν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἦταν σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

17And if he refuses to listen to them, tell it to the assembly. And if he refuses to listen to the assembly, he should be considered by you as no different than a gentile or a revenue agent.

Mt 18:18 Ἡμῖν λέγω ὑμῖν, δυο ἕναν δήσητε ἐπὶ τῆς γῆς ἢ ἐσται δεδεμένα ἐν οὐρανῶι καὶ δυο ἕναν λύσητε ἐπὶ τῆς γῆς ἢ ἐσται λελυμένα ἐν οὐρανῶι.

18Truly I tell you, what 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.334

Mt 18:19 Πάλιν λέγω· ὑμῖν ὅτι ἐάν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντός πράγματος οὐ ἐάν αἰτήσωνται, γενήσεται αὐτῶς παρά τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

19Again I say336 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 forth for you by my Father who is in heaven.

Mt 18:20 Οὐ γὰρ εἶσιν δύο ἤ τρεῖς συνήκημένοι εἰς τὸ ἐμὸν δόμον, ἐκεί εἰμι εἰ μέσῳ αὐτῶν.

20For where two or three are gathered together in my name, there am I in the midst of them.

333 18:15 txt αμαρτήςῃ Ἔκ Β 0281 1 22 579 1582 cp cop385 Κyr; Augv1/7; WH / αμαρτήςῃ (Lk 17:3) Orlem Bas1/6 / αμαρτήςῃ εἰς se D E F G H I K L N O U W 2 θ Γ Φ 078 31 2 28 157 205 565 579 700 892 1006 1010 1079 1216 1230 1241 1242* 1243 1253 1292 1365 2174 Lectio Augv; aaur,b,c,d,e,f,ff,fl,fz,hlq,fr3; vg syr Ap,h,ph,ps,paL copmae1233b pr arm ethgeo slav ms Chrys; Hill; Lucifer Pacian Chromat Jer Augv/7; TR RP SBL TH NA28 [eis se] (C) / αμαρτήσῃ εἰς se 118 1071 1195 1344 1546 1646 / αμαρτήςῃ εἰς se W 33 180 1009 1242 1342 (1424) 1505 1582* 2148 Lectio Bas1/6 Did Chrys Theodoret / lac A C P Q Z 0233. There might have been a dictation error, that when reading ἐξ αὐτῶν 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." English translations that do not include "against you" are: GW, NASB, NET, NIV, ERV, Mounce, Amplified.

334 18:16 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 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.

335 18:19a txt παλιν λέγω R D L It maaur,b,c,d,e,f,ff,fl,fz,hlq,fr 3, vg syr Ap, h, ph, ps, paL arm geo Orlem Jer TR / παλιν δὲ λέγω N Ο Σ syrph eth Chrys / λέγω δὲ Κyr (Cyr1/7) (Spec) / παλιν αμην λέγω B E Φ 058 078 0281 It h, e, f, g, h, n, q, r, i; vgm syr h, ps, paL cop385 maec geo3 RP SBL TH NA28 [αμην] (C) / παλιν αμην λέγω It(h) / lac A C P Q Z 0233

336 18:19b txt omit K D L N O Σ It maaur,b,c,d,e,f,ff,fl,hlq,fr3; vg syr Ap, h, ph, ps, paL arm eth geo Orlem Jer Chrys Cypr Spec TR / αμην B E Φ 058 078 0281 It h, e, f, g, h, n, q, r, i; vgm syr h, ps, paL cop385 maec geo3 RP SBL TH NA28 [αμην] (C) / lac A C P Q Z 0233
The Parable of the Unmerciful Servant

Mt 18:21 To the scribes and Pharisees who were sitting there, Jesus said, "\n"A man owed his fellow servant ten thousand talents. \n
22 Then that servant fell into the hands of his fellow servant and had him thrown into prison, saying, 'Pay back what you owe!' \n"\n
23 When his fellow servant realized what he had done, he fell down and begged him, saying, 'Have mercy on me, my friend!' \n"\n
24 And his friend was willing to forgive him, because he had been merciful. Then his friend went away and paid back the thousand talents. \n
25 But when that servant went out, he found one of his fellow servants who owed him a hundred denarii, and he seized him and began to choke him, saying, 'Pay back your debt!' \n"\n
26 That servant fell down and said, 'My friend, have mercy on me!' \n"\n
27 And he was willing to forgive him, because he had been merciful. So they went and told Jesus about the parable. \n
28 And he said to his disciples, 'If you forgive the sins of others, they will be forgiven them; but if you do not forgive, they will not be forgiven.'\n
"\n
"The king of heaven may be likened to a man in ruling power who desired to settle accounts with his servants. \n
So he proceeded to settle, and had one of his debtors brought to him, one who owed him ten thousand talents. \n
26 The servant therefore fell down and was entreating him, saying, 'Be patient with me, and I will pay you back everything.' \n
27 And moved with compassion, the master of that servant released him, and forgave his debt. \n
Matthew 18:26-27

26 The servant therefore fell down and was entreating him, saying, 'Be patient with me, and I will pay you back everything.'

27 And moved with compassion, the master of that servant released him, and forgave his debt.
Mt 18:30 ὃ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἥβαλεν αὐτὸν εἰς φυλακήν, ἦς οὖς ὁ ἀποδῷ τὸ ὀφειλόμενον.

30But he was not willing, and went and threw him into the debtors' prison, until such time he could pay back the debt.

Mt 18:31 ἵδοντες οὖν οἱ συνδούλιοι αὐτοῦ τὰ γενόμενα ἐλυπήθησαν σφόδρα, καὶ ἔλθόντες διεσάρθησαν τῷ κυρίῳ ἐαυτῶν πάντα τὰ γενόμενα.

31When therefore his fellow servants witnessed these events, they were extremely upset, and went and reported to their master everything that had happened.

Mt 18:32 τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλήν ἐκείνην ἀφῆκα σοι, ἐπεὶ παρεκάλεσάς με.

32Then summoning him, his master is saying to him, 'You wicked servant! All that debt of yours I forgave you, because you begged me.

Mt 18:33 οὐκ ἐδει καὶ οὐκ ἔλεησα τὸν σύνδοιλόν σου, ὡς κἀγὼ οὐ ἤλεησα;

33Aren't you then also obligated to forgive your fellow servant, as I have forgiven you?'

Mt 18:34 καὶ ὅργισθεις ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς ἦς οὖς ἀποδῷ πάν τὸ ὀφειλόμενον.

34"And in anger, his master handed him over to the jailers, until such time he could pay back everything he owed.

Mt 18:35 οὖν καὶ ὁ πατὴρ μου ὁ οὐράνιος ποίησεν ὑμῖν ἑαυτὸν ἀφῆκεν ἀνθρώπων, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

35This is how my Father in heaven will act toward you also, unless you each forgive your brother from your heart."346

Chapter 19

Jesus Tested on Divorce

Mt 19:1 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετήρησεν ἀπὸ τῆς Γαλιλαίας καὶ ἤλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου.

1And it came about that when Jesus had finished these discourses he departed from Galilee, and went into the region of Judea on the other side of the Jordan.

Mt 19:2 καὶ ἤκολούθησαν αὐτῷ ἄνθρώποι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

2And large crowds followed him, and he healed them there.

Mt 19:3 Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες, Ἐἴ ἔξεστιν ἀνθρώπῳ ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν;

3And some Pharisees came to him, testing him, and saying, “Is it permitted for someone to release his wife for any cause at all?”

---

343 Mt 18:30 txt ἦς D E W Σ 0233 M SBL TR RP SBL lac A N P Z Φ 0281
344 Mt 18:31 txt οὖν K*D B D it* SBL TH NA28 lac N c E W Σ 0233 vg syr cop* eth Chrys Luc TR RP lac A N P Z Φ 0281
345 Mt 18:34 txt ophlelomenon K* B D Latt syr*cop SBL NA28 lac D Β c E W Σ 0233 usu vg syr cop* eth Chrys Luc TR RP lac A N P Z Φ 0281
346 Mt 18:35 txt μνων K D B L lat syr*cop*mae* SBL TH NA28 lac d Β c E W Σ 0233 usu vg syr*eth pur TR RP lac A N P Z Φ 0281
347 Mt 19:1 txt farsioujou D* B C L Σ 0233 cop*mae* SBL TH NA28 lac Ω farsioujou N D E* cop*mae* Or TR RP lac A N P Z Φ 0281
348 Mt 19:2 txt legeontes K B C L Σ pm syr* Ω farsioujou arm eth Or (Chrysos) Naz Hil SBL TH NA28 lac legeontes autou D E W Φ 0233 pm farsioujou cop*mae* TR RP lac A N P Z Φ 0281
349 Mt 19:3b "Releasing" is the opposite of the cleaving or joining commanded in the Genesis passage.
Mt 19:4 ὁ δὲ ἀποκριθεὶς εἶπεν,350 ὦ γὰρ ἀνέγνωσε ὃ ὁ κτίσας ἀπ’ ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτοῖς;
4But in answer he said, “Have you never read, that from the beginning the creator351 made them male and female,
Mt 19:5 καὶ εἶπεν, Ἕνεκα τούτου καταλείπει ἄνθρωπος τὸν πατέρα καὶ κολλήθηται352 τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.
5and said, ‘For this reason a man shall leave father and mother, and be joined to his woman, and the two shall become one flesh’?
Mt 19:6 ὡστε ὅπως ἔστω τοῦ ἄλλῳ σάρξ μία. ὅ ὁ δὲ θεὸς συνέζευξεν ἄνθρωπος μὴ χωρίζετο.
6As a result, they are no longer two, but one flesh. What therefore God has joined together, no human being is allowed to separate.”
Mt 19:7 λέγουσιν αὐτῷ, Ἦν οὖν Μωυσῆς ἐνετειλάτω δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι;
7They are saying to him, "Why then did Moses command to give a release of interest form354 in order to release?"355
Mt 19:8 λέγει αὐτοῖς ὅτι Μωυσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολύσας τὰς γυναῖκας ὑμῶν, ἀπ’ ἀρχῆς δὲ νὰ γένονεν σύμως.
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.
Mt 19:9 λέγει δὲ ὅτι δὲν ἀπολύσῃ τὴν γυναίκα αὐτοῦ μὴ ἔπι πορνείας καὶ γαμήσῃ ἄλλην μοιχάται καὶ ὁ ἀπολελυμένης γαμήσας μοιχάται.
9But I tell you that whoever releases his wife, except upon grounds of fornication, and marrying another, commits adultery, and whoever marries her who was released, commits adultery.”356

---

350 Mt 19:4:350 ἀποκριθεὶς (H26:9) εἶπεν (H2054) ὅ ὁ (H3739) κτίσας (H2256) ἀπ’ (H3769) ἀρχῆς (H6113) ἄρσεν (H4950) καὶ (H2532) θῆλυ (H703) ἐποίησεν (H1902) αὐτοῖς (H1903).
351 But in answer he said, “Have you never read, that from the beginning the creator made them male and female.
352 καὶ εἶπεν (H2054) Ἕνεκα (H3779) τούτου (H3588) καταλείπει (H252) ἄνθρωπος (H4449) τὸν (H2440) πατέρα (H113) καὶ (H2532) κολλήθηται (H4091) τῇ (H2532) γυναικὶ (H1489) αὐτοῦ (H1903), καὶ (H2532) ἔσονται (H1351) οἱ (H3588) δύο (H4216) εἰς (H1759) σάρκα (H4994) μίαν (H1536).
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’?
353 ὡστε (H3748) ὅπως (H3778) ἔστω (H1721) τοῦ (H3588) ἄλλῳ (H3407) σάρξ (H4994) μία (H3068).
6As a result, they are no longer two, but one flesh. What therefore God has joined together, no human being is allowed to separate.”
354 λέγουσιν (H2983) αὐτῷ (H1903), Ἦν (H3739) οὖν (H3754) Μωυσῆς (H3235) ἐνετειλάτω (H2606) δοῦναι (H2616) βιβλίον (H3670) ἀποστασίου (H6464) καὶ (H2532) ἀπολύσαι (H1071);
7They are saying to him, "Why then did Moses command to give a release of interest form in order to release?"
355 λέγει (H2983) αὐτοῖς (H1903) ὅτι (H3779) Μωυσῆς (H3235) πρὸς (H1721) τὴν (H3588) σκληροκαρδίαν (H555) ὑμῶν (H911) ἐπέτρεψεν (H1985) ὑμῖν (H826) ἀπολύσας (H2937) τὰς (H3588) γυναῖκας (H1489) ὑμῶν (H911), ἀπ’ (H3769) ἀρχῆς (H6113) δὲ (H1056) νὰ (H1935) γένονεν (H1056) σύμως (H3366).
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.
356 λέγει δὲ (H2983) ὅτι (H3779) δὲν (H1222) ἀπολύσῃ (H2937) τὴν (H3588) γυναίκα (H1489) αὐτοῦ (H1903) μὴ (H3369) ἔπι (H911) πορνείας (H4115) καὶ (H2532) γαμήσῃ (H802) ἄλλην (H3495) μοιχάται (H2515) καὶ (H2532) ὁ (H3588) ἀπολελυμένης (H2245) γαμήσας (H2780) μοιχάται.
Mt 19:10 λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, 357 Εἴ οὖτως ἔστιν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικὸς, οὐ συμφέρει γαμήσαι.

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

Mt 19:11 ὁ δὲ εἶπεν αὐτοῖς, Ὡσ πάντες χωροῦσιν τὸν λόγον τούτον, 358 ἄλλ' οἶς δέδοται.

11And he said to them, "Not everyone can receive this word, but only those to whom it has been given.

Mt 19:12 εἶδον γὰρ εὐνοῦχοι οἴτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὖτως, καὶ εἶδον εὐνοῦχοι οἴτινες εὐνοούσιον ὑπὸ τῶν ἀνθρώπων, καὶ εἶδον εὐνοῦχοι οἴτινες εὐνοούσιοι ἐαυτοῖς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὃ δυνάμενος χωρεῖν χωρεῖτο.

12For there are some who are eunuchs, who were born that way from their mother’s womb. And there are some who are eunuchs who were made to be eunuchs by human beings. And there are some who are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. The person who is able to receive this, should receive it."

The Little Children and Jesus

Mt 19:13 Τότε προσηνέχθησαν 359 αὐτῷ παιδία, ἣν τὰς χείρας ἐπιθῇ αὐτοῖς καὶ προσεύχηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

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

Mt 19:14 ὁ δὲ ἦρευς εἶπεν, Ἀρετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἢ βασιλεία τῶν οὐρανῶν.

14But Jesus said, "Let the little children come to me, and do not hinder them. For of such is the kingdom of heaven.

Mt 19:15 καὶ ἐπηθεὶς τὰς χείρας αὐτοῖς ἐπορεύθη ἐκείθεν.

15And when he had laid hands on them, he moved on from there.

The Rich Young Ruler

Mt 19:16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν, Διδάσκαλε ἀγαθέ, τί ἀγαθὸν ποίησον ἵνα σχοῦ ἡμῖν αἰώνιον;

16And behold, someone came up to him and said, "Good Teacher, 360 what good must I do so that I will have eternal life?" 361

357 Μᾶθηματα αὐτοῦ δὲ ΘΕΟΥ 349 Εἴ αὐτῷ παίδια, ἣν τὰς χείρας ἐπιθῇ αὐτοῖς καὶ προσεύχηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

358 Μᾶθηματα αὐτοῦ δὲ ΘΕΟΥ 349 Εἴ αὐτῷ παίδια, ἣν τὰς χείρας ἐπιθῇ αὐτοῖς καὶ προσεύχηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

359 Μᾶθηματα αὐτοῦ δὲ ΘΕΟΥ 349 Εἴ αὐτῷ παίδια, ἣν τὰς χείρας ἐπιθῇ αὐτοῖς καὶ προσεύχηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.

360 Μᾶθηματα αὐτοῦ δὲ ΘΕΟΥ 349 Εἴ αὐτῷ παίδια, ἣν τὰς χείρας ἐπιθῇ αὐτοῖς καὶ προσεύχηται· οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
Mt 19:17 ο δε ειπεν αυτω, Τι με λεγεις αγαθον; Ουδεις αγαθος, ει μη εις, ο θεος. ει δε θελεις εις την ζων εισελθειν, τηρησον τας εντολας.

37And he said to him, "Why are you calling me good? No one is good except One, God. 38But if you want to enter eternal life, keep the commandments."  

Mt 19:18 Λεγει αυτω, Ποιας ο δε Ιησους ειπεν, Το Ου φονευσεις, Ου μοιχευσεις, Ου κλεψεις, Ου φευδουμαρτυρεις,

38He 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, do not bear false witness against your neighbors."  

Mt 19:19 Τιμα τον πατερα και την μητερα, και Αγαπησεις τον πλησιον σου ως σεαυτον.

39Honor your father and your mother," and, love your neighbor as yourself."  

Mt 19:20 Λεγει αυτω ο νεανισκος, Παντα ταυτα εφυλαξα τι έτι υστεροι;  

40The young man says to him, "All these I have kept. What am I still missing?"

Mt 19:21 Επι αυτου ο Ιησους, Ει θελεις τελειοι ειναι, ΄υπαγε πωλησον σου τα υπαρχοντα και δος τοις πισχοις, και εξες θεαυρον εν ουρανοις και δευρο άκολουθει μου.

41Jesus said to him, "If you want to be perfect, go sell your possessions and give it to the poor, and you will have treasure in heaven, and then come follow me."

Mt 19:22 άκοουσα δε ο νεανισκος τον λογον απηλθεν λυπομενος, ήν γαρ έχων κτηματα πολλα.

42But when the young man heard this statement, he went away regretting, for he was owner of much property.
Mt 19:23 ‘O de ἵσοις εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἁμήν λέγω υμῖν ὅτι πλοῦσιος δυσκόλως εἰσέλθεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.

23 And Jesus said to his disciples, "Truly I say to you, hardly will a rich person get into the kingdom of heaven.

Mt 19:24 πάλιν δὲ λέγω υμῖν, εὐκοπώτερον ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλοῦσιον εἰσέλθειν εἰς τὴν βασιλείαν τοῦ θεοῦ.

24 And again, I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich person to enter into the kingdom of God.

Mt 19:25 ἀκούσαντες δὲ οἱ μαθηταὶ ἔξεπλησσόντο σφόδρα λέγοντες, Τίς ἡ ἀρά δύναται σωθῆναι;

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

Mt 19:26 ἐμβλέψας δὲ ὁ ἵσοις εἶπεν αὐτοῖς, Παρὰ ἀνθρώπωι τούτο ἄδυνατόν ἐστιν, παρὰ δὲ θεῷ πάντα δύναται.731

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

Mt 19:27 Τότε ἀποκρίθησαί οἱ Πέτρος εἶπεν αὐτῷ, Ἡδον ἡμεῖς ἁφήκαμεν πάντα καὶ ἠκολούθησαμέν σοι, τί ἂρα ἔσται ἡμῖν;

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

Mt 19:28 ὁ δὲ ἵσοις εἶπεν αὐτοῖς, Ἁμήν λέγω υμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσης ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τρόόνῳ δόξης αὐτοῦ, καθίσαι καὶ ὑμεῖς732 ἐπὶ δώδεκα βρόντοις κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.

28 And Jesus said to them, "Truly I say to you: In the new beginning, when the Son of Man sits on his glorious throne, you who have followed me will also yourselves sit upon twelve thrones, judging the twelve tribes of Israel.

Mt 19:29 καὶ πᾶς δότις733 ἀφήκεν οἰκιάς ἢ ἀδελφοὺς ἢ ἀδελφάς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἄγροι734 ἕνεκεν τοῦ ἄνωματος μου ἠκατονταπλασίονα λήψεται καὶ ἣων αἰώνιον κληρονομήσει.

29 And everyone who has left houses or brothers or sisters or father or mother or children or fields for the sake of my name, will receive a hundred times as much, and inherit eternal life.

369 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.

370 19:25 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.

371 19:26 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.

372 19:28 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.

373 19:29 Just as it is impossible, humanly speaking, for a camel to go through the eye of a needle, Jesus says in v. 27 that it is "impossible" for a rich man to enter the kingdom of God. Some people teach that Jesus really instead said "rope to go through the eye of a needle," because he was speaking in the Aramaic language, and the Aramaic word for camel was also the word for a kind of rope. Regardless, Jesus would want to invent a simile that was in line with his main point: "something impossible." His illustration must demonstrate something that is impossible, naturally speaking. "Camel" is more impossible than "rope," so at worst, camel works just fine, and at best, camel is the best rendering because it is more impossible.
Mt 20:1 Όμοια γὰρ ἔστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπων ὧν ἐξήλθεν ἀμπελώνα τοῦ ἀμπελόνα αὐτοῦ.  
1 Suprime therefore is the kingdom of heaven to a landowner, who went out early in the morning to hire workers together into his vineyard.

Mt 20:2 τοῦ ἐγκεκριμένου δὲ ἔστιν μετὰ τῶν ἐργατῶν ἐκ δειναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελόνα αὐτοῦ.

And he came to an agreement with the workers, of a denarius a day, and sent them into his vineyard.

Mt 20:3 καὶ ἔξελθων περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργοὺς.

3 And when he went out, about the third hour, he saw others, standing in the market place idle.

Mt 20:4 καὶ ἐκεῖνοι εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελόνα, καὶ ὁ ἐὰν ἦν ἦν δίκαιον δώσω ὑμῖν.

4 To them also he said, “You also go out into my vineyard, and whatever is right, I will give you.”

Mt 20:5 οἱ δὲ ἀπῆλθον. πάλιν δὲ ἔξελθων περὶ ἑκτῆν ἐνεῖπεν ἐνατῆν ὥραν ἐσοφίη γλώσσιος.

5 So they left. And again, he went out about the sixth hour and also the ninth hour, and did the same.

Mt 20:6 περὶ δὲ τὴν ἑνδεκάτην ἔξελθων εὗρεν ἄλλους ἑστῶτας, καὶ λέγει αὐτοῖς, Τί ὢδε ἐστήκατε ὑπεράν τὴν ἡμέραν ἀργοῖ;

6 And about the eleventh hour he went out and found others standing, and he says to them, "Why are you standing here the whole day idle?"

Mt 20:7 λέγουσιν αὐτῷ, ὅτι ὁδεῖς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελόνα, καὶ ὁ ἦν ἦν δίκαιον λήψετε.

7 They say to him, “Because no one has hired us.” He says to them, “You also go out into my vineyard. And whatever is right, you will receive.”

---

375 19:29: lack η γυναίκα B D itb d e f g l nov syr, pal Chrys Ir lat Or Vict-Pett Hil Paulinus-Nola Spec NA 28 [C] / include η γυναίκα K C E L W Σ Φ Μ L It E Tur b d ε f g h j Λ ν vg syr h cop pal, ma, εις CHrys T R 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 text, 18:29, where all editions contain γυναίκα. In Mark 10:29, the Byzantine text includes γυναίκα while the NA28 does not.

376 20:2: txt συμφωνήσας δὲ Κ B C D Λ W Σ Φ 0281 cop Pal Chrys TR SBL TH NA 28 / lac A N P Z 0233

377 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.

378 20:5: txt πάλιν δὲ Κ C D L It f g l ν vg syr h cop pal Chrys TR SBL TH NA 28 / lac A N P Z 0233 0281

379 20:6: txt ενδεκατην δὲ Κ B D L 085 It b d ε f g h j Λ ν vg Or SBL SBL TH NA 28 / lac A N P Z 0233 0281

380 20:6a: txt ενδεκατην δὲ Κ B D L 085 It b d ε f g h j Λ ν vg Or SBL SBL TH NA 28 / lac A N P Z 0233 0281

381 20:7: txt εστῶτας δὲ Κ B C D Λ 085 lat syr h cop pal εις CHrys TR SBL TH NA 28 lac A N P Z 0233 0281

382 20:7a: txt εστῶτας δὲ Κ B C D Λ 085 lat syr h cop pal εις CHrys TR SBL TH NA 28 lac A N P Z 0233 0281
Mt 20:8 ὃ φίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελόνως τῷ ἑπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἑργάτας καὶ ἀπόδοσ αὐτῶν τὸν μισθὸν ἁρξάμενον ἀπὸ τῶν ἑσχάτων ἦς τῶν πρῶτων.

8And when evening had come, the owner of the vineyard says to his foreman, "Call the workers and pay them their wages, starting from the last ones, to the first ones."

Mt 20:9 καὶ ἐλάβοντες οἱ περὶ τὴν ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

9And those who had arrived at about the eleventh hour, each received a denarius.

Mt 20:10 καὶ ἐλάβοντες οἱ πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμφονται καὶ ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοὶ.

10And the ones who had arrived first expected to receive more, yet they also received the denarius each themselves.

Mt 20:11 λάβοντες δὲ ἠγόγγυζον κατὰ τοῦ οἰκοδεσποτοῦ

11So they got together and were complaining to the landowner,

Mt 20:12 λέγοντες, ὅτι οἱ ἔσχατοι μιᾶν ὥραν ἐποίησαν, καὶ ἰδίους ἡμῖν αὐτούς ἐποίησας τοῖς βαστάσαι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσονα.

12saying, "These last ones worked one hour, and you have treated them the same as we who have borne the burden of the whole day, and the scorching heat."

Mt 20:13 ὃ δὲ ἀποκριθεὶς ἐνὶ αὐτῶν ἔπειν, Ἐταίρε, οὐκ ἀδίκως σε· οὐχὶ δηνάριον συνεφόνησας μοι;

13And he in answer to one of them said, 'Friend, I am not doing you wrong. Did you not agree to a denarius with me?'

Mt 20:14 ἄρον τὸ σῶν καὶ ὑπαγε· θέλω δὲ τοῦτό τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοὶ.

14Take what is yours and go your way. So this is what I want to give to the last ones, as I also gave to you.

Mt 20:15 οὐκ ἐξεστήν μοι ὅ θέλω ποιῆσαι ἐν τοῖς ἑμοῖς· ἢ ὁ ὀφθαλμός σου πονηρός ἔστιν ὅτι ἐγὼ ἄγαθός εἰμι;

15Is it not permissible for me to do what I want with things that are mine? Or is your eye evil because I am generous?'

Mt 20:16 οὗτως ἔσχατοι ὑμῶν καὶ οἱ πρῶτοι ἔσχατοι.

16Thus, the last will be first, and the first will be last.
Jesus Again Predicts His Death

Mt 20:17 Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἰερουσαλήμ παρέλαβεν τοὺς δώδεκα μαθητὰς387 καὶ ἵδιαν, καὶ ἐν τῇ ὡδίνιᾳ εἶπεν αὐτοῖς,

387 And as he was going up to Jerusalem, Jesus took the twelve disciples aside in private, and said to them on the way,

Mt 20:18 Ἰδοὺ ἀναβαίνομεν εἰς Ἰερουσαλήμ, καὶ ὁ υἱὸς τοῦ άνθρώπου παραδοθήσεται τοῖς ἁρχιερεύσεωι καὶ γραμματεύσεωι, καὶ κατακρινόντωι αὐτόν βανάτῳ,

388 Behold we are going up to Jerusalem, and the Son of Man is going to be betrayed to the chief priests and the Torah scholars, and they will condemn him to death.

Mt 20:19 καὶ παραδώσωσιν αὐτόν τοῖς ἔθνεσιν εἰς τὸ ἐμπαίζει καὶ μαστιγώσει καὶ σταυρώσει, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. 388

39 And he will be handed over to the Gentiles, to be ridiculed and crucified, and during the third day he will rise again."

A Mother’s Request

Mt 20:20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνοῦσα καὶ αἰτοῦσα τι ἄπτ’ αὐτοῦ.

20 At that time, the mother of the sons of Zebedee approached him, along with her sons. She is worshiping him and asking a favor from him.

Mt 20:21 ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπὲ ἵνα καθίσωσιν ὦτοι οἱ δύο υἱοί μου εἰς ἕκ δεξιῶν καὶ εἰς ἕκ εὐωνυμίων σου ἐν τῇ βασιλείᾳ σου.

21 And he said to her, "What do you want?" She says to him, "Decree that these two sons of mine sit one on the right and one on the left of you in your kingdom."

Mt 20:22 ἀποκρίθης δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἴδατε τί αἰτεῖσθε· δύνανθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα.

22 But in answer Jesus said, "You do not know what you are asking." Are you able...?" 390 They say to him, "We are able."

387 20:17 txt τους δώδεκα μαθητάς B C E N O W Σ Φ 085 ℋ Ι B D L ρ,ι,κ,η,θ,ν,α,δ,ε,φ,γ,ι,τ,γ,τ,θ,β,λ,ψ,υ,ρ,ι,α,θ,ν,ε,ξ,ευωνυμίων σου Κ B
___ τους δώδεκα μαθητάς autou itaur,del g,i,n, υ,τ,μ,ν,ε,ξ,ευωνυμίων σου Ζ

390 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.

391 20:22b txt lack K B D L Z 085 itaur,del ρ,ι,κ,η,θ,ν,α,δ,ε,φ,γ,ι,τ,γ,τ,θ,β,λ,ψ,υ,ρ,ι,α,θ,ν,ε,ξ,ευωνυμίων σου Or eth MC Diatess Ambrose Jer Aug Spec SBL TH NA28 (A) include η το βαπτίσμα α ευβαπτισμοι βαπτισθηναι (Mk 10:38) C E N O W Σ Φ 03 (ο,ν,ε,ξ,υ,τ,μ,ν,ε,ξ,ευωνυμίων σου Or lat (MarcusAcctof) RP και το βαπτισμα α ευβαπτισμοι βαπτισθηναι eth geo Chrys TR αυτου Υ ΣΦ 0233 0281
Mt 20:23 λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πέσεθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐσωμόνων όυκ ἔστιν ἐμὸν δοῦναι, ἀλλ’ οἱ ητοίμασται ὑπὸ τοῦ πατρὸς μου.  

23He says to them, "My cup you will indeed drink, but to sit on my right or on my left is not mine to grant, but is only for those for whom it has been prepared by my Father.”

Mt 20:24 Καὶ ἀκούσαντες οἱ δὲ δέκα ἤγανάκτησαν περὶ τῶν δύο ἀδελφῶν.  

24And when the other ten heard, they were upset about the two brothers.

Mt 20:25 τὸ δὲ Ἰησοῦς προσκλαίσαμεν αὐτοῖς ἐπένε, ὀδήγατε ὅτι οἱ ἄρχοντες τῶν εὐθύνων κατακυριεύοντον αὐτῶν καὶ οἱ μεγάλοι κατεξοσύνησαν αὐτῶν.  

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.

Mt 20:26 σὺς οὖν ἡμῶν ἔσται ἐν ὑμῖν· ἀλλ’ ὃς ἔαν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,  

26It shall not be so among you. Instead, whoever wants to be great among you shall be your servant,

Mt 20:27 καὶ ὃς ἔν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος;  

27and whoever wants to be first among you must be your slave.

Mt 20:28 ὡσπερ οὖς τοῦ ἀνθρώπου οὐκ ἠλθεν διακονήσειν ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.  

28just as the Son of Man did not come to be served, but to serve, and to give his life a ransom for many.”

Two Blind Beggars Receive Their Sight

Mt 20:29 Καὶ ἐκπροευμένων αὐτῶν ἀπὸ Ἱεριχώ ἤκολούθησαν αὐτῷ ὅχλος πολὺς.  

29And as they were leaving Jericho, very large crowds were following them.

Mt 20:30 καὶ Ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τῆς δούλου, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, Κύριε, ἐλέησόν ἡμᾶς, εἰς Δαυίδ.  

30And behold, two blind men sitting alongside the road, when they hear that Jesus is passing by, they cry out, saying, “Have mercy on us, Lord, Son of David!”

Mt 20:31 ὃς ἦς ὅχλος ἐπετίθησαν αὐτοῖς ἵνα σωφρόνωσιν· οἱ δὲ μείζον ἐκραζαν λέγοντες, Κύριε, ἐλέησόν ἡμᾶς, εἰς Δαυίδ.  

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

392 20:23a οὗκ ἔστιν ἐμὸν δοῦναι, εἰς διάκονος ἐσται, ἀκούσαντες σημαίνεται ὃς ἐπιτίθηται τῷ Ἰησοῦ, ἀλλ’ ἐστιν ἐν ὑμῖν διάκονος. Μετάλληξις αὐτοῦ ἔδωκεν τῷ Ἰησοῦ τὴν δύναμιν τῆς διάκονεις κράτους.

393 20:23b οἷον δοῦλος ἐστιν ὁ αὐτῷ ἐπιτίθητι, ἀλλ’ ἐστιν ὁ διάκονος τοῦ Ιησοῦ. Μεταφορά αὐτοῦ ἐπικοινωνεῖ τῆς θεολογίας τοῦ Χριστοῦ τῇ κοινωνίᾳ τῆς διάκονος τῆς σωτηρίας.

394 20:28 οὐκ ἐπιθυμοῦσι τὸ κυρία τῇ μάρτυρει τῆς θείας ἐξουσίας ἀλλὰ προσφέρονται τῇ χρήσει τῆς διάκονος τῆς σωτηρίας, διάκονος εἰς ὅπου ἐλάβετον αὐτόν. Μεταφορά αὐτοῦ ἐπικοινωνεῖ τῆς θείας ἐξουσίας τῆς σωτηρίας τῷ κυρίῳ.
Chapter 21

The Triumphal Entry

Mt 21:1 Kαὶ ὅτε ἤγγισαν εἰς Ἰερουσαλήμ καὶ ἠλθον εἰς Βηθφαγὴν εἰς τὸ Ὄρος τῶν Ἐλαιών, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς 1

1And when they drew near to Jerusalem and arrived at Bethphage on the Mount of Olives, at that time Jesus sent two disciples, Matt 21:1 Κα καὶ ἔλαβεν αὐτούς, ἵνα ἐρχομένοις κατέλαβαν τὸν οἶκον καὶ ἐνεδέμην καὶ πώλησαν μετ’ αὐτῆς λύσαντες ἀγάγετο μου.

2telling them, "Go into the village ahead of you, and immediately you will find a donkey tied up, and her colt with her. Untie them and bring them to me.

Mt 21:2 λάβων αὐτῶν τὰ ἄρτα αὐτῶν ἔφαγεν καὶ ἀνεβλεψαν ἐπὶ τὴν θυγατρὶν τοῦ Ἰησοῦ, ἵνα ἐρχομένοις κατέλαβαν τὸν οἶκον καὶ ἐνεδέμην καὶ πώλησαν μετ’ αὐτῆς λύσαντες ἀγάγετο μου.

3And if anyone says anything to you, say, 'The Lord needs them, and will send them right back.'

Mt 21:4 Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτη τοῦ λέγοντος,

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

Mt 21:5 Ἡ πόλις ὧν ἐκεῖθεν ἐρχεται σοὶ, παρὰς καὶ ἐπιβεβηκὼς ἐπὶ αὐτὸν, καὶ ἔπει δύο πώλησαν ὑπὸ ὑποτυγχάνου. 5

5"Say to the Daughter of Zion: ‘Behold, your king is coming to you meek, and riding on a donkey; and on a colt, the foal of a donkey.'"
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.

11And the crowds would say, "This is the prophet Jesus, from Nazareth, Galilee."
Jesus Clears the Temple

Mt 21:12 Καὶ εἰσῆλθεν Ἰησοῦς ἐις τὸ ἱερὸν, καὶ ἔξεβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλοῦντων τὰς περιστέρας.

And Jesus went into the temple, and he threw out all the ones who were selling or buying in the temple. And the tables of the moneychangers he overturned, and the seats of the ones selling doves.

Mt 21:13 καὶ λέγει αὐτοῖς, Γέγραπται, ὃ οἶκος μου οἶκος προσευχῆς κληθῆσεται, ὥμεις δὲ αὐτὸν ποιεῖτε ἐπὶ λῃστῶν.

And he says to them, "It is written: 'My house shall be called a house of prayer'; but you are making it 'a den of thieves.'"

Mt 21:14 Καὶ προσήλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτοὺς.

And the blind and the lame came to him in the temple, and he healed them.

Mt 21:15 Ηδοντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἐποίησαν καὶ τοὺς παῖδας τοὺς κραζόντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ἰσασυνά τῷ υἱῷ Δαυίδ, ἤγανάκτησαν.

But when the chief priests and the Torah scholars saw the wonders that he performed, and the children, who were crying out in the temple and saying, "Hosha na to the Son of David," they were indignant,

Mt 21:16 καὶ εἶπαν αὐτῷ, Ἀκούσεις τὶ ὁποῖοι λέγουν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναι: οὐδὲποτε ἀνέγνωτε ὅτι ἐκ στόματος ηθικῶν καὶ θηλαξιόντων καθηκότων αἰτῶν;

And they said to him, "Do you hear what they are saying?? And Jesus says to them, "Yes. Have you never read, 'Out of the mouths of children and those still nursing you have arranged for yourself praise?'"

Mt 21:17 Καὶ καταλιπὼν αὐτοὺς ἐξήλθεν ἐξω τῆς πόλεως εἰς Βηθανιάν, καὶ πύληθη ἐκεῖ.

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

The Withered Fig Tree

Mt 21:18 Πρωὶ δὲ ἔπαναγόν εἰς τὴν πόλιν ἐπείνασεν.

And early in the morning, as he was on his way back to the city, he was hungry.

---

414 Mt 21:12 ιησους N* B C E W SBL TH NA28. See ιησους N* D L N Σ Φ 0233 0281 TR RP lac A P Z.

415 Mt 21:12 τοι B L 0281 itb syr101 cop sa mes arm eth geo L Or com Chryslem Hil SBL TH NA28. See τοι Φ 0233 Φ 0281 lat syr101 cop geo L Or com Bas Jer Aug TR RP lac A P Z.

416 Mt 21:12 The Greek word here, κολλυβιστής - kollubistēs, is traditionally translated "moneychangers," but bankers is what they were. They were 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.


418 Ισαίας 56:7

419 Jeremiah 7:11

420 Mt 21:14 τοι B L 0281 lat syr101 cop sa mes eth Or TR SBL TH NA28. See τοι Φ 0233 Φ 0281 lat syr101 cop sa Mes Chrys RP lac A P Z 0233 0281. The sequence "the lame and the blind" is also found in 2 Samuel 5:8.

421 Mt 21:15 τοι B L 0281 lat syr101 cop sa mes eth Or TR SBL TH NA28. See τοι Φ 0233 Φ 0281 lat syr101 cop sa mes Chrys RP lac A P Z 0281.

422 Psalm 8:2 Note also that in that culture, it was normal for children of speaking age to still be breast feeding.
Mt 21:19 καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ’ αὐτῆς, καὶ οὔδὲν ἔχετε ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

19 And when he saw a lone fig tree by the road, he went up to it. And he found nothing on it but only leaves. And he says to it, "May there never be fruit from you again." And immediately the fig tree withered.

Mt 21:20 καὶ ἰδόντες οἱ μαθηταὶ έθαυμάσαν λέγοντες, Πώς παραχρῆμα ἐξηράνθη ἡ συκὴ;

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

Mt 21:21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ μὴ διακρίθητε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν, γενήσεται:

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

Mt 21:22 καὶ πάντα δόσα ἐν αἰτήσει ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

22 In fact anything whatsoever that you ask for in prayer believing, you will receive.

The Authority of Jesus Questioned

Mt 21:23 Καὶ ἔλθοντος αὐτοῦ εἰς τὸ ἴερον προσήλθον αὐτῷ διδάσκοντι οἱ ἄρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ἡ ταύτα ποιεῖς; καὶ τίς οἱ ἐξωκεν τὴν ἐξουσίαν ταύτης;

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

Mt 21:24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κάγω λόγον ἕνα, ἐὰν ἐὰν εἰπήτε μοι κάγω ὑμῖν ἐρώ ἐν ποίᾳ ἐξουσίᾳ ταύτα ποιοῦν;

24 And in answer Jesus said to them, “I will also ask you one question, which if you answer me, I will then tell you by what authority I do these things.

Mt 21:25 τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο παρ’ ἐαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεί ἡμῖν, Διὰ τὶ ὄν οὐκ ἐπιστεύεσατε αὐτῶν;

25 The baptism of John, where was it from, from heaven, or from human beings?” So they discussed it away by themselves, saying, “If we say, ‘From heaven,’ he will say to us, ‘Then why didn’t you believe in him?’

Mt 21:26 ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβοῦμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην.

26 And if we say, ‘From human beings,’ we fear the people, for they all hold John to be a prophet.

Mt 21:27 καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, ὅπως οἴδαμεν, ἔφη αὐτοῖς καὶ αὐτῶς, ὡδε ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταύτα ποιώ.

27 And they in answer said to Jesus, "We do not know." So he also told them, "Neither am I telling you by what authority I am doing these things."

423 21:25 txt παρ ἐαυτοῖς Ν C D E W Σ Φ 0102 0233 334 TR RP TH Ἐ ἐν ἑαυτοῖς B L Z Cyp SBL NA28 {\} 3 lac A N P 0281. The reading with παρ has strong support. I immediately thought that since ἐν εαυτοῖς is a very common phrase in the gospels, and παρ εαυτοῖς is not, it is far more likely that scribes would write ἐν εαυτοῖς automatically unconsciously, than the other way around. So I changed my text to the παρ εαυτοῖς reading, and this was before I looked up the Tyndale House reading and saw that they follow that reading. The preposition παρ 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

Mt 21:28 Τί δὲ ύμιν δοκεῖ; ἃνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρῶτῳ εἶπεν, Τέκνων, ὅπαρε σήμερον ἐργάζον ἐν τῷ ἀμπελῶνι.

28So what do you think? A man had two sons. And he went to the first son and said, 'Son, go work in the vineyard.'

Mt 21:29 ὁ δὲ ἀποκριθεὶς εἶπεν, ὦ θέλω, ὑστερον δὲ μεταμεληθεὶς ἀπῆλθεν.

29And he in answer said, 'I will not,' but with a subsequent change of heart, he did go.

Mt 21:30 προσελθὼν δὲ τῷ ἐτέρῳ εἶπεν ὡσαύτως, ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγώ, κύριε· καὶ οὐκ ἀπῆλθεν.

30And he went to the other son and said the same thing. And he in answer said, 'I will, sir,' and did not go.

Mt 21:31 τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; λέγουσιν, 426 ὁ πρῶτος, λέγει αὐτῷ ὁ ἵσσος, Ἀμὴν λέγω ύμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ύμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

31Who of the two performed the will of the father?” They are saying, "The first."

Mt 21:32 ἦλθεν γὰρ ἰωάννης πρὸς ύμᾶς ἐν ὠδῷ δικαιοσύνης, καὶ οὐκ ἐπιστέυσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ύμεῖς δὲ ἴδοντες οὐδὲ μετεμελήθητε ὑστερον τοῦ πιστεύον οὐτώ.

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 even, when you saw that, did not subsequently have a change of heart and believe in him.”

---

426 21:30 προσελθὼν δὲ τῷ ἐτέρῳ Κ* ΔΘificados, b, vg, copsa=BG Eus Cyr TR RP lac A N P Μ 0233 21:31 Κ Β Δ L 0281 itc j vg, copsa=BG Eus Cyr TR RP lac A N P Z
427 21:31 λέγουσιν Κ Β Δ L 0281 itc j vg, wsg=WW arm Chrys SBL TH NA28 lac A N P Z
428 21:31 ο οὐστερός Κ* Ε ΔΘificados, Μ 0233 0102 0281 syr=Φ, copsa=BG, Eus Cyr Or Chrys Jer lac A N P Μ 0233 0102 0281
429 21:31 ης της ἐπιστήμης Ε ΔΘificados, Μ 0233 0102 0281 syr=Φ, copsa=BG, Eus Cyr Or Chrys Jer lac A N P Μ 0233 0102 0281
430 21:31 της ἐπιστήμης Ε ΔΘificados, Μ 0233 0102 0281 syr=Φ, copsa=BG, Eus Cyr Or Chrys Jer lac A N P Μ 0233 0102 0281
431 21:31 της ἐπιστήμης Ε ΔΘificados, Μ 0233 0102 0281 syr=Φ, copsa=BG, Eus Cyr Or Chrys Jer lac A N P Μ 0233 0102 0281
432 21:31 της ἐπιστήμης Ε ΔΘificados, Μ 0233 0102 0281 syr=Φ, copsa=BG, Eus Cyr Or Chrys Jer lac A N P Μ 0233 0102 0281
433 21:31 της ἐπιστήμης Ε ΔΘificados, Μ 0233 0102 0281 syr=Φ, copsa=BG, Eus Cyr Or Chrys Jer lac A N P Μ 0233 0102 0281
434 21:31 της ἐπιστήμης Ε ΔΘificados, Μ 0233 0102 0281 syr=Φ, copsa=BG, Eus Cyr Or Chrys Jer lac A N P Μ 0233 0102 0281

The Parable of the Tenants

Mt 21:33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδομότητις ὅστις ἐφύτευσεν ἀμπελόνα καὶ φραγμὸν αὐτῷ περιεβηκεν καὶ ὑρεῖεν ἐν αὐτῷ λιθοκονίαν καὶ ὕφοδον αὐτὸν γεωργίας, καὶ ἀπέδημησεν.

33*Listen to another parable. There was a landowner who planted a vineyard, and he put a hedge around it, and dug a winepress in it, and built a watchtower, and leased it out to tenant farmers, and journeyed away.

Mt 21:34 ὤτε δὲ ἤγγισεν οἱ κατὰ τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβέν τοὺς καρποὺς αὐτοῦ.

34*And when the time of harvest had drawn near, he sent servants of his to the farmers, to take his fruit.

Mt 21:35 καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὤν μὲν ἔδειραν, ὄν δὲ ἀπέκτειναν, ὄν δὲ ἠλθοῦσαν.

35*And this is the reception the farmers gave his servants: one they flogged, another they killed, another they stoned.

Mt 21:36 πάλιν ἀπέστειλεν ἄλλους δούλους πλεύνας τῶν πρῶτων, καὶ ἐποίησαν αὐτοῖς ὠσαύτως.

36*Again he sent other servants, more than before, and they treated them the same way.

Mt 21:37 ὥστερον δὲ ἀπέστειλεν πρὸς αὐτοῦς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱὸν μου.

37*So finally he sent his own son to them, thinking, 'They will respect my son.'

Mt 21:38 οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν ἔπον ἐν έαυτοῖς. Οὕτως ἔστιν οἱ κληρονόμοι· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομιάν αὐτοῦ.

38*But the farmers when they saw the son said to each other, 'This is the heir. Hey, let's kill him, and his inheritance will be ours.'

Mt 21:39 καὶ λαβόντες αὐτὸν ἔξεβαλον ἐξω τοῦ ἀμπελώνος καὶ ἀπέκτειναν.

39*And they took him and cast him outside the vineyard and killed him.

Mt 21:40 ὅταν δὲν ἔλθη ὁ κύριος τοῦ ἀμπελώνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

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

Mt 21:41 λέγουσιν αὐτῷ, Κακοῦς κακοὶ ἀπολέσει αὐτοὺς, καὶ τὸν ἀμπελώνα ἐκδώσεται ἄλλους γεωργοὺς, ὅτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

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

Mt 21:42 λέγει αὐτῶι ὁ Ἰσαῖας, ὁδύστετε ἀνέγυρτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγένεθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυματικὴ ἐν ὀφθαλμοῖς ἡμῶν;

42*Jesus says to them, "Have you never read in the scriptures, ‘‘A stone which the builders rejected, this one has become the chief cornerstone. From the Lord this came about, and it is marvelous in our eyes’"

Mt 21:43 διὰ τοῦτο λέγω ὦμεν ὅτι ἀρθήσεται ἄρ’ ὦμον ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἐθνεὶ ποιοῦντι τοὺς καρποὺς αὐτῆς.

43*Therefore I say to you, that the kingdom of God will be taken away from you, and given to a nation producing its fruit.
Mt 21:44 Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τούτον συνθλασθῆσαι· ἐφ᾽ ὄν δὲ ἀν πέσῃ λικμήσει αὐτὸν.
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.”

Mt 21:45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει·
45And when the chief priests and the Pharisees heard this parable of his, they knew that it was about them that he was speaking.

Mt 21:46 καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἔπει eic 434 προφήτην αὐτὸν εἶχον.
46And though seeking to arrest him, they feared the crowds, since they held him to be a prophet.

Chapter 22

The Parable of the Wedding Banquet

Mt 22:1 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῦς λέγον·
1And once again Jesus in response to them spoke by means of a parable, saying,

Mt 22:2 Ὡμοιωθῇ ἢ βασιλείᾳ τῶν οὐρανῶν ἀνθρώπω βασιλείᾳ, δότης ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.
2The kingdom of heaven may be likened to a king, who put on a wedding feast for his son.

Mt 22:3 καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσας τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ἤδειον ἔλθειν.
3And he sent his servants to summon those who were invited to the wedding, and they did not want to come.

Mt 22:4 πάλιν ἀπέστειλεν ἄλλους δούλους λέγον· Ἐπιτα τοὺς κεκλημένους, ἵδοι τὸ ἄριστον μου ητοίμα, ὅτι τῶν ταύτων μου καὶ τὰ σιτιστά τεθημένα, καὶ πάντα ἐτοίμα· δεῦτε εἰς τοὺς γάμους.
4Once more, he sent other servants, telling them, ‘Say to those invited, “Look, my noon meal has been prepared, my bulls and fattened animals are slaughtered, and everything is ready. Come now to my wedding feast.”

Mt 22:5 οἱ δὲ ἀμελήσαντες ἀπῆλθον, δὲς μὲν εἰς τὸν ἵδον ἀγρόν, δὲς δὲ εἰς τὴν ἐμπορίαν αὐτοῦ.
5But they disregarded this and went off, one to his own field, another on his trade route,

Mt 22:6 οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὄρθισαν καὶ ἀπέκτειναν.
6and others of them captured his servants, and insulted and killed them.

Mt 22:7 ο δὲ βασιλεὺς θυγατῆρα, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπόλλυσεν τοὺς φονεῖς ἔκεινοὺς καὶ τὴν πόλιν αὐτῶν ἐνέποθεν.
7And the king became angry, and sending his soldiers, he slew those murderers, and burned their city.

433 21:44 txt include v. 44 N B C E L O W Z Σ Φ 0102 0233 ΣΤ itaur.f gl. h l ΣY syr-p h copa,m a,e arm eth geo Chrys Cyr Jer Aug TR RP SBL TH [NA28] C omitt v. 44 D 33 itab d.e fip βp φ ΣY syr-c copa,m a,e ir lat Or Eusytr f lac A N P Z 0281. Possibly also lacking in Papyrus 104 from Oxyrhynchus (early 3rd century). Some say the verse is an interpolation from Luke 2018. 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 autēs (last word of ver. 43) to autov (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.


435 22:4 txt ητοίμασα N B C 6 D L Σ Σ 085 NA28 // ητοίμασα C 6 Φ W 0102 0233 ΣΤ TR RP // lac A N P Z 0281

436 22:5 txt ος δὲ οι Ν B C 6 Σ 085 SBL TH NA28 // ος δὲ οι ΣΤ TR RP // lac A N P Z 0281

437 22:7 txt ο δὲ βασιλεὺς Ν B Σ 085 copθ SBL TH NA28 // ο δὲ βασιλεύς ΑΚΟΥΝΑΣ ιατ syrθ copθ ir lat // ΑΚΟΥΝΑΣ δΕ Ο ΒΑΣΙΛΕΥΣ ΤΡ // ΕΚΕΙΝΟΣ Ο ΒΑΣΙΛΕΥΣ ΑΚΟΥΝΑΣ Δ // ΚΑΙ ΑΚΟΥΝΑΣ Ο ΒΑΣΙΛΕΥΣ ΕΚΕΙΝΟΣ Ε C E W Σ Φ 0102 0233 Μ Μ// ΑΚΟΥΝΑΣ ΤΡ // lac A N P Z 0281
Mt 22:8 ὅτε λέγει τοῖς δούλοις αὐτοῦ, ὁ μὲν γάμος ἑτοιμός ἦστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

8Then, he says to his servants, ‘Seeing as how my wedding feast is ready, and the ones invited were not worthy,
Mt 22:9 ἐπέσεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὀδών, καὶ ὤσοι εἶχαν εὐρήτε καλέσατε εἰς τοὺς γάμους.
9go out therefore onto the crossings of the roads, and whomever you find, invite them to the wedding feast.”
Mt 22:10 καὶ ἐξελθόντες οἱ δούλοι ἐκεῖνοι εἰς τὰς ὀδοὺς συνήγαγον πάντας οὓς εὗρον, πονηροῦσε τε καὶ ἀγαθοῦσε· καὶ ἐπέλησε διὸ γάμος ἀνακειμένων.
10So going out into the roads, those servants gathered everyone that they could find, both the evil and the good. And so the wedding hall was filled with guests reclining.
Mt 22:11 εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἀνθρωπον οὐκ ἐνδεδυμένον ἐνδύμα γάμου.
11Now when the king went in to observe the ones reclining, he saw there a man who was not dressed in wedding clothes.
Mt 22:12 καὶ λέγει αὐτῷ, Ἠσαΐη, πῶς εἰσήλθες ὁδε μὴ ἐχον ἐνδύμα γάμου; δὲ ἐστὶν ἀφιμωθή.
12And he says to him, ‘Friend, how is it you have come in here without having wedding clothes?’ And he was speechless.
Mt 22:13 τότε ὁ βασιλεὺς ἐπίνει τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χείρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξῷτερον· ἐκεὶ ἔσται ὁ κλαυθμός καὶ ὁ βρυγμός τῶν ὀδῶντων.
13Then the king said to his servants, ‘Bind his feet and hands, and throw him438 in the outer darkness; there, there will be weeping, and gnashing of teeth.’
Mt 22:14 πολλοὶ γὰρ εἶσαν κλήτοι ἀλλοι δὲ ἐκλέκτοι.
14For many are invited, but few are chosen.”

Paying the Tribute Tax to Caesar
Mt 22:15 Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὡς αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

15Then the Pharisees left, and plotted how439 they might entrap him in a saying.
Mt 22:16 καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἦρωδιαν ὅμοιον, Δίδασκαλε, οἶδας ὅτι ἄληθης εἶ καὶ τὴν ὀδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδένος, οὐ γὰρ βλέπεις εἰς πρόσωπον ἄνθρωπον.
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,440 and it makes no difference to you anyone, for you pay no attention to the personage of people.441
Mt 22:17 εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δούναι κήνον Καίσαρι ἢ οὗ;
17Tell us then, what do you think? Is it permissible to pay the tribute to Caesar, or not?”
Mt 22:18 γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν ἐπίην, Τί με πειράζετε, ὑποκριταί;  
18But aware of their evil, Jesus said, “Why are you testing me, you hypocrites?
Mt 22:19 ἐπιδείξατε μοι τὸ νόμιμον τοῦ κήνου. οἱ δὲ προσήγαγαν αὐτὸν δινάριον.
19Show me the coinage used for the tribute.” And they brought him a denarius.
Mt 22:20 καὶ λέγει αὐτοῖς, Τίνος ἐκίον αὐτή καὶ ἐπιγραφή·  
20And he says to them, “Whose image is this, and whose inscription?”

438 22:13 τεκτ αἰνελατε αυτων K B L 085 lat syr cp ⎯ Did SBL NA28 ⎯ ἐπέρατε αὐτον καὶ ἐκβαλετε C E W Σ Φ 0102 0233 37 37 syr cop TR RP TH ⎯ ἐπέρατε αὐτον καὶ ἐκβαλετε αὐτων D it syr c ⎯ Ir ⎯ Luc ⎯ lac A N P Z 0281
439 22:15 The Greek phrase συμβούλιον ἔλαβον ὡς is a Latinism from consilium capere, and it says literally, “took counsel how to.”
441 22:16b In other words, “It makes no difference to you who you are dealing with, as far as their status in society.”
Mt 22:21 λέγουσιν αὐτῷ, Καίσαρος, τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τά Καίσαρος Καίσαρι καὶ τά τοῦ θεοῦ τῷ θεῷ.

21They say to him, "Caesar's." Then he says to them, "So Caesar's things you give back to Caesar, and God's things to God."

Mt 22:22 καὶ ἀκούσαντες ἐθάμασαν, καὶ ἀφέντες αὐτὸν ἀπήλθον.

22And when they heard this, they were amazed, and they left him, and went away.

Marriage at the Resurrection

Mt 22:23 Ἐν ἑκείνῃ τῇ ἡμέρᾳ προσήλθον αὐτῷ Σαδδουκαίῳ, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώθησαν αὐτὸν

23During that same day, Sadducees approached him, (Sadducees say there is no resurrection), and they questioned him

Mt 22:24 λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνη ἢ ἔχων τέκνα, ἐπιγιαμβρεύει ὁ ἀδελφός αὐτοῦ τῆς γυναῖκα τοῦ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.

24as follows: "Teacher, Moses said, 'If a man dies without having a child, his brother shall marry the man's wife, and raise up descendents for his brother.'

Mt 22:25 ἦσαν δὲ παρ' ἡμῖν ἐπτά ἀδελφοί τοῦ πρώτου γῆμας ἐπελεύσθησαν, καὶ ἢ ἔχων σπέρμα ἀφήκεν τῆς γυναίκα τοῦ ἀναστήσατο αὐτοῦ ἀδελφῷ αὐτοῦ.

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.

Mt 22:26 ὦμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἐπὶ τῶν ἐπτά.

26And it was the same with the second, and the third, up including all the seven.

Mt 22:27 ὦστερον δὲ πάντων ἀπέβανεν ἡ γυνή.

27And last of all, the woman died.

Mt 22:28 ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἐπτά ἦσται γυνή; πάντες γὰρ ἔχον αὐτὴν.

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

Mt 22:29 ἀποκριθεὶς δὲ ὁ Ἰσσαύων εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφάς μηδὲ τὴν δόμων τοῦ θεοῦ.

29And in answer Jesus said to them, "You are mistaken, from not knowing either the scriptures or the power of God.

Mt 22:30 ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλὰ ως ἄγγελοι θεοῦ ἐν τῷ οὐρανῷ εἰσίν.

30For in the resurrection, they neither marry or are given in marriage, but are like the angels of God in heaven.

---

442 22:23 txt λέγοντες K* B D W Z 0102 0233 itdfl copmac geo1 Orleom Meth SBL TH NA28 (B) || o1 o1 λέγοντες K E Σ Φ 0107 cop2 arm eth geo2 TR RP || o1 o1 λέγοντες L || lac A C N P 0281.

443 22:27 txt ἀπεβανεν K B L W it(o) copcorm syr eth SBL TH NA28 || || απεβανεν και D E Σ Φ 0102 0233 lat syrr h copcorm saxa Chrisy TR RP || lac A C N P Z 0107 0161 0281.

444 22:30 txt "the angels of God" K E L W Σ Φ 0102 0161 ite. || syr, g, l1 vg syr, p, h, pal Chrys Cyril Orvis Orleom Hil Jer Aug 27 TR RP SBL TH || "the angels" (Mk 12:25) B D E* 0233 itdfl, h, eff, h, h1 copcoram Or Diatess Justchub Meth Epiph Tert Zen Ambrose Chron Aug 27 NA28 (B) || lac A C N P Z 0107 0281. The Latin manuscripts and Latin Fathers, and the Syriac & some other Versions 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 θεοῦ. Swanson says E* omits τοῦ θεοῦ and I can see why: the words TOY ΘΥ EN OYNΩ EICIN are smaller and fainter. This means the scribe had to shrink the rest of the words on the line in order to fit TOY ΘΥ in the line without having to correct the next line as well. I think Swanson is correct:
Mt 22:31 peri de tis anastasewos twn nekrwn oUK anegwste to rthein umi n upo tou theou legontos,

31Now about the resurrection of the dead, have you never read the declaration to you from God, where he says,

Mt 22:32 ‘EgO eimi o theos Abraam kai o theos Isaak kai o theos Iakowb; oUK eisiv [o] theos nekrwn alla zwntow.

32I am the God of Abraham, and the God of Isaac, and the God of Jacob.’ He is not the God of the dead, but of the living.”

Mt 22:33 kai akousantese oI OXILOI exeplhosoonto epi ti deidaxi autou.

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

The Weightiest Commandment
Mt 22:34 OI de Farsiastoi akousantese OTI EPHIMOWSEN TOU THEOS KAI THEOS KAI THEOS. EINAI MELETHMA POU EXETAZHSON EPI TO AITO.

34And when the Pharisees heard that he had silenced the Sadдуcees, they gathered together on that same place,

Mt 22:35 kai epiprwtwsen eiZ eiZ autwn nomikos perafazov auton,

35and one of them, a lawyer,447 questioned him, testing him.448

Mt 22:36 DIDAASKALE, POIA ENTOLHE MEGLHE EN TÜV NVMO;

36“Teacher, which is the greatest commandment in the law?”

Mt 22:37 OI de EPHI AUTWN. AGAPHTHES KURIWN TON THEON SOU EN OLI TÊ KARFIA SOU KAI EN OLI Tê PSIKHê SOU KAI EN OLI Tê DIAVONIA SOU.

37And he told him, “You shall love Yahweh your God with all your heart and with all your soul and with all your strength.”

Mt 22:38 AUTHE EOSTIN H' MEGALLHE KAI PROTHE EINTOLHE.

38This is the greatest and primary commandment.450

Mt 22:39 DEUTERTA DE OMOIA AUTHE, AGAPHTHES TON PLHRON SOU WOS SEAUTON.

39And the second one is like it: ‘You shall love your neighbor as yourself.’

Mt 22:40 EN TAHTAS TAISIS DUSIN EINTOLAIQS OLOS O NIMOS KREMATAI KAI OI PROFHTAI.

40On these two commandments hang all the law and the prophets.”

Whose Son is the Messiah?
Mt 22:41 SUNHNHMEONON DE TON FARIASIOV-EPHRWTHSEI AUTWOS O 'HISOUS

41And as long as the Pharisees were collected together, Jesus questioned them,

Mt 22:42 LEGWON, TI OUMIN DOKEI PERI TOU XRISTOU; TINOS UILOS EOSTIN; LEYOUSIN AUTW, TOU DAVID.

42saying: “What do you all think of Christ—whose son is he? They are saying, ‘David’s.”

447 2232a Exodus 3:6
448 2232b txt "He is not the God" K B D L W txtaur,h,ds,ff,fr,g,h,lq,r,v vg synr-s,pal,cop2,s,geog2 eth Chrysan Ortst Cyp Didst Hil Cht Chrom Jr Avg Sybl Th [NA28] (c) || "God is not the God" E S Φ 0102 0233 Μι Μ ηθμ syρ3 arm geo3 Didst Or ApCn (John-Dam) TR RP || lac A C N P Z 0107 0281
449 2232a txt "He is not the God" K B D L W txtaur,h,ds,ff,fr,g,h,lq,r,v vg synr-s,pal,cop2,s,geog2 eth Chrysan Ortst Cyp Didst Hil Cht Chrom Jr Avg Sybl Th [NA28] (c) || "God is not the God" E S Φ 0102 0233 Μι Μ ηθμ syρ3 arm geo3 Didst Or ApCn (John-Dam) TR RP || lac A C N P Z 0107 0281
450 2232a txt "He is not the God" K B D L W txtaur,h,ds,ff,fr,g,h,lq,r,v vg synr-s,pal,cop2,s,geog2 eth Chrysan Ortst Cyp Didst Hil Cht Chrom Jr Avg Sybl Th [NA28] (c) || "God is not the God" E S Φ 0102 0233 Μι Μ ηθμ syρ3 arm geo3 Didst Or ApCn (John-Dam) TR RP || lac A C N P Z 0107 0281
451 2232a txt "He is not the God" K B D L W txtaur,h,ds,ff,fr,g,h,lq,r,v vg synr-s,pal,cop2,s,geog2 eth Chrysan Ortst Cyp Didst Hil Cht Chrom Jr Avg Sybl Th [NA28] (c) || "God is not the God" E S Φ 0102 0233 Μι Μ ηθμ syρ3 arm geo3 Didst Or ApCn (John-Dam) TR RP || lac A C N P Z 0107 0281
Mt 22:43 λέγει αὐτοῖς, Πῶς οὖν Δαβίδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,

43 He says, "How is it then that David, by the Spirit, calls him Lord, saying,

Mt 22:44 Ἐπεν κύριος τῷ κυρίῳ μου, Κάθω ἐκ δεξιῶν μου ἢς ἄν θω τοὺς ἐχθροὺς σου ὑποκάτω τῶν ποδῶν σου;

44 Yahweh said to my Lord, "Sit at my right hand until such time I put your enemies under your feet."

Mt 22:45 εἰ οὖν Δαβίδ καλεῖ αὐτὸν κύριον, πῶς οὖς αὐτοῦ ἔστιν;

45 So, since David calls his Lord, how is he his son?"

Mt 22:46 καὶ οὐδεὶς ἔδυνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ ἔτολμησαν τις ἀπ’ ἑκείνης τῆς ἡμέρας ἐπερωτήσαί τινα ὑπεκείπο

46 And no one was able to answer this argument, nor did anyone from that day on dare ask him anything else.

Chapter 23

Jesus Denounces the Rabbis

Mt 23:1 Τότε ὁ Ἰησοῦς ἔλαλησεν τοῖς δρόμοις καὶ τοῖς μαθηταῖς αὐτοῦ

1 Then Jesus spoke to the crowd and to his disciples,

Mt 23:2 λέγων, Ἐπὶ τῆς Μωσεῖου καθήγουν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.

2 saying, "The Torah scholars and Pharisees sit in the seat of Moses;

Mt 23:3 πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

3 therefore whatever they say to you, you should do and keep, but not according to their works should you do. For they say and don’t do.

Mt 23:4 δεσμεύουσιν δὲ φροτία βαρέα καὶ ἐπιτίθεσιν ἐπὶ τοὺς ὁμοίους τῶν ἁνθρώπων, αὐτοὶ δὲ τῶν δακτύλων αὐτῶν οὐ θέλουσιν κινήσαι αὐτὰ.

4 But they bind heavy loads and place them on the backs of the people, but they themselves would not budge them with a finger of theirs.

---

452 22:44a LXX: τὸν κυρίον σέ ὁ λαός, ὁ θεός σέ.

453 22:44b LXX: τὸν κυρίον σέ ὁ λαός, ὁ θεός σέ.

454 22:44c LXX: τὸν κυρίον σέ ὁ λαός, ὁ θεός σέ.

455 22:44d LXX: τὸν κυρίον σέ ὁ λαός, ὁ θεός σέ.

456 22:44e LXX: τὸν κυρίον σέ ὁ λαός, ὁ θεός σέ.

457 22:44f LXX: τὸν κυρίον σέ ὁ λαός, ὁ θεός σέ.

458 22:44g LXX: τὸν κυρίον σέ ὁ λαός, ὁ θεός σέ.

459 22:44h LXX: τὸν κυρίον σέ ὁ λαός, ὁ θεός σέ.

460 22:44i LXX: τὸν κυρίον σέ ὁ λαός, ὁ θεός σέ.
Mt 23:5 panta de tā ērga autōn poioūsin pros tō theaðhniai tōi anvrōpouς: platūνuouin gar tā fylaktēria autōn kai megalūνuouin tā kraŏsēda,

But every act of theirs do with the goal to be seen by people; for they enlarge their phylacteries, and lengthen their tassels. 463

Mt 23:6 filūsūsin de464 tēn prōtōkλiśiān en tōiς deînπoι kai tās prōtwtkaθeδrίās en tās sūnagwɔgāzı̂

463 and they love the places of honor in the banquets, and the prominent seats in the synagogues

Mт 23:7 kai tōiς ἀπατείομεν en tās āγορακai kai kalaioθai ὑπὸ tōw anvrbōpou, ὑambah. 463

464 and the greetings in the marketplaces and being called Rabbi465 by the people.

Mt 23:8 υμεῖς de μή kληθήθε, ὑambah, eīς γαρ ēstin υμῶν ὁ διδὰsakalo, pántes de υμεῖς áδελφοι éste.

465 But you, you should not be called Rabbi, because there is only one teacher466 for you, and you are all brothers.

Mt 23:9 kai pατέρα μη kαλέσθε υμῶν épi tῆς γῆς, eīς γαρ ēstin υμῶν ὁ pατήρ ὁ συράνιος.

466 And call no one on earth your father, because there is only one father of you, the heavenly one. 467

Mt 23:10 μηδε kληθήτε καθηγητα, ὅτι καθηγητης υμῶν ēstin eīς ὁ Χριστός.

467 Neither should you be called Master, because there is only master of you, 468 the Messiah.

Mt 23:11 ὁ δε μεῖzων υμῶν ēstai υμῶν διάκονος.

468 But the greatest among you shall be your servant.

Mt 23:12 ὅτις δε υψώσει έαυτόν ταπεινωθήσεται, καὶ ὅτις ταπεινώσει έαυτον υψωθήσεται.

469 And whoever promotes himself will be lowered, and whoever lowers himself will be promoted.

Mt 23:13 Οὐαί δε υμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑπόκριται, ὅτι κλείετε την βασιλεία τῶν συρανῶν ἐμπροσθεν τῶν ἀνθρώπων υμεῖς γάρ σύκ εἰσέρχεσθε, οὐδέ τοὺς εἰσερχομένους ἀρίστε εἰσελθεῖν.

470 Woe to you, Torah scholars and Pharisees, you hypocrites! For you close the kingdom of heaven in people's faces; you yourselves do not enter, and neither do you allow those who are entering to enter. 469
Mt 23:15 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγατε τὴν θάλασσαν καὶ τὴν ἐξήλατα ποιήσατε ἕνα προσόλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

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.

Mt 23:16 Ὑμῖν, δόγμοι τυφλοί οἱ λέγοντες, ὃς ἂν ὁμόσα ἐν τῷ ναῷ, οὐδὲν ἐστιν· ὃς δὲ ἂν ὁμόσα ἐν τῷ χρυσῷ τοῦ ναοῦ ὑφίει.

16Woe to you, blind guides, that say, 'Whoever swears by the temple, that is nothing; but whoever swears by the gold of the temple, he is obligated.'

Mt 23:17 Ὑμῖν, χωρὶς καὶ τυφλοί, τίς γὰρ μείζων ἐστιν, ὁ χρυσὸς ἢ ὁ ναὸς ὁ ἀγάλλας ὑφίει τοὺς χρυσούς;

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

Mt 23:18 καὶ, ὃς ἂν ὁμόσα ἐν τῷ θυσιαστήριῳ, οὐδὲν ἐστιν· ὃς δὲ ἂν ὁμόσα ἐν τῷ δίωρῳ τῷ ἐπάνω αὐτοῦ ὑφίει.

18Or that say, 'Whoever swears by the altar, that is nothing; but whoever swears by the gift that lies upon it, he is obligated.'

Mt 23:19 τυφλοί, τί γὰρ μείζων, τὸ δώρον ἢ τὸ θυσιαστήριον τὸ ἀγάλλα τὸ δώρον;

19You blind men! For which is greater— the gift, or the altar that makes the gift something holy?

Mt 23:20 ὅ σὸν ὁμόσα ἐν τῷ θυσιαστήριῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

20It follows, therefore, that when you swear by the altar, you are swearing by it AND everything that lies upon it.

Mt 23:21 καὶ ὁ ὁμόσα ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτῶν·

21and when you swear by the altar, you are swearing by it AND the One residing in it. Mt 23:22 καὶ ὁ ὁμόσα ἐν τῷ ὑπάρχω ὁμνύει ἐν τῷ βρόντῃ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

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

Mt 23:23 Ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδοσμόν καὶ τὸ ἀνήσην καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερά του νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα δὲ ἐδει ποιήσαι κάκεινα μή ἀφίειαι.

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.

Mt 23:24 δόγμοι τυφλοί, οἱ διώξοντες τὸν κόμισα τὴν δὲ κάμηλον καταπίνοντες.

24You blind guides, straining out a gnat, but swallowing a camel!
Mt 23:25 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ύποκριταί, ὅτι καθάριζετε τὸ ἐξωθεν τοῦ ποτήριου καὶ τῆς παροψιδος, ἐσωθεν δὲ γέμουσιν ἐξ ἀρπαγής καὶ ἄκρασις.

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 grabbiness476 and intemperance.477

Mt 23:26 Φαρισαίοι τυφλε, καθάρισαν πρῶτον τὸ ἐντὸς τοῦ ποτήριου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.

26O blind Pharisee! First clean the inside of the cup,478 such that the outside will be clean as well.

Mt 23:27 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ύποκριταί, ὅτι παρομοίαζετε τάφοι κεκοιμημένους, οὕτως ἐξωθεν μὲν φαίνονται ὁφαίοι ἐσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πᾶσης ἁκρασίας.

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.

Mt 23:28 Οὕτως καὶ ὑμεῖς ἐξωθεν μὲν φαίνεσθε τοὺς ἀνθρώπους δίκαιους, ἐσωθεν δὲ ἐστε μεστοί ὑποκρίσεως καὶ ἀνομίας.

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

Mt 23:29 Οὐάι ὑμῖν, γραμματεῖς καὶ Φαρισαίοι ύποκριταί, ὅτι σκοτώνετε τοὺς τάφους τῶν προφήτων καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

29Woe to you, Torah scholars and Pharisees, you hypocrites! For you build the tombs of the prophets, and decorate the graves of the righteous,

---

476 Picture a grabbiness, continuously acquisitng 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, intertemporance.

477 The archetype text may not agree with the text of having both singular and plural pronouns in the reading of B* E*. This reading of B* E* was retained in the Robinson-Pierpont text of v. 26. (2.) The witnesses that do not have either autou or autou point to originally having the singular pronoun and the reading of B* E*, but then realizing the singular autov did not agree with the text of having both cup and dish, so they eliminated the autou without eliminating καί, and the singular pronoun auton are witnesses that point to text without καί τῆς παροψιδος. (3.) The witnesses that do not have either autou or autou point to originally having the singular pronoun and the reading of B* E*, but then realizing the singular autov did not agree with the text of having both cup and dish, so they eliminated the autov without eliminating καί τῆς παροψιδος. (4.) The NA28 text also is read by the Greek manuscripts Θ 205 700, and the MSS 2* and 1582* omit καί τῆς παροψιδος but with auton. (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 autov when talking about both the cup and dish, but rather have no pronoun at all. In other words, they all say "but the inside is full of..." and they do not say "but their inside" or "but the inside of them."
Mt 23:30 καὶ λέγετε, Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἦν ἡμεθα αὐτῶν κοινονοὶ ἐν τῷ αἴματι τῶν προφητῶν.  

30 and you say, 'If we had lived in the days of our forefathers we would not have been parties to the blood of the prophets.'

Mt 23:31 ὅστε μαρτυρεῖται ἑαυτοῖς ὅτι υἱῶν ἐστε τῶν φονευσάντων τοὺς προφήτας.  

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

Mt 23:32 καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.  

32 You fill indeed the measure of your forefathers.  

Mt 23:33 δέρεις γεννήματα ἐχθρῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;  

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

Mt 23:34 διὰ τούτῳ ἵδον ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματείς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ εἰς αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώκετε ἀπὸ πόλεως εἰς πόλιν.  

34 Therefore behold, I am sending to you prophets, and wise men, and Torah scholars; some of them, you will kill and crucify, and some of them you will fling in your synagogues and pursue from town to town.

Mt 23:35 ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἴματος Ἀβέλ του δικαιοῦ ἔως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὅταν ἔφοιτες μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

35 So that on you will come all the blood of the righteous that gets spilled upon the earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you slaughtered between the sanctuary and the altar.

Mt 23:36 ἐὰν λέγω ὑμῖν, ἠξίζητα ἀπὸ τούτων ἐπὶ τῆν γενέαν ταύτην.  

36 Truly I tell you, this will all fall upon this generation.

Mt 23:37 Ἰερουσαλήμ Ἰερουσαλήμ, ἢ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβόλοσα τοὺς ἀπεσταλμένους πρὸς αὐτὴν, ποιάς ἡθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὅταν τρόπον ὄρνης ἐπισυνάγαι τὰ νοσσία αὐτής·  

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

Mt 23:38 ἵδον ἄφιέται ὑμῖν ὁ ὅρκος ὑμῶν ἔρημος.  

38 Now behold, your house will be left to you desolate.
Mt 23:39 λέγω γάρ υμῖν, οὐ μή με ἴδητε ἃπ’ ἀρτί ἑως ἃν εἶπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματί κυρίου.

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

Chapter 24

Signs of the Times

Mt 24:1 Καὶ ἔξελθων ὁ Ἰησοῦς ἀπὸ τοῦ ιεροῦ ἐπορεύετο, καὶ προσήλθον οἱ μαθηταί αὐτοῦ ἐπιδείξα ταύτα τὰς οἰκοδομὰς τοῦ ιεροῦ.

1And Jesus was proceeding on his way, and left the temple, and his disciples approached to show him the construction of the temple.

Mt 24:2 ὃ δὲ ἀποκρίθησις εἰπεν αὐτοῖς, Οὐ βλέπετε ταύτα πάντα; ἀμὴν λέγω υμῖν, οὐ μή ἀφεθῇ ὅδε λίθος ἐπὶ λίθον δές 486 καταλυθησεται.

2But in answer he said to them, "Do you see all these things? Truly I tell you, by no means will there be left a stone upon a stone that will not be thrown down."

Mt 24:3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὀροὺς τῶν Ἑλαιῶν προσήλθον αὐτῷ οἱ μαθηταὶ κατ’ ἱδίαν λέγοντες, Ἐπεὶ ἡμῖν πότε ταύτα ἐσται, καὶ τί τὸ σημεῖον τῆς σής παρουσίας καὶ συντελείας τοῦ αἰῶνος.

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

Mt 24:4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἰπεν αὐτοῖς, Βλέπετε μή τις υμᾶς πλανήσῃ.

4And in answer Jesus said to them, "See that no one misleads you.

Mt 24:5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὠνόματί μου λέγοντες, Ἐγὼ εἰμί ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.

5For many will come in my name, saying, 'I am the Christ,' and they will deceive many.

Mt 24:6 μελλήσατε δὲ ἀκούσετε πολέμους καὶ ἀκούσετε ὀράτε, μή θροεθεῖτε· δεί γὰρ γενέσθαι, ἀλλ’ οὕτω ἐστίν τὸ τέλος.

6And you will hear about wars and rumors of wars. Do not be alarmed. For such are bound to happen, 489 but the end is still not yet.

Mt 24:7 ἐγερθήσεται γὰρ ἐθνός ἐπὶ ἐθνός καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοί κατὰ τόπους;

7For nation will rise up against nation, and king against king, and there will be famines and earthquakes 490 in various places.

485 23:39 Psalm 118:26
486 24:2a ος ος καταλυθησεται " Ν Β Ζ Ε Λ Ι Σ Χρυσ RP SBL TH NA28 ( ) / ος ος μη καταλυθησεται Φ TR
487 24:2b txt ο δε αποκριθησεις ειπεν αυτοις κ Β Δ Λ lat syr=bd cop SBL TH NA28 ( ) / ο δε ιησους ειπεν αυτοις Ε W Σ Φ
488 24:2c This at first looks like it is saying, "Do not look at all these things." But BDF §427(2) says, "Both a negative reply; in the latter, μη when the indicative is an external indication that it is a question, since independent μη can be used in no other way than interrogatively." So in this case of Matt. 24:2, the word ος 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.
489 24:6 txt γενεσθαι Ν Β Δ Λ ita,l,ax,ad copna,mae eth Cypr SBL TH NA28 (B) / παντα γενεσθαι Ε W Φ 0102 Μ syr=bd Chrys TR RP / γενεσθαι παντα Ο Σ / ταυτα γενεσθαι (Lk 21:9) haur,bde,br,b,ipm,gl,kqcpv,vig syr=bd,sl copna,mae ethos Orlat Jer / ταυτα παντα γενεσθαι ita arm geo / παντα ταυτα γενεσθαι Chrysms / lac A N P Z 0233 0281. The versions that have ταυτα, "these," are not necessarily witnesses to a Greek source text having ταυτα, because they may have added it just like English translations have, since it is implied and makes a better text.
490 24:7 txt λιμοι και σεισμοι Β Δ Ε* ηθελε,de,Ry, syr=bd copna,mae Orvid Hill SBL TH NA28 (B) / σεισμοι και λιμοι Ν / λιμοι και λυμοι και σεισμοι Ε* Ω Σ Φ 0102 Μ ita,bh,ax,ax,ad copna,mae arm geo (Hipp) Orlat (Cypr) TR RP / λυμοι και λιμοι και σεισμοι L W haur,br,b,ipm,gl,kqcpv,vig syr=bd,sl Jer / lac A N P Z 0233 0281. Is the Μ reading a harmonization to Luke 21:11, or is the omission of λυμοι accidental due to its similarity to λιμοι? One could say, "what harm does it do to include
Mt 24:8 πάντα δὲ ταῦτα ἀρχὴ ὁδίνων.

But all these are just the beginning of birth pains.

Mt 24:9 τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ύπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου.

At that time they will deliver you over to trial, and you will be hated by all nations because of my name.

Mt 24:10 καὶ τότε σκανδαλίσθησονται πολλοὶ καὶ ἀλλήλοις παραδώσουσιν καὶ μισήσουσιν ἀλλήλους.

And then many will be scandalized, and others will betray and hate each other;

Mt 24:11 καὶ πολλοὶ ψευδοπροφητεύσανται καὶ πλανήσουσιν πολλοὺς.

And many false prophets shall arise, and lead many astray.

Mt 24:12 καὶ διὰ τὸ πληθυσμῆναι τὴν ἄνοιαν ψυγήσεται ἡ ἁγάπη τῶν πολλῶν.

And because of the increase of lawlessness, the love of many will grow cold.

Mt 24:13 ὃ δὲ υπομένεις εἰς τέλος ὦτος σωθήσεται.

But the person who remains to the end, that one will be saved.

Mt 24:14 καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πάσης τῆς ἐθνῶν, καὶ τότε ἥξει τὸ τέλος.

This gospel of the kingdom will be preached in the whole inhabited earth, for a witness to all nations, and then the end will come.

Mt 24:15 ὅταν οὖν ἴσχυε τὸ βηδειμα τῆς ἐρήμωσεως τὸ ῥηθέν διὰ Δανιὴλ τοῦ προφήτου ἐστοῖ. ἐν τῷ ἄγιο, ὁ ἁγανίνωσκος νοεῖτο.

When therefore you see the abomination of desolation spoken of through the prophet Daniel being in the holy place, (Reader, think.)

Mt 24:16 τότε οἱ ἐν τῇ Ιουδαίᾳ ἐφυγότωσαν εἰς τὰ ὄρη.

And then those in Judea should flee to the mountains,

Mt 24:17 ὃ ἐπὶ τοῦ δώματος μὴ καταβάτω ἵνα τά ὄρη, ἵνα καὶ τὰ ὀρεία ἄνυμα μὴ ἐπιτρέπτω ὁ πόσις ἵνα τὸ ἱμάτιον ἀποκτέσθω.

Then the one on the rooftop should not come down to take things from his house,

Mt 24:18 καὶ ὃ ἐν τῷ ἄγρῳ μὴ ἐπιστρέψω ὁ πόσις ἵνα τὸ ἱμάτιον ἀποκτέσθω.

And the person in the field should not turn back to take his coat.

Mt 24:19 οὐάδε ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλασθοῦσαι ἐν ἐκείναις ταῖς ἡμέραις.

And alas for those who are pregnant, and the ones giving milk during those days!

Mt 24:20 προσέκυψαθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμώνος μηδὲ σαββάτῳ.

And pray that your flight not happen during winter or on a sabbath.
Mt 24:21 ἐστιν γὰρ τότε θλίψις μεγάλη οὐδὲν ὑγόενεν ἀπέρχης κόσμου ἔως τοῦ νῦν οὐδέ οὐ μὴ γένηται.

21 For there will be great distress then, of a sort that has not happened from the beginning of the world till now, nor ever will again.499

Mt 24:22 καὶ εἰ μὴ ἔκκολοθωθήσαν αἱ ημέραι ἐκεῖναι, οὐκ ἂν ἔσωθη πάσα σάρξ; διὰ δὲ τοὺς ἐκλεκτοὺς κολοθωθήσονται αἱ ημέραι ἐκεῖναι.

22 And if those days had not been made short, no flesh would survive; but for the sake of the elect, those days will be short.500

Mt 24:23 τότε ἔτι τὰς ὑμᾶς εἰρήνης, ἵδον ὅδε ὁ Χριστὸς, ἢ ἰδε, μὴ πιστεύσητε.

23 At that time, if anyone says to you, 'Behold, here is the Messiah,' or 'There is the Messiah,' do not believe it.

Mt 24:24 ἐγερθήσονται γὰρ πσευδάρχαι καὶ πσευδοπροφητεῖς, καὶ δώσουσιν σιμέα μεγάλα καὶ τέρατα ὡστε πλανήσοι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτοὺς.

24 For there shall arise many false prophets, and they will perform great signs and miracles, so as to deceive if possible, even the elect.

Mt 24:25 ἴδοι προείρηκα ὑμῖν.

25 See, I have told you ahead of time.

Mt 24:26 ἐὰν οὖν εἴπωσιν ὑμῖν, ἵδοι ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθητε· ἵδοι ἐν τοῖς ταμείοις, μὴ πιστεύσητε.

26 If therefore they say to you, 'Behold, he is in the desert,' do not go out. Or, 'Behold, he is in a private room,' do not believe it.

Mt 24:27 ὁσπερ γὰρ ἡ ἀστραπή ἐξέρχεται ἀπὸ ἀνάτομων καὶ φαίνεται ἐς δυσμῶν, οὕτως ὦσται ἡ παρουσία τοῦ ισότος τοῦ ἀνθρώπου.

27 For just as lightning comes out of the east and shines as far as the west, so shall the appearing of the Son of Man be.502

Mt 24:28 ὅπου ἔαν ἢ τὸ πτώμα, ἕκει συναξήσονται οἱ ἄντιοι.

28 Wherever the carcass is, there the vultures will be gathered.504

499 24:21 Daniel 12:1; Joel 2:2

500 24:22 This word in the Greek for "made short" is κολοθωθô - kolothoô. 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 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. It has already been decided by the Lord how long that period of time will be. Their duration will not be changed. They will not be shortened. The point of this verse it that, if that period of time went on longer, no flesh would survive.

501 24:27a (εἰς) τήν παρουσίαν Κ Β Δ E L 0281 ita.503 vg ms syr cop arm Or SBL TH NA28 { } καὶ τήν παρουσίαν W Σ Φ lat syrh Hipp Cyr Chrys Dem Cyp TR RP lac A C N P Z 0233

502 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 - parousia here. When someone comes to you, they also "show." Coming is also an appearing, in English.

503 24:28a (εἰς) ὅπου W B D L 0281 lat syrh copia lat SBL TH NA28 { } που Ν* { } ὅπου γαρ E W Σ Φ III ital syrh copiae Chrys TR RP lac A C N P Z 0233

504 24:28b Greek: ὁ ἄντιος - ho aetos, a word used for both eagles and vultures. Yet this is apparently a quote by Jesus of the parable in Job 39:30, where the parallel in the Septuagint to ho aetos is ἱεράς – hierax, a hawk, v. 26. Both Aristotle and Pliny in their Histories class the vulture among the eagles. Both eagles and vultures are classified as unclean in the law of Moses, Lev. 11:13, Deut. 14:12, in that they both eat carrion (in Job 39:30 ho aetos is eating carrion). Yet generally speaking, where ho aetos is eating carrion, vultures may be assumed to be meant. Now T.W. Manson, in "Sayings of Jesus," says the eagle would emphasize the swiftness of the coming of the Day of the Son of Man. It is true that the eagle in passages such as Job 9:26, and Rev. 12:14, is a symbol of swiftness. I also get some amount of meaning in this verse that the eagles are acting as a form of messenger, which again, the eagle sometimes symbolizes, but not vultures as much. But the main emphasis here about the bird is not that of messenger, but that of a clear sign in the sky. Still, either 'eagles' or 'vultures' would be an acceptable rendering here.
Mt 24:29 Ἑυθέως δὲ μετὰ τὴν ὀλίγην τῶν ἡμερῶν ἐκεῖνων, ὁ ἥλιος σκοτισθήσεται, καὶ ἡ σελήνη οὕτω δώσει τὸ φέγγος αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

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

Mt 24:30 καὶ τότε φανεῖται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κύψεται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ φυσικά τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς;

30 And then the sign of the Son of Man will appear in the sky, and at that time, all the tribes of the land will mourn, and they will see the Son of Man coming on the clouds of the sky, with great power and great glory.

Mt 24:31 καὶ ἀποστειλεῖ τοὺς ἄγγελους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἑκλεκτούς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ’ ἄκρων οὐρανῶν ἐως ἄκρων αὐτῶν.

31 And he will send his angels with a loud trumpet sound, and they will gather his elect from the four winds, from one end of sky to the other.

Mt 24:32 Ἄπο δὲ τῆς συκῆς μάθετε τὴν παραβολὴν· ὅταν ἦν ὁ κλάδος αὐτῆς γέννηται ἀπαλός καὶ τὰ φύλλα ἐκφύη, γνώσετε ὅτι ἐγγὺς τὸ τέρος;' 32 Now learn this parable from the fig tree: when its branch becomes tender and it puts forth leaves, you know that summer is near.

Mt 24:33 οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα πάντα, γνώσετε ὅτι ἐγγὺς ἐστίν ἐπὶ τὰς θυρίας.

33 In the same way you also, when you see all these things, you know that the time is near, right at the door.

Mt 24:34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἐως ὅτι πάντα ταῦτα γένηται.

34 Truly I tell you: this age will by no means pass away until all these things have taken place.

Mt 24:35 ὁ οὐρανὸς καὶ ἡ γῆ παρελευσται, ο�� δὲ λόγῳ μου οὐ μὴ παρέλθουσιν.

35 Sky and earth will pass away, but my words will certainly not pass away.

The Day and Hour Unknown

Mt 24:36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὧρας οὗτες οὗτε, οὗτε οἱ ἄγγελοι τῶν οὐρανῶν οὗτε ὁ ψυχή, εἰ μὴ ὁ πατὴρ μόνος.

36 But as for that day and hour, no one knows it except the Father alone; not even the angels of heaven, not even the Son.

505 24:28c The point seems to be that the return of Christ will not be a hidden thing, or something only a select few will be aware of. It will be as obvious, in the same way that it is obvious where the carcass is.

506 24:29 Isaiah 13:10; 34:4; Joel 2:31

507 24:30a See Zechariah 12:10-14. The LXX wording in 12:12 is καὶ κύψεται ἡ γῆ κατὰ φυλαὶ φυλαὶ..."And the land [of Israel] will mourn tribe by tribe." Hebrew: "As the land shall be divided into tribes..."


508 24:30b Daniel 7:13. The UBS5 and NA28 it -κρον ἐλπιδιασκεδασμενον<br>הַחִירֹת וּשְׁפָדְתֶּן מַעְרַשׂ יַכַּבְרַד<br>אָרְשֵׁנֵב וּשְׁפָדְתֶּן מַעְרַשׂ יַכַּבְרַד<br>הַחִירֹת וּשְׁפָדְתֶּן מַעְרַשׂ יַכַּבְרַד


509 24:31 ταῦτα σαλπιγγὸς φωνῆς Β Ἐ Φ Θ 0281 ind Μ II syr h7 pal copia (eth) Didache Ps Hipp-Hippp Greg-Nyss Asterius- Amasea TR RP TH ἀν σαλπιγγὸς καὶ φωνῆς D itaur b;δ;ff;fp;g;h;λ;ρ;ς vg Hil Jer Aug Spec ἀν σαλπιγγὸς Κ L W it* syr h7 copia arm geo Orfl Eus Cyr-Jerus Greg-Nyssmiss Cyril H 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.

510 24:32 Luke in 21:29 adds the phrase, "indeed all the trees," perhaps because the Holy Spirit knew that people would someday misunderstand 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.

511 24:35 ταῦτα παρελευσταί N B D L it* 1h1 latt SBL TH NA28 [v] lac paraleusontai Κ N E W Σ Φ Μ Π Λ lat TR RP Κ* omits N. 35 except for the 1st word, δὲ lac A C N P Z 0233 0281
Mt 24:37 ὥσπερ δὲ ἐὰν ἡμέρα τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ ισίου τοῦ ἀνθρώπου.

37 For just like the days of Noah, that is how the coming of the Son of Man will be.

Mt 24:38 ὥσπερ ἦσαν ἐν ταῖς ἡμέραις ἑκάστης ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμφίζοντες, ἄχρι ἣς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτίαν,

38 for just as in those days before the flood they were eating and drinking, marrying and being given in marriage, right up until the day that Noah entered the ark,

Mt 24:39 καὶ οὐκ ἔγνωσαν ἐώς ἠλθεν ὁ κατακλυσμὸς καὶ ἤμεν ἀπαντας, οὕτως ἔσται καὶ ἡ παρουσία τοῦ ισίου τοῦ ἀνθρώπου.

39 and they did not know it right up until the flood came and carried them away, that is how it will also be with the coming of the Son of Man.

Mt 24:40 τότε δύο ἔσονται ἐν τῷ ἄγρῳ, εἰς παραλαμβάνεται καὶ εἰς ἄφιέται·

40 At that time, two men will be in the field; one will be taken and the other left.

Mt 24:41 δύο ἀλλήλους ἔν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἄφιέται.

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

Mt 24:42 γρηγορεῖτε σὺν, ὅτι οὐκ οἶδατε ποῖα ἡμέρα ὁ κύριος ὑμῶν ἔρχεται.

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

Mt 24:43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἤδη ὁ οἰκοδεσπότης ποῖα φυλακή ὁ κλέπτης ἔρχεται, ἐγγρηγόρησεν ἂν καὶ οὐκ ἂν έίδασεν διορυξθήσεται τήν οἰκίαν αὐτοῦ.

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

Mt 24:44 διὰ τούτου καὶ ἦμεν γίνεσθε ἑτοίμοι, ὅτι ἦ δόκητε ὅρα ὁ οἶος τοῦ ἀνθρώπου ἔρχεται.

44 For this reason you also must be the same: because the Son of Man is coming at an hour you would not think he would.
Mt 24:45 Tίς ἀρά ἐστὶν ὁ πιστὸς δούλος καὶ φρόνιμος ὃν κατέστησαν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δούναι; 522 αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

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

Mt 24:46 μακάριος ὁ δούλος ἐκεῖνος ὃν ἐλάβον ὁ κύριος αὐτοῦ εὐφησε αὐτῶς ποιοῦντα;

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

Mt 24:47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτῶν καταστήσει αὐτόν.

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

Mt 24:48 ἐὰν δὲ ἐπί ὁ κακὸς δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, ἤρχεται μου ὁ κύριος,

48But if that servant says in his heart, ‘My lord is taking a long time,’

Mt 24:49 καὶ ἀρξήσεται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθιέτε ἀδικία ἐπὶ κινήματα τῶν μηθύσκων,

49and his fellow servants begins to slap around, but eats and drinks with the drunkards,

Mt 24:50 ἥξει ὁ κύριος τοῦ δούλου ἐκεῖνον ἐν ἡμέρᾳ ἥ ὡν προσδόκη καὶ ἐν ὕματι ἥ ὡν γινώσκει,

50the lord of that servant will come at an hour he is not expecting, and at a time he does not know,

Mt 24:51 καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν ἔστη ἐκεῖ ἐστιν ὁ καλουθός καὶ ὁ βρυγός τῶν ὀδόντων.

51and will cut him in two, and appoint him his inheritance with the hypocrites. There, there will be weeping and gnashing of teeth.

Chapter 25

The Parable of the Ten Virgins

Mt 25:1 Τότε ἀκούσαν η βασιλεία τῶν ὑπάρχων δέκα παρθένους, αἵτινες λαβοῦσας τὰς λαμπάδας έστιν ἔξηλθον εἰς άπαντησιν τοῦ νυμφίου.

1At 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.

522 24:45a txt κυριος επὶ τῆς οἰκετείας αὐτοῦ τοῦ δούναι B L SBL TH NA28

523 24:45b txt κυριος επὶ τῆς οἰκετείας αὐτοῦ τοῦ δούναι K 0281

524 24:46a txt κυριος επὶ τῆς οἰκετείας αὐτοῦ τοῦ δούναι D

525 24:46b txt κυριος επὶ τῆς οἰκετείας αὐτοῦ τοῦ δούναι Σ

526 25:1a txt υπάντησιν Β Μ Σ Φ SBL ΤΗ NA28

527 25:1b txt οἱ αἶρα τῆς φύσεως εἰς ἐπιλογήν ΤΗ Ζ 0233
Mt 25:2: πέντε δὲ ἔξιν ἰδαν μωραὶ καὶ πέντε φρονίμοι.

2 Now five of them were foolish, and five of them were wise.\footnote{528}

Mt 25:3: οἱ γὰρ μωραὶ ἠλθοῦσι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ’ ἐαυτῶν ἑλαίον.

3 For\footnote{529} the foolish ones when they brought their torches, had not brought some oil along with them.

Mt 25:4: οἱ δὲ φρονίμοι ἔλαβον ἑλαίον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων αὐτῶν.

4 The wise, however, brought along with their torches, some oil in a container.\footnote{530}

Mt 25:5: ἤρθον δὲ τοῦ νυμφίου ἑνόπλαζαν πάσαι καὶ ἐκάθενθον.

5 Now after the bridegroom was taking a long time, they all became drowsy, and fell asleep.

Mt 25:6: καὶ ὧν εὐκτός κραύγῃ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται, ἐξέφρησε οὖς ἄπαντησιν αὐτῶν.\footnote{531}

6 And in the middle of the night, there came a loud cry, 'Look, the bridegroom is coming!'\footnote{532} Come out to join him.'

Mt 25:7: καὶ ἠγέρθησαν πάσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόψασθαν τὰς λαμπάδας ἑαυτῶν.

7 Then at that time, all those virgins woke up, and trimmed their torches.\footnote{533}

Mt 25:8: οἱ δὲ μωραὶ τὰς φρονίμιας εἶπαν, ὅτε ἦμιν ἐκ τοῦ ἑλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σφέννυσαν.

8 And the foolish ones said to the wise ones, 'Give us some of your oil, because our torches are going out.'

Mt 25:9: ἀπεκρίθησαν δὲ αἱ φρονίμια λέγουσαν, Μήποτε οὐ μὴ ἀρκήσῃ ἡμῖν καὶ ὑμῖν, ἵνα ἴσθε καὶ σφέννυσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυτὰς.

9 But the wise ones answered saying, 'No, there may not be enough for both us and you. Go rather\footnote{535} to the vendors and buy your own.'

Mt 25:10: ἀπερχομένων δὲ αὐτῶν ἀγοράσας ἤθελεν ὁ νυμφίος, καὶ αἱ ἐτοιμοὶ εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

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

Mt 25:11: ὥστε δὲ ἔρξατο καὶ αἱ λοιπαὶ παρθένοι λέγουσαν, Κύριε κύριε, ἄνοιξον ἡμῖν.

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

Mt 25:12: οἱ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἴδα ὑμᾶς.

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

Mt 25:13: Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὔδε τὴν τὴν ὥραν.

13 You all should keep watch day or night, because you do not know the day or the hour.'\footnote{536}
The Parable of the Talents

Mt 25:14 ὁ μετέχων ἀνθρώπων ἀποδημῶν ἐκάλεσεν τοὺς ἱδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ,
14‘For it is like a man going away on a journey. He summoned his own servants, and entrusted his possessions over to them.
Mt 25:15 καὶ ὃς μὲν ἐδώκεν πέντε τάλαντα, ὃς δὲ δύο, ὃς δὲ ἐν, ἐκάστῳ κατὰ τὴν ἱδίαν δύναμιν, καὶ ἀπέδειχσεν. εὐθέως,
15And to one he gave five talents, and to another two talents, and to another, one talent, each according to his own ability, and then he went abroad. Immediately,
Mt 25:16 πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠγάδεσεν ἐν αὐτοῖς καὶ εἰκέρδησεν ἄλλα πέντε·
16he one who received the five talents went out and worked with them and gained five more.
Mt 25:17 ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.
17Similarly, the one with the two, gained another two.
Mt 25:18 ὁ δὲ τὸ ἐν λαβὼν ἀπέλυσεν ὄρφεν γην καὶ ἐκέρτυον τὸ ἀργόριον τοῦ κυρίου αὐτοῦ.
18But the one who had received the one talent went out and dug a hole in the ground, and he hid his master’s silver.
Mt 25:19 μετὰ δὲ πολὺν χρόνον ἐρέχθαι ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ’ αὐτῶν.
19And after a long time, the lord of those servants returns, and he is settling accounts with them.

537 25:15a A talament 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 talament, 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 talent, silver in the plural, τα ἀργυρα, which would probably be a case/box of silver coins that add up to a talament. Otherwise the singular form could mean simply "money.
538 25:15b-25:16α txt εὐθέως πορευθεὶς Κ* B it[13] g[11] (arm) geo Orlat SBL TH NA28 {B} ‖ εὐθέως πορευθεὶς δε Ν* A C D E F G H L M U W Χ Γ Δ Π Σ Φ Τ Υ Φ Χ Σ 3 28 33 157 180 565 700 1010 1021 1424 1427 L ect Μ ευθεως δε πορευθες δε Θ ‖ 205 243 652 700 it[11] c[5] eth[11] syr[10] ιπτ[10] g[9] copia,mae[9] eth[8] TR RP ‖ loc N P Z 0223 0281. We must ignore for a moment the importance of where the verse numbers are placed, since they are a later addition to the text, and not written by the author of the gospel of Matthew. It appears that copyists other than N* B it[13] g[11] punctuated the sentences to make the word εὐθέως, "immediately," go with verse 15 the master leaving, and then start a new sentence with πορευθεὶς the servant went out. But this is contrary to Matthew’s and NT usage. Other than here in the Μ text, no sentence in the entire N.T. ends with εὐθέως. The word εὐθέως always follows with what goes with 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 εὐθέως belongs, by inserting δε before or after πορευθεὶς."
Mt 25:20 καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντα μοι παρέδωκας· ἰδὲ ἄλλα πέντε τάλαντα ἐκέρδησα.

20 And when the one who had received the five talents came forward, he presented another five talents, saying, 'Lord, you entrusted to me five talents. Look, I have gained another five talents.'

Mt 25:21 ἐρήσῃ αὐτῷ ὁ κύριος αὐτοῦ, Ἰδοὺ, δουλεύῃ ἀγάθε καὶ πιστεύῃ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλάν σε καταστρέψεις εἰσέλθῃ εἰς τὴν χαρὰν τοῦ κυρίου σου.

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

Mt 25:22 προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντα μοι παρέδωκας· ἰδὲ ἄλλα δύο τάλαντα ἐκέρδησα.

22 Then also, when the one who had received the two talents came forward, he said, 'Lord, you entrusted to me two talents. Look, I have gained another two talents.'

Mt 25:23 ἐρήσῃ αὐτῷ ὁ κύριος αὐτοῦ, Ἰδοὺ, δουλεύῃ καὶ πιστεύῃ, ἐπὶ ὀλίγα ἡς πιστός, ἐπὶ πολλάν σε καταστρέψεις εἰσέλθῃ εἰς τὴν χαρὰν τοῦ κυρίου σου.

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

Mt 25:24 προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰλήφως εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἐστειράσαι καὶ συνάγων οἶνον ὑπὸ διεσκόρπισας;

24 But when the one who had received the one talent came forward, he said, 'Lord, I knew you that you are a hard man, who reaps where he has not sown, and gathers what he has not winnowed.

Mt 25:25 καὶ φοβηθεὶς ἀπελθὼν ἐκρυψα τὸ τάλαντόν σου ἐν τῇ γηᾷ ἵδε ἔχεις τὸ σόν.

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

Mt 25:26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δουλεύῃ καὶ ὡκνηρὲ, ἣδεις ὅτι θερίζω ὅπου οὐκ ἐστειράσαι καὶ συνάγων οἶνον ὑπὸ διεσκόρπισας;

26 But in response, his master said to him, 'You wicked and idle servant! You knew that I reap where I have not sown and gather what I have not winnowed?

Mt 25:27 ἔδει σας πεθαίνει τὸ ἀργυρία μου τοὺς τραπέζιτας, καὶ ἐλλήκω ἐγὼ ἐκμισθώσας ἵνα τὸ ἐμὸν σὸν τόκῳ.

27 Then you should have deposited my silver with the bankers, and when I returned I would recover what is mine with interest.

Mt 25:28 ἄρατε σὺν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

28 Now then, take the talent away from him, and give it to the one who has the ten talents.
Mt 25:29 τῷ γὰρ ἤχοντι παντὶ δοθήσεται καὶ περισσευθήσεται τοῦ δὲ μὴ ἤχοντος καὶ δ ἔχει ἀφθησεται ἀπ’ αὐτοῦ.

29 For to everyone who has, more will be given, and he will have himself an abundance. But the person who does not have, even such that he has will be taken away from him.

Mt 25:30 καὶ τὸν ἄχρεον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμός καὶ ὁ βρυχόμος τῶν ὀδόντων.

30 And as for that worthless servant, cast him into the outer darkness. There, there will be weeping and gnashing of teeth."

The Sheep and the Goats

Mt 25:31 ὦταν δὲ ἔλθη ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνον δόξης αὐτοῦ;

31 And when the Son of Man returns in his glory, and all the angels with him, then he will sit on his glorious throne,

Mt 25:32 καὶ συναχθώσονται ἐμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίζει αὐτούς ἀπ’ ἄλληλον, ὦσπερ ὁ ποιήμη ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρυθῶν,

32 and all the nations will be brought together before him, and he will separate them one from the other, just as a shepherd separates the sheep from the goats,

Mt 25:33 καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρήματα ἐξ εὐνύμων.

33 and he will put the sheep on his right and the goats on his left.

Mt 25:34 τότε ἔρει οἱ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἥτοιμαμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

34 Then, the king will say to the ones on his right, 'Come, you blessed by my Father, receive as your inheritance the kingdom that has been prepared for you since the foundation of the world.

Mt 25:35 ἐπένεασα γὰρ καὶ ἐδώκατε μοι φαγεῖν, ἐδίψησα καὶ ἐποίησατε με, ἐξόνος ἤμην καὶ συνηγάγετε με,

35 For I was hungry, and you gave me something to eat. I was thirsty, and you gave me a drink. I was traveling through, and you invited me in.

Mt 25:36 γυμνὸς καὶ περιεβάλετε με, ἤθεννασα καὶ ἐπεσκέψασθε με, ἐν φυλακῇ ἤμην καὶ ἤθαπτε πρὸς με.

36 Naked, and you put clothes on me. Sick, and you came to look over me. I was in prison, and you came to visit with me.

Mt 25:37 τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεινώντα καὶ έδρψαμεν, ἢ διψώντα καὶ ἐποίησαμεν;

37 Then the righteous will answer him saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you a drink?

Mt 25:38 πότε δὲ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;

38 And when did we see you a traveler and invite you in, or naked and put clothes on you?

Mt 25:39 πότε δὲ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἠλθομένον πρὸς σε;

39 And when did we see you sick or in prison and come to visit with you?

Mt 25:40 καὶ ἀποκριθεὶς ὁ βασιλεὺς ἔρει αὐτοῖς, ἀμὴν λέγω ὑμῖν, ἐφ’ ὃς ἔποιήσατε ἐν τούτοις τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποίησατε.

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

549 25:29 txt του δε Κ B D L SBL TH NA28 {}/ ἀπο δε του A C E W Σ Φ 0233 Chrys TR RP lac Ν Ρ Z 0281

550 25:31 txt αγγελοι Κ B D L 0233 lat copσα,mac ευρισκομεν arm geo Or Eus Cyr SBL TH NA28 {}/ αγγελοι Α E W Σ Φ 34 itf syrpB TR RP lac C N Ρ Z 0281 syrC,ε συρc copσα,mac

551 25:40 The Greek formula here, ἐφ’ ὃς ἐποίησατε is rather hard to render. The most common lexical glosses of the words are as follows: epi = (upon); hosos = (as much or as often); and epoieesate = (you have done). Bauer says that the preposition epi is sometimes used with indications of number and measure, and as an example, "epi tris" means "three times." So here, the formula could be rendered, "as many times as you have done it to these...you have done it to me,..." Bauer says that here specifically, the formula epi hosos means to the degree that, in so far as. The only other time that this is used in the New Testament is in Romans 11:13. I notice that the rendering
Mt 25:41 Then, he will say also to the ones on his left, 'Depart from me, accursed ones, into the everlasting fire prepared for the devil and his angels.

42 For I was hungry, and you did not give me anything to eat. I was thirsty, and you did not give me a drink.

Mt 25:43 They were saying, 'But,' they were saying, 'not in the festival, or there might be an uproar among the people.'

Mt 26:1 Then Jesus said, "Truly I say to you, as many times as you did not do those things to at least one of these, you did not do them to me."

Mt 26:2 The chief priests and the elders of the people, 555 in the courtyard of the high priest, whose name was Caiaphas;

Mt 26:3 and they came to the decision that they would put Jesus to death. And they went and offer money to the priests.

Mt 26:4 For I was naked, and you did not clothe me; I was sick, and you did not visit me; I was in prison, and you did not come to look over me.'

Mt 26:5 "Then he will answer them saying, 'Lord, when did we see you hungry or thirsty or traveling through or naked or in prison and not minister to you?'

Mt 26:6 "Then those also will answer, saying, 'Lord, when did we see you hungry or thirsty or traveling through or naked or in prison and not minister to you?'

Mt 26:7 "Then he will answer them saying, 'Truly I say to you, as many times as you did not do those things to at least one of these, you did not do them to me."

Mt 26:8 "But," they were saying, "not in the festival, or there might be an uproar among the people."

Chapter 26

The Plot Against Jesus

Mt 26:1 Then, they said to each other, 'He will not be able to throw away the cup that is the feast of the Passover.'

1 And it came about that when Jesus had finished all these discourses, he said to his disciples,

Mt 26:2 "As you know, two days from now the Passover takes place, and the Son of Man will be handed over to be crucified."...
Jesus Anointed at Bethany

Mt 26:6 The Lord Jesus asked, "Are you going to betray me, Judas, son of Simon the Zealot?"

"Now when Jesus was in Bethany, in the house of Simon the leper,

7 And when the disciples saw this, they said to him, "Why is this waste?

8 But Jesus answered, "Are you prepared to eat the Passover with me, and will you not eat it until I leave you?"

9 He took a loaf of bread, gave thanks, and broke it, and gave it to them, saying, "This is my body; do this in remembrance of me."

10 Likewise, when he had taken the cup, after giving thanks, he gave it to them, saying, "Drink this, all of you; this is the cup of my blood, which is poured out for you for the forgiveness of sins."

11 "I tell you, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God."

Jesus Anointed at Bethany

Mt 26:9 And when he had taken some bread and given thanks, he broke it and gave it to the disciples, saying, "Take it; this is my body."

10 And he took the cup, after giving thanks, and gave it to them, saying, "Drink from it, all of you; this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

11 "I tell you, I will not drink again of the fruit of the vine until that day when I drink it anew in the kingdom of God."

Jesus Anointed at Bethany

Mt 26:10 And when the disciples heard this, they fell on their faces and were greatly grieved.

"But this is done to fulfill what was spoken by the prophet, 'Behold, I give you a cup of bitter medicine; you will drink it.'"

Jesus Anointed at Bethany

Mt 26:11 But the Lord Jesus answered and said to them, "What then is this that is spoken of in the prophet, 'It is My servant whom I have chosen; My beloved and My friend, whom I will put My Spirit upon?'"" (Isaiah 42:1)

The Passover Supper

Mt 26:12 Moreover, the day of Unleavened Bread, when the disciples came to Jesus, saying, "Where do you want us to prepare for you to eat?"

"This is such waste, for what?

"Because this could have been sold for a lot of money, to be given to the poor.

"But you always have the poor with you, but me you do not always have.

"For the poor you always have with you, but me you do not always have.

"And if you had always had, they would not have taken it from me."

"For she did the pouring of this myrrh on my body to prepare me for burial.

"For she did the pouring of this myrrh on my body to prepare me for burial.

"And they placed it on me, saying, "This is such waste, for what?

"Because this could have been sold for a lot of money, to be given to the poor.

"But you always have with you, but me you do not always have.

"For the poor you always have with you, but me you do not always have.

"And if you had always had, they would not have taken it from me."

"For she did the pouring of this myrrh on my body to prepare me for burial.

"""
Mt 26:18 ὁ δὲ εἶπεν, Ἦπαγετε εἰς τὴν πόλιν πρὸς τὸν διέναι καὶ ἐπιταίεται αὐτῷ, ὁ διδάσκαλος λέγει, ὁ κατήρος μου ἐγγὺς ἐστίν· πρὸς σε ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

18 And he said, "Go into the city to a certain person and say to him, The Teacher says, "My time is near. I am doing Passover with you, along with my disciples.""

Mt 26:19 καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξαν αὐτοῖς ὁ Ἰησοῦς, καὶ ἠτοίμασαν τὸ πάσχα.

19 And those disciples did as Jesus told them, and prepared the Passover.

Mt 26:20 Ὡφίση δὲ γενομένης ἀνέκειτο μετὰ τῶν δῶδεκα.562

20 And as evening was coming on, he was reclining with the Twelve.

Mt 26:21 καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγομεν ὅτι εἰς ἑν τῶν ἐμῶν παραδώσει με.

21 And while he was eating with them he said, "Truly I say to you, one of you will betray me."

Mt 26:22 καὶ λυποῦμενοι σφόδρα ἦρξαντο λέγειν αὐτῶν εἰς ἑκάστος, Μήτη ἐγώ εἰμί, κύριε;

22 And deeply saddened, they began every single one to say to him,"563 "It's not me, is it, Lord?"

Mt 26:23 ο δὲ ἀποκρίθησις εἶπεν, ὁ ἐμβάψας μετ' ἐμοῦ τὴν χείρα ἐν τῶ τρυβλίῳ αὐτοῦ με παραδώσει.

23 And in answer he said, "The one who dips his hand with mine in the bowl, he is the one who will betray me.

Mt 26:24 ὁ μὲν ύδις τοῦ ἄνθρωπον ὑπάγει καθὼς γέγραπται περί αὐτοῦ, οὐά δὲ τῷ ἄνθρωπῳ ἐκείνῳ δ' οὐδ' ὁ ύδις τοῦ ἄνθρωπον παραδίδοται· καλὸν ἂν αὐτῷ εἰ οὐκ ἐγεννηθῇ ὁ ἄνθρωπος ἐκεῖνος.

24 The Son of Man is going just indeed like it is written about him, but nevertheless woe to that man through whom the Son of Man is being betrayed. It would have been better for that man if he had not been born."

Mt 26:25 ἀποκρίθησις δὲ Ἰσώδας ὁ παραδίδος αὐτῶν εἶπεν, Μήτη ἐγώ εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

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

Mt 26:26 Ἐσθιόντων δὲ αὐτῶν λαβών ὁ Ἰησοῦς ἁρτον564 καὶ εὐλογήσας ἐκλασεν καὶ δοὺς τοῖς μαθηταῖς εἶπεν,565 ἐλάβετε φάγετε, τοῦτο ἐστιν τὸ σῶμα μου.

26 And as they ate, Jesus took bread, and when he had given thanks,566 he broke it, and gave it567 to the disciples, and said, "Take and eat. This is my body.”
Mt 26:27 καὶ λαβὼν ποτήριον καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες,

27 And when he had taken the cup and given thanks, he gave it to them, saying, 568 "Drink from it everyone.

Mt 26:28 τὸ τούτο γὰρ ἐστὶν τὸ αἷμα μου τῆς διαθήκης τούτου, παρέδωκεν ἐκκυννόμονον εἰς ἁφεσιν ἁμαρτίων.

28 For this is my blood of the covenant, 569 being shed on behalf of many for the forgiveness of sins. 570

Mt 26:29 λέγω δὲ ὑμῖν, οὐ μὴ πῶς ἀρτὶ ἀρτὶ ἐκ τούτου τοῦ γεννήματος τῆς ἁμαρτίας ἐκείνης ὅταν αὐτὸ πίω μεθ’ ὑμῶν καὶ ὑμῶν καὶ ὑμῶν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

29 And I say to you, I will certainly not drink from this fruit of the vine from now on, until that day when I drink it with you new in the kingdom of my Father.”

Mt 26:30 καὶ ἔμην ἔστησεν ἐξηλθὸν εἰς τὸ ὄρος τῶν Ἐλαίων.

30 And when they had sung a hymn, they went out toward the Mount of Olives.

Mt 26:31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἑμοὶ ἐν τῇ νυκτὶ ταύτης, γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονταί 571 τὰ πρόβατα τῆς ποιμνῆς.

31 Then Jesus is saying to them, "You will all be scandalized because of me this very night, for it is written: 572 ‘I will strike down the shepherd, and the sheep of the flock will be scattered.’

Mt 26:32 μετὰ δὲ τὸ ἔξωρθήσαν με προδότα ὑμᾶς εἰς τὴν Γαλιλαίαν.

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

Mt 26:33 ἀποκρίθησε δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἴ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδὲ ποτὲ σκανδαλισθήσομαι.

33 But in response Peter said to him, "Though everyone 573 else will be scandalized because of you, I will never 574 be scandalized.”

Mt 26:34 ἔφη αὐτῷ ὁ Ἰησοῦς, ἀλήθεια λέγω σοί ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἄλλη τοῦ φωνήσαι τρὶς ἀπαρνήσῃ με.

34 Jesus said to him, "Truly I tell you, This very night before the rooster crows, you will disown me three times.”

Mt 26:35 λέγει αὐτῷ ὁ Πέτρος, Κἂν δεῖ με σὺν σοί ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὅμοιος καὶ πάντες οἱ μαθηταὶ εἰσίν.

35 Peter says to him, "Even if I have to die with you, I will never disown you.”  And 575 all the other disciples said the same.

567 26:26d ἑν 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 couple 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,..."

568 26:28 διαθήκης ὡς νόμος ἡ Λ� 0298 cod. Β Λ Ζ 0160 0281 SBL TH NA28 (\) // εἰδικοῦ Ω Α C E W Σ Φ Ι Μ TR RP // lac N P 0233

569 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 couple 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,..."

570 26:28 διαθήκης ὡς νόμος Β Λ Ζ 0298 cod. Β Λ Ζ 0160 0281 SBL TH NA28 (\) // εἰδικοῦ Ω Α C E W Σ Φ Ι Μ TR RP // lac N P 0233

571 26:28 διαθήκης ὡς νόμος Ψ Θ Σ Φ Ι Μ TR RP // lac N P 0233 346. For a full discussion of this variant and neuter plurals taking a singular verb, see the endnote entitled Neuter Plural Subjects.

572 26:28 Isaiah 53:11

573 26:31a ἐνοπλασθήσονται Ψ Θ Σ Φ Ι Μ TR RP // lac N P 0233 346. For a full discussion of this variant and neuter plurals taking a singular verb, see the endnote entitled Neuter Plural Subjects.

574 26:31b Zechariah 13:17

575 26:33a ἐνοπλασθήσονται Ψ Θ Σ Φ Ι Μ TR RP // lac N P 0233 346. For a full discussion of this variant and neuter plurals taking a singular verb, see the endnote entitled Neuter Plural Subjects.

576 26:33b ἐνοπλασθήσονται Ψ Θ Σ Φ Ι Μ TR RP // lac N P 0233 346. For a full discussion of this variant and neuter plurals taking a singular verb, see the endnote entitled Neuter Plural Subjects.
Gethsemane

Mt 26:36 Tōte ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἐως ὅτε ἀπελθὼν ἐκεῖ προσεύχωμαι.

36Then Jesus goes with them to a park named Gethsemane, and he says to the disciples, "Sit here during such time I am gone over there to pray."

Mt 26:37 καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο νίκους Ζεβεδείου ἢρξατο λυπεῖσθαι καὶ ἀδύμοιν.

37And he took Peter along, and the two sons of Zebedee, and he began to be sorrowful and deeply depressed.

Mt 26:38 τότε λέγει αὐτοῖς, Περιλυποῦσά ἐστιν ἡ ψυχή μου ἐως τανάτον μείνατε ὥδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

38Then he says to them, "My soul is too sad, to the point of death. Remain here and stay awake with me."

Mt 26:39 καὶ προσελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπόν αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἃπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν ὄν ὡς ἐγώ θέλω ἄλλ', ὡς σύ.

39And then after he had advanced forward a little, he fell on his face, praying and saying, "My Father, if it is possible, remove this cup from me. Nevertheless, not as I will, but as you will."

Mt 26:40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως ὅν ισχύσατε μῖαν ὄραν γρηγορήσατε μετ' ἐμοῦ;

40And he returns to the disciples, and finds them sleeping. And he says to Peter, "This is how you guys are, lacking the self-control to stay awake with me one hour?"

Mt 26:41 γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἢ δὲ σάρξ άσθενής.

41Stay awake and pray, that you not go into temptation. The spirit indeed is willing, but the flesh is weak."

Mt 26:42 πάλιν ἐκ δευτέρου ἀπελθὼν προσημέρσατο λέγων, Πάτερ μου, εἰ οὐ δύναται τούτῳ παρελθεῖν ἐὰν μὴ αὐτῷ πίω, γεννήσεται τὸ θέλημά σου.

42Again for the second time he went away and was praying, saying, "My Father, if it is not possible for this to go away unless I drink it, may your will be done."
Mt 26:43 καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρμένοι.

43 And when he returned, he again found them sleeping, because their eyelids were weighed down heavily.

Mt 26:44 καὶ ἀφεὶς αὐτοὺς πάλιν ἀπελθὼν προσομίζατο ἐκ τρίτου τοῦ αὐτοῦ λόγου εἰπὼν πάλιν.

44 And again he left them and went away, praying for the third time, saying the same thing again.

Mt 26:45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τοῦ λοιπὸν καὶ ἀναπαυεῖτε; ἵδιον ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χειρὰς ἀμαρτωλῶν.

45 Then at that time he comes to the disciples and says to them, “Still sleeping away and resting? Behold, the hour has drawn near, and the Son of Man is being betrayed into the hands of sinners.

Mt 26:46 ἐγείρεσθε, ἔγωμεν ἵδιον ἤγγικεν ὁ παραδίδοος με.

46 Get up, let’s go. Look, the one betraying me is approaching.”

Jesus Arrested

Mt 26:47 Καὶ ἔτι αὐτὸν λαλοῦντος ἵδιον ἰσόδας εἰς τῶν δώδεκα ἠλθεν καὶ μετ’ αὐτοῦ όχλος πολὺς μετὰ μαχαίρων καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

47 And while he was still speaking, behold, Judas, one of the Twelve, arrived, and with him a large crowd of people with swords and clubs, from the chief priests and elders of the people.

Mt 26:48 ὁ δὲ παραδίδοος αὐτὸν ἐδώκειν αὐτοῖς σημείον λέγων, ὦν ἃν φιλίσω αὐτὸς ἐστίν· κρατήσατε αὐτὸν.

48 And the one betraying him had given them a signal, as follows: “Whomever I kiss is the one. Him you seize.”

Mt 26:49 καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, μαββί καὶ κατεφίλησεν αὐτὸν.

49 And he came straight up to Jesus and said, “Good morning, Rabbi.” Then he kissed him.

Mt 26:50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταίρε, ἐφ’ ἐν τῷ πάρει τῶν προσελθόντων τὰς χειρὰς ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτὸν.

50 And Jesus said to him, “Friend, why are you here?” Then at that time they came up and laid their hands on Jesus, and arrested him.

Mt 26:51 καὶ ἰδοὺ εἰς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χειρὰ ἀπέσπασεν τὴν μάχαραν αὐτοῦ καὶ πατάξας τὸν δούλον τοῦ ἀρχιερέως ἀφεῖλεν αὐτοῦ τὸ ὄμολον.

51 And behold, one of those in the company of Jesus raised his hand and drew his sword, and he struck the servant of the high priest and cut off his ear.

Mt 26:52 τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον τὴν μάχαραν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβώντες μάχαραν ἐν μαχαίρῃ ἀπολούνται. (589)

52 Jesus then says to him, “Return your sword to its place. For all who take up the sword will perish by the sword.

---

lac

583 2643 txt παλιν εὑρεν αυτοὺς p561 Μ B C D L Σ 067 SBL TH NA28 (l) εὑρεν αυτοὺς παλιν A W Φ 0233 H syr 1.1 εὑρεκει αυτοὺς παλιν E Μ TR RP lac N P Z 0281

584 2644 txt εἰπων παλιν p561 Μ B L ita (syr) SBL NA28 (l) εἰπων A C D E W Σ 067 0233 Μ lat syr 1.1 cop sa,the TR RP lac N P Z 0281

585 2645a txt το λοιπον p561 Ν A D E Σ Φ Μ TR RP SBL TH NA28 [to] (l) λοιπον B C L W lac N P Z 0233 0281

586 2645b txt μαθητας p561 Ν A B C D Σ 0233 Iτι cop sa syr arm SBL TH NA28 (l) μαθητας αυτου D E W Λ lat syr 1.1 OR TR RP lac N P Z 0281

587 2649 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.

588 2650 txt εφ’ o p561 Ν A B C D E W Φ Epiph SBL TH NA28 (l) εφ’ o Ευς Χρυσ TR RP lac N P Z 0233 0281

589 2652 txt μαχαίρα απολουνται p561 Ν A B Σ C L 0281 SBL TH NA28 (l) μαχαίρα απολουνται B D E Φ TR μαχαίρα αποθανουνται W RP lac N P Z 0233
Mt 26:53 ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστῆσαι μοι ἅρτη πλεῖον δωδέκα λεγώνας ἁγγέλων;

53Or do you think I am not able to call590 on my Father, and he make available to me right now more than twelve legions591 of angels?

Mt 26:54 πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι;

54But then how would the scriptures be fulfilled which indicate that all this needs to happen?”

Mt 26:55 ἴν ἐκείνη τῇ ὠρᾷ εἶπεν ὁ Ἰησοῦς τοῖς δρóλοις, ὡς ἐπὶ λησθήν ἔξηλθατε μετὰ μαχαίρων καὶ ἕλων συλλαβεῖτε με; καθ’ ἤμεραν εἰς τῷ ἱερῷ ἐκαθορίσατο διδάσκων καὶ οὐκ ἐκατρήσατέ με.

55At that time, Jesus said to the crowd, "As though after a bandit you have come out with swords and clubs to capture me? Every day I was sitting592 in the temple teaching and you didn’t arrest me.

Mt 26:56 τότε δὲ οὐκέταν ἔγενον ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀρέτες αὐτῶν ἐφύγον.

56But, this has all come about so the writings of the prophets would be fulfilled.” Then the disciples all abandoned him and fled.

Before the Sanhedrin

Mt 26:57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπῆγαγον πρὸς Καίαφα τὸν ἀρχιερέα, ὅπως οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν.

57And the ones arresting Jesus led him away to Kaiapha the high priest, where the Torah scholars and the elders had gathered.

Mt 26:58 ὁ δὲ Πέτρος ἠκολούθεῖ αὐτῷ ἀπὸ μακρόθεν ἐως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ίδειν τὸ τέλος.

58Now Peter had been following him from a distance, up to the courtyard of the high priest, and once he got inside, he was sitting with the servants, to see the outcome.

Mt 26:59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνεδρῖον οὐκ ἦζησαν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν βανατώσωσιν,

59And the high priest593 and the entire Sanhedrin were looking for false testimony against Jesus by which they could put him to death,
Mt 26:60 and they had not found it from the many false witnesses who had come forward. But then later, two came forward.

Mt 26:61 'And the high priest rose and said to him, "Aren't you answering anything? What about this they are testifying against you?"

Mt 26:62 And Jesus was keeping silent. And the high priest said to him, "I adjure you by the living God that you declare under oath whether you are the Messiah, the Son of God."

Mt 26:64 and then again spoke; and they had not found it from the many false witnesses.

Mt 26:65 But when they had spit on him and beaten him, they slapped him.

Mt 26:66 ... after now you shall all see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

Mt 26:67 Then they spit on his face and pummeled him; they slapped him

Then they spit on his face and pummeled him; they slapped him.

while saying, "Prophesy to us, you Messiah— who is the one who hit you?"
Peter Disowns Jesus

Mt 26:69 Ο δὲ Πέτρος ἐκάθητο ἐξω ἐν τῇ αὐλῇ καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἠθανάτωσα Ἰησοῦ τοῦ Γαλιλαίου.

69 And Peter was sitting outside in the courtyard, and one maidservant approached him, saying, "You also were with Jesus the Galilean."

Mt 26:70 ὁ δὲ ἠρνήσατο ἐμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις.

70 But he was denying it before all of them, saying, "I do not know what you are saying."

Mt 26:71 ἐξέβλησαν δὲ εἰς τὸν πυλόνα εἴδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ, ὡς τίνι χηρός ἤν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

71 And after he had moved off into the entrance way, another maidservant saw him and is saying to the ones there, "This man was with Jesus the Nazarene."

Mt 26:72 καὶ πάλιν ἠρνήσατο μετὰ ὀρίκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.

72 And again he was denying it, with an oath: "I do not know the man."

Mt 26:73 μετὰ μικρὸν δὲ προσελθόντες οἱ ἑτέρωσιν εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἔχεις αὐτῶν εἰ, καὶ γὰρ ἡ λαλία σου δηλοῖ σε ποιεῖ.

73 And after a little while those standing there said to Peter, "You definitely are also one of them, because your speech also gives you away."

Mt 26:74 τότε ἤρξατο καταθεματίζειν καὶ ὁμνίευς ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν.

74 Then he began to curse and swear, saying, "I do not know the man." And immediately a rooster crowed.

Mt 26:75 καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶ πρὶν ἀλέκτορα φωνήσαι τρὶς ἀπαρνήσῃ με· καὶ ἐξέβλην ἐξο ἐκλαυσεν πικρῶς.

75 And Peter was reminded of the statement Jesus had said, that "Before the rooster crows, you will deny me three times." And he went off outside, and wept bitterly.

Chapter 27

Judas Hangs Himself

Mt 27:1 Πρωί δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἄρχιερες καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὡς διανατίωσαι αὐτὸν.

And very early in the morning, they all, the chief priests and elders of the people, reached the decision against Jesus that they would put him to death.

Mt 27:2 καὶ δηριστεὶς αὐτὸν ἀπῆγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

And they bound him, and led him away, and handed him over to Pontius Pilate the governor.

Mt 27:3 τότε ἤδη Ἰούδας ὁ παραδίδωσιν αὐτὸν ὅτι κατεκρίθη μεταμεληθείς ἐστερεφέν τὰ τριάκοντα ἄργης τοῖς ἄρχιερεσί καὶ πρεσβύτεροι.

Then, when Judas the one who betrayed him saw that he was condemned, he with remorse returned the thirty pieces of silver to the chief priests and elders,
Mt 27:4 λέγων, Ἡμαρτον παραδοσὶ αἵμα ὅθων, οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὁψι.
4 saying, "I have sinned; I have betrayed innocent blood." But they said, "What is that to us? You deal with that.”
Mt 27:5 καὶ βίᾳς τὰ ἁρπάγα εἰς τὸν ναὸν ἀνεχόμενας, καὶ ἀπελθῶν ἀπήγαγον.
5 And after depositing the silver in the temple, he departed, and went off and hung himself.
Mt 27:6 οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἁρπάγα εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτά εἰς τὸν κορβανάν, ἐπεὶ τιμὴ αἵματος ἐστίν.
6 But the chief priests took the pieces of silver, and said, "It is not permissible to put them in the temple treasury, since it is blood price money.”
Mt 27:7 συμβούλιον δὲ λαβόντες ἠγόρασαν ἐξ αὐτῶν τὸν Ἁγρόν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις.
7 And after conferring on a course of action, they bought with the coins the potter’s field, as a burial place for foreigners.
Mt 27:8 δίᾳ ἐκλήθη δ ἁγρός ἐκείνος Ἁγρός Αἵματος ἔως τῆς σήμερον.
8 For which reason that field has been called "the Field of Blood" to this day.
Mt 27:9 τότε ἐπληρώθη τὸ βήθεν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τρίακοντα ἁρπάγα, τὴν τιμὴν τοῦ τετιμημένου ἄντειμαντο ἀπὸ υἱῶν Ἰςραήλ,
9 Then was fulfilled what was spoken through Jeremiah, the prophet, which says, "And they took the thirty pieces of silver, the price of him on whom a price had been set, as priced by the sons of Israel.
Mt 27:10 καὶ ἐδώκαν το Αἵματος ἔως τὸν Ἁγρόν τοῦ κεραμεύς, καθ’ συνετάξαν μοι κύριος.
10 And they traded them for the potter’s field, just as the Lord directed me.”

Jesus Before Pilate
Mt 27:11 Ὠ δὲ Ἰσραής ἐστάθη ἐμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπιρώτησεν αὐτόν ὁ ἡγεμόν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν ἱουδαίων; δὲ ὁ Ἰσραής ἔφη, Σὺ λέγεις.
11 And Jesus was stood before the governor; and the governor examined him, saying, "YOU are the king of the Jews?" And he said, "You are saying that, not I.”

---

603 27:5a The temple had a donation chest or pot into which people could donate to the poor or to the Temple Treasury (Mk 12:41; Lk 21:1). Zechariah 11:13, NRSV: "Then the Lord said to me, 'Throw it into the treasury'—this lordly price at which I was valued by them. So I took the thirty shekels of silver and threw them into the treasury in the house of the Lord." See the endnote #10 at the end of this document which discusses the issues when translating this verse.
604 27:5b txt eis tov naov Β Β Λ Λ Or Eus Chrys SBL TH NA28 (\) ] en twi naov A C E W Σ Φ Μ Or Cyr TR RP lac D N P Z 0233 0281
605 27:9a The Syriac Peshitta, the Sinaitic Syriac, a couple Old Latin manuscripts, and Codex Φ omit "Jeremiah."
606 27:9b The last phrase of verse 9 is difficult to translate. See the endnote about it at the end of this document.
607 27:10a txt edwken A* B* C E L Σ Μι latt sypalmms copa,mae arm eth geo 1arm Orlat Cyr Jerus Chrys Jer Aug TR RP SBL TH NA28 (β) ] edwken Κ B² Βιν W Φ sypalmh,palm Eus ] edwken AV*vid lac D N P Z 0233 0281. The UBS text. comm rated (C): "It is difficult to decide whether he final nu came into the text because of the following vowel, or whether it was deleted under the influence of μο. On the strength of the diversity of external evidence the Committee preferred the plural form."
608 27:10b Zechariah 11:12,13; Jeremiah 32:6-9
609 27:11a txt estath N B C Σ L Σ SBL TH NA28 (\) ] estath A (E esti) W Φ Μι Chrys TR RP lac D N P Z 0233 0281. The passive form εσταθε 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.
610 27:11b txt ephi Ν L ita,d copa Chrys SBL NA28 (\) ] ephi auw A B E W Σ Φ 0250 Μι lat sypalm maic Or TR RP TH lac C D Ν P Z 0233 0281
611 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.
Mt 27:12 καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἄρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο.

12 And during the whole time he was being accused by the chief priests and elders, he was not responding at all.

Mt 27:13 τότε λέγει αὐτῷ ὁ Πιλάτος, ὡς ἀκούεις πόσα σου καταμαρτυροῦσιν;

13 Then Pilate says to him, "Don't you hear all the things they are charging you with?"

Mt 27:14 καὶ ὡς ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥήμα, ὡστε θαυμαζέων τὸν ἡγεμόνα λίαν.

14 And he gave him no answer, not to even a single charge, causing the governor to be greatly astonished.

Mt 27:15 Κατὰ δὲ ἑορτὴν εἰὼθει ὁ ἡγεμόνας ἀπολύειν ἕνα τὸ ὄνομα δέσιμον ὁ ἠθέλον.

15 Now the governor had become accustomed at every Festival to release one prisoner to the crowd whom they wanted.

Mt 27:16 εἶχον δὲ τὸ δέσιμον ἐπίσημον λεγόμενον Ἰησοῦν Βαραββὰν.

16 And they were holding at that time a particularly well-known prisoner named Barabbas.612

Mt 27:17 συνηγμένων οὖν αὐτῶν ἐπίσημον αὐτοῖς ὁ Πιλάτος, ἰνα θέλετε ἀπολύσω ὑμῖν, Ἰησοῦν τὸν Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστὸν;

17 When they were gathered together, Pilate said to them, "Which do you want me to release to you, Barabbas,613 or Jesus who is called Christ?"

Mt 27:18 ἔδει γὰρ ὅτι διὰ φθόνον παρεδώκαν αὐτὸν.

18 (For he knew that it was out of envy that they had handed him over.)

Mt 27:19 καθημένων δὲ αὐτῶν ἐπὶ τὸν βήματος ἀπεστείλεν πρὸς αὐτὸν ἢ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δίκαιῳ ἐκεῖνῳ, πολλὰ γὰρ ἔπαθον ὁμορὸν κατ' ἄναρ δι' αὐτὸν.

19 And while he was sitting on the judgment seat, his wife sent word to him as follows: "Have nothing to do with that righteous man, for I have suffered much today because of a dream about him."614

Mt 27:20 Οἱ δὲ ἄρχιερεῖς καὶ οἱ πρεσβυτέροι ἐπεισοῦν τοὺς ὀχλους ἢν αἰτησόμεναι τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσων.

20 And the chief priests and the elders manipulated the crowd so that they would ask to have Barabbas, but Jesus they would put to death.

---

612 Mt 27:16: τὰς K A D E F G H K L M U W Δ Π Σ Φ 0250 f1 3 2 22 69 βαραβαν
613 Mt 27:17: τὰς K A D E F G H K L M U W Δ Π Σ Φ 0250 f1 3 2 22 69 157 1505 597 700 c 892 1006 1010 1071 1241 1243 1292 1342 1424 1505 1582 B Lect mss cop sa,m ae,bo eth geo1 clay (Diatess Card) Or tr tr TR TP TH 1 Π 118 119 241 298 500 700 1582 SYR P Almg arm geo Or mss acc. to Peter-Laedicta SBL NA28 [gospel] C lac C N P Q Z 0233 0281 28 syn. 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, there are 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 conditiostradiction. According to Josephus, Jesus was not an uncommon name among Jews. Jesus is a form of the name Joshua.

614 Mt 27:19: It is not certain whether Pilate's wife was saying, "Suffered much because of a dream about him," or "suffered much in a dream because of him," or "suffered much in a dream about him."
Mt 27:21 ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω υμῖν; οἱ δὲ εἶπαν, Ἱωάννης·

21But when the governor answered, he said to them, "Which of the two do you want me to release to you?" And they said, "Barabbas."

Mt 27:22 ἵνα Πιλᾶτος, Τί σον ποιήσῃ Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθήτω.

22Pilate is saying to them, "What then should I do with Jesus who is called Christ?" They all are saying,616 "Let him be crucified!"

Mt 27:23 ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἐκραζόν λέγοντες, Ἀνάβασις·

23But the governor617 was saying, "Why? What crime has he committed?" But they kept shouting that much more, saying, "Let him be crucified!"

Mt 27:24 ἰδοὺ δὲ ὁ Πιλᾶτος ὅτι οὐδὲν ἔφεσεν ἀλλὰ μᾶλλον θρόμφος γίνεται, λαβὼν ὅδωρ ἀπενήπετο τὰς χεῖρας ἀπέναντι18 τοῦ ὀχλοῦ, λέγων, Ἀδιόχες εἰμί ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς δίψησε·

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.619 You see to that yourselves."

Mt 27:25 καὶ ἀποκριθεὶς πάσα ὁ λαὸς εἶπεν, Τὸ ἀίμα αὐτοῦ ἔρῃ ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

25And in response the whole crowd said, "Let his blood be on us and on our children."

Mt 27:26 τὸτε ἀπέλυσεν αὐτοὺς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

26At that time, he released Barabbas to them, but Jesus, after scourging him, he handed over to be crucified.

The Soldiers Mock Jesus

Mt 27:27 Τότε οἱ στρατιώται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτόριον συνήγαγον επ’ αὐτοῦ ὅλην τὴν σπεῖραν.

27Then the soldiers who were guarding Jesus, after taking him into the Praetorium, gathered together onto him the whole cohort.

Mt 27:28 καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέβακαν αὐτῷ, καὶ ἐνέπεεν αὐτὸν μεθ’ ἄλλων ὁδώρων καὶ ὑπεκατήχη αὐτῷ, καὶ ἀνετάζετον ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ ὑποεπισήμαντες ἐμπροσθεν αὐτοῦ ἐναπέθανον αὐτοῦ λέγοντες, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων,

28And they stripped him of his clothes and placed around him a scarlet robe, and they stripped him of his clothes and placed around him a scarlet robe, and then they dropped to their knees before him and mocked him, saying, "Hail, King of the Jews!"

18The number added in brackets is the position of the word in the original manuscript. It is not included in the final text but is included here for reference.
Mt 27:30 καὶ ἐμπύτυχαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἐτυποῦσαν εἰς τὴν κεφαλὴν αὐτοῦ.

30And after they spit on him, they took the rod, and repeatedly beat on his head.

Mt 27:31 καὶ ὡτὲ ἐνεπαίξαν αὐτῶ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρόσαι.

31And when they had mocked him, they stripped him of the scarlet robe and put his own clothes on him, and led him away to crucify him.

The Crucifixion

Mt 27:32 Ἐξερχόμενοι δὲ εὗρον ἀνδρὶ ποπόν Κυρηναίον ὄνοματι Σίμωνα τοῦτον ἡγγάρευσαν ἵνα ἂρῃ τὸν σταυρόν αὐτοῦ.

32And as they were leading him out, they encountered a Cyrenian man by the name of Simon. This man they conscripted to carry his cross.

Mt 27:33 Καὶ ἔλθοντες εἰς τῶν λεγόμενον Γολγοθᾶ, ὁ ἐστιν Κρανίου Τόπος λεγόμενος,

33And when they came to the place called Gulgolta [κηπηγῆ], which is called the “skull” place, Mt 27:34 ἔδωκαν αὐτῷ πιεῖν σίδιον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος σὺν ἡθέλησεν πιέν.

34They offered him wine to drink, mixed with a bitter drug and after tasting it, he refused to drink it.

Mt 27:35 σταυρώσαντες δὲ αὐτὸν διεμείραντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον,

35And once they had crucified him, they divied up his garments by casting lots.

Mt 27:36 καὶ καθημένοι ἐπῆρον αὐτὸν ἔκει.

36And sitting down, they kept watch over him.

Mt 27:37 καὶ ἔπεθαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· ὁδὸς ἐστὶν Ἱσούος ὁ βασιλεὺς τῶν Ἰουδαίων.

37And they fastened above his head his specific charge, written as follows: "THIS IS JESUS, THE KING OF THE JEWS."

Mt 27:38 Τότε σταυροῦνται σὺν αὐτῷ δύο λησταί· τοὺς ἐς δεξιὰν καὶ τοὺς ἐς εὐφυνόμοις.

38There were being crucified along with him at that time two bandits, one on his right and one on his left.

Mt 27:39 Οἱ δὲ παραπορεύομενοι ἐβλασφήμουν αὐτῶν κινούντες τὰς κεφαλὰς αὐτῶν

39And those passing by defamed him, wagging their heads

Mt 27:40 καὶ λέγοντες· ὁ καταλῦων τὸν ναὸν καὶ ἐν τρισίον ἡμέρας οἰκοδομῶν, ἐσῶσον σεαυτὸν· εἰ ὄψιν τοῦ θεοῦ, κατάβηθι ἀπὸ τοῦ σταυροῦ.

40And saying, "Hey, you who destroys the temple and builds another one in three days, save yourself! If you are the son of God, and come down from the cross."

627 27:29c The Greek word means a wooden stalk, reed or staff. The obvious purpose was to be a mock sceptre, for the King of the Jews.

628 27:29d The obvious purpose was to be a mock sceptre, for the King of the Jews.

629 27:30b The word for gall blader, χολός - cholos, is related to the word for gall blader, χολος - cholos. Another reason it is most often associated with the gall blader, was because it was yellow in color like bile, which is the secretion of the gall blader. 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.

630 27:30a The nominative article used as vocative, that is, the case or lexical form for addressing someone.
Mt 27:41 οἱ ἄρχιερες ἐμπαιζόντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον,
41In the same way also629 the chief priests, making fun along with the Torah scholars and the elders,630 were saying,
Mt 27:42 Ἀλλὰς ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραήλ ἔστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύεμεν ἐπ’ αὐτόν.
42"Others he saved; himself he cannot save. He is the King of Israel?631 Let him come down now from the cross, and we will believe in him.632
Mt 27:43 πέποιθεν ἐπί τοῦ θεοῦ, ὑσάσθω νῦν633 εἰ θελεῖ αὐτόν· εἶπεν γὰρ ὅτι θεοῦ εἰμι υἱός.
43He put his trust in God; let Him now rescue him, if he wants him. Because he did say, 'I am God's son.'
Mt 27:44 τὸ δ’ αὐτὸ καὶ οἱ ἁστατοὶ οἱ συσταυρωθέντες σὺν634 αὐτῷ ωνείδιζον αὐτόν.
44In the same way the bandits who were crucified with him were also taunting him.

Jesus’ Death
Mt 27:45 Ἀπὸ δὲ ἐκτης ὡρας σκότους ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἔως ὡρας ἐνάτης,
45And starting from the sixth hour, darkness came over the whole land until the ninth hour.635
Mt 27:46 περὶ δὲ τὴν ἐνατὴν ὥραν ἀνεβάθησαν ὁ Ἰησοῦς ὑμνή μεγάλη λέγων, Ἡλι ἡλια σαβαχθανεί;636 τούτ’ ἔστιν, θεός μου θεός μου, ἵνα ἐγκαθελώ.
46And at about the ninth hour, Jesus cried out in a very loud voice, saying, "Eli, Eli, lema shebaqתא?i?" Which means, "My God, my God, why have you forsaken me?"

---

628 27:40b txt καταβήθη Κ B L W Σ Φ 0250 ℵ ittur,fflffg,1q vg syrh,palms copa,mae arm eth geo Diatess Or4lat Eus Astdv Ps-Ath Did Chrys Marc-Erem Cyr Aug TR RP SBL TH ‖ καὶ καταβήθη Κ* A D itra,b,d,l,r syr(h)p,palms ethloth NA28 [xat] IC ‖ lac C N P Z 0233 0281
629 27:41a txt ομοίως καὶ Β λατ syr(h)p SBL NA28 ‖ / ομοίως Κ A L W TH ‖ / ομοίως δε καὶ Δ E Σ Φ Μ Π[ff] syr(h) copa,mae TR RP ‖ lac C N P Z 0233 0281
630 27:41b txt καὶ πρεσβυτέρων Κ Α Β Λ itsur,fflffg,1 vg copa,mae[ff] TR SBL TH NA28 ‖ / καὶ πρεσβυτέρων καὶ φαρισαίων Ε Φ Μ itf syrith RP ‖ lac C N P Z 0233 0281
631 27:42a txt βασίλευς Κ Β Λ itit syr(h)pms copa SBL TH NA28 [B] ↔ / εἰ βασίλευς Α E W Σ Φ Μ[ff] lat syrith,p,palms copmae arm eth geo Or4lat Eus Ps-Ath Chrys Cyr Ambrose Aug TR RP ↔ / lat C N P Z 0233 0281
632 27:42b txt πιστεύουσαν επ’ αυτόν Β SBL TH NA28 ‖ / πιστεύουσαν επ’ αυτόν Κ L ‖ πιστεύουσαν εἰς αὐτόν Σ Φ / πιστεύουσαν επ’ αυτός ΠΜ HF BG RP ↔ / lat C N P Z 0233 0281
633 27:43 txt ρυσάσθω νῦν Κ Β L vg1 SBL TH NA28 ‖ / ρυσάσθω αυτόν Α erf ‖ ρυσάσθω νῦν αυτὸν Δ E Ζ Σ Φ Μ Π lat TR RP ↔ / lac C N P
634 27:44 txt σου αὐτός Κ Β L SBL TH NA28 ‖ / αὐτός Α Ε Ζ Σ Φ Μ Π TR RP ↔ / lac C N P. The word σου is not necessary as that meaning is already included in the verb συσταυρώσω.
635 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.
636 27:46 txt ἡ λει σαβαχθανεί SBL NA28 ‖ / λει σαβαχθανεί TH ‖ λει σαβαχθανεί E ‖ λει σαβαχθανεί D* ‖ λει σαβαχθανεί D2 ‖ λει σαβαχθανεί TR ‖ λει σαβαχθανεί L ‖ λει σαβαχθανεί N B ‖ λει σαβαχθανεί Ρ Ρ ‖ λει σαβαχθανεί Α ‖ λει σαβαχθανεί W ‖ λει σαβαχθανεί Σ ‖ λει σαβαχθανεί Φ ‖
Mt 27:47 tinecs de tov ekei esstikotoy ankoousantos eleyon oti 'Hliian phoeni oto.

47 And some standing there who heard this were saying, "This man is calling Elijah."  

Mt 27:48 kai evtheos dromos eis ez avtov kai labov spogon plhos te doxous kai periheis kalama epoptiven avtov.

48 And quickly one of them ran and got a sponge and soaked it with sour wine, and after sticking it on a reed, was giving him a drink.

Mt 27:49 o de loipoi eleyon, 'Ares didwmen ei erchetai 'Hlias soostov avtov.

49 But the rest were saying, "Back off. Let's see if Elijah comes to save him."  

Mt 27:50 o de 'Ioseou palin krachos phonh megali afhenen to pneuma.

50 But Jesus, after crying out again in a loud voice, gave up his spirit.

Mt 27:51 KAI ido to kaptopetasma tou vaoi eaxishta ap' anwthein eow katoi eis duo, kai hé eoseisai, kai ai petrai eaxishtesan.

51 And behold, the veil of the temple was rent in two from top to bottom, and the earth was shaken, and the rocks split open.

Mt 27:52 kai ta mnemeia anewxhshsan pola symbata tovkekoiymenon agiwn egeirthesan.

52 and the tombs were opened up, and many bodies of the saints who had fallen asleep were raised again.

Mt 27:53 kai ezelbontes ek tov mnemeiow metata tov ejerein avtou eisplithon eis tov agian polin kai eznafanithsan pollois.

53 and after coming out of the tombs at the time of His resurrection, they went into the holy city and showed themselves to many.

Mt 27:54 O de ekatontaparakos kai oi met' avtou tirountes tov 'Ioseou idontes tov seismon kai ta geneomena ephobhtisan sofora, leontes, alibhos theou vios to oto.

54 And the centurion and the things that they saw, the earthquake and the other things that happened, they were severely frightened, saying, "This man really was the Son of God."
Mt 27:55 *Hsan ḍe ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαί, αἵτινες ἡκολούθησαν ὑμῖν ἑκατέρου ἐκ τῆς Γαλιλαίας διακονοῦσαί ἀυτῷ·

55 And there were present many women at a distance observing, who had followed Jesus from Galilee providing for him;

Mt 27:56 ἐν αἷς ἦν Μαρία ἡ Μαγδαληνή καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μητὴρ καὶ ἡ μητὴρ τῶν ἱερών Σεβεδαίου.

56 among whom were Mary the Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee’s sons as well.

Jesus’ Burial

Mt 27:57 Ὁ υἱὸς τῆς γυναικὸς ἔθηκεν ἄνθρωπος πλοῦσιος ἀπὸ Ἀριμαθαίας, τοῦ νόμου Ἰωσήφ, δὲ καὶ αὐτὸς ἐμαθήτευσεν43 τῷ Ἰησοῦ.

57 And when evening had come, a certain rich man of Arimathea by the name of Joseph came, who himself also was a disciple of Jesus.

Mt 27:58 οὗτος προσελθὼν τῷ Πιλάτῳ ἤτρισε τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι.

58 This man went to Pilate and asked for the body of Jesus. Pilate thereupon ordered that it be handed over to him.

Mt 27:59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ σινδόνι44 καθαρᾷ,

59 And after taking the body, Joseph wrapped it in clean linen cloth,

Mt 27:60 καὶ ἐθήκεν αὐτὸ ἐν τῷ καμάτῳ αὐτοῦ μνημείῳ ὁ ἐλατομησεν ἐν τῇ πέτρᾳ, καὶ προσκεύθηκε δίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν.

60 And placed it in his own new tomb that he had hewn out of the rock. And after rolling a large stone up against the entrance of the tomb, he departed.

Mt 27:61 ἤν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντί τοῦ τάφου.

61 Now Mary the Magdalene, along with the other Mary, was throughout, sitting opposite the grave site.

The Guard at the Tomb

Mt 27:62 Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευήν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτον.

62 The next day, that is, the one which is after Preparation Day, the chief priests and the Pharisees gathered together before Pilate,

Mt 27:63 λέγοντες, ἐμνήσθημεν ὅτι ἐκείνος ὁ πλάνος εἶπεν ἐτί ζών, Μετὰ τρεῖς ἡμέρας ἐγείρομαι.

63 saying, "Sir, we remember how that deceiver, when he was still living, said, 'After three days I will rise again.' ”

---

43 Mt 27:57 τοῦτον οὖν τὸ σῶμα ἐμαθείτηκεν Ἰωσήφ οὗτος τῷ Ἰησοῦ. 44 Mt 27:58 οὗτος οὖν τὸ σῶμα τοῦ Ἰησοῦ ἐκέλευσεν αὐτὸ ἀποδοθῆναι τῷ Ἰωσήφ, καὶ ἐμαθείτηκεν αὐτὸ τῷ Ἰησοῦ. 45 Mt 27:59 ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντί τοῦ τάφου.

---

642 27:56 τὸ ἔσομαι μητὴρ καὶ ἡ μητὴρ Δ* L W syr-sy copta::sa mai SBL NA28 ( )] η Μαρία η Ἰωσήφ καὶ η Μαρία η Κ* ]] η ἔσομαι μητὴρ καὶ ἡ μητὴρ Κ* ]] η μητὴρ Α B C D E Σ Φ ψ lcp syr-h copta::sa Eus TR RP TH lac N P. It is possible that this ἔσομαι or ἔσομαι 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 Joses. The Tyndale House Greek New Testament, however, changes from Joses here to Joseph in Acts.

643 27:57 τὸ εμαθείτηκεν Α B E L W Φ Ρ Μ TR RP TH ἐμαθείτηκεν Κ Ν Δ Σ SBL NA28 ( )] lac N P. BDF §148: εμαθείτηκεν first meant "to be a disciple," then changed to being deponent, then changed to a transitive, "to make a disciple of."
Mt 27:64 κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἑως τῆς τρίτης ἡμέρας, μήπως ἔλθοντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτόν καὶ ἐίπωσιν τῷ λαῷ, ἧγερθῇ ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἑσάχη πλάνη χείρων τῆς πρώτης.

64Give orders therefore to secure the grave site through the third day, or his disciples might go steal him647 and then tell the people, ‘He has risen from the dead,’ and this last deception will be worse than the first.”

Mt 27:65 ἑξῆς αὐτοῖς ὁ Πιλάτος, “Ἐχετε κουστοδίαν’ ὑπάγετε ἀσφαλίσασθε χώς οἴδατε.

65Pilate648 said to them, “You have a guard.649 Go secure it as best you know how.”

Mt 27:66 οἱ δὲ πορευθέντες ἀσφαλίσαντες τὸν τάφον ὁφραγίσαντες τὸν λίθον μετὰ τῆς κουστοδίας.

66So they went and secured the grave site, sealing the stone along with stationing650 the guard.

Chapter 28

The Empty Tomb

Mt 28:1 Ὄψε σαββάτων, τῇ ἑπιφωσκούσῃ εἰς μίαν σαββάτων, ἠλθεν Μαρία ἡ Μαγδαληνή καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον.

1And after the Sabbath,651 at the dawning of the first day of the week, Mary the Magdalene and the other Mary went to view the grave site.

Mt 28:2 καὶ ὅδυ σεισμὸς ἐγένετο μέγας· ἁγγελός γὰρ κυρίου καταβὰς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.

2And behold, there came a great earthquake. For an angel of the Lord had come down from heaven, and652 after going up to the tomb, he had rolled away the stone,653 and was sitting down now on top of it.

Mt 28:3 ἡ μὲν ἡ ἴδεα αὐτοῦ ὡς ἀστραπῆ καὶ τὸ ἐνδυμα αὐτοῦ λευκόν ὡς654 χιών.

3And his face655 was like lightning, and his garments a gleaming white like snow.

Mt 28:4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐκείσθησαν οἱ περίπετες καὶ ἐγένηθησαν656 ἡ ὑπομνήσει.

4And for fear of him, the guards trembled, and became as dead men.

647 Mt 27:64 txt κλέψωσιν Κ Β Ρ C* D E W Φ πμ lat copa,RX Chrys Or SBL TH NA 28 { } / νυκτὸς κλέψωσιν C l5 Σ pm syr= arm TR RP / νυκτὸς προσελθὼν L* / lac N P
648 Mt 27:65α txt εφη B E Λ l1 lat syr=RX arm SBL TH NA 28 { } / εφη δὲ Κ Α Β Δ W Σ Φ pm pm syr= Or TR RP / lac N P
649 Mt 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.
650 Mt 27:66 The Greek preposition μετὰ here, according to Bauer, "makes the stationing of the guard an accomplishment to the sealing of the stone." But he also says in parentheses that this could be an instrumental use of μετὰ, meaning that the placing of the guard was the means of sealing the stone. But also, under the entry for φραγιζω, 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.
651 Mt 28:1 The phrase 'Ὅψε 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."
652 Mt 28:2a txt καὶ προσελθὼν Β Ρ Κ Β Λ W lat syr= Or Chrys SBL TH NA 28 { } / προσελθὼν Ἀ Δ Σ Φ Μ syr= copa arm Eus TR RP / lac N P
653 Mt 28:2b txt λιθόν Β Χ Ν Β Δ l1 lat syr= copa Aug SBL TH NA 28 { } / λιθόν απὸ τὴς θυρᾶς Α Β Σ Φ pm itΘΑ syr= TR RP / λιθόν απὸ τῆς θυρᾶς τοῦ μνημείου Ε l1 pm syr= RX copa,RX Chrys Μ Eus TR RP / lac N P
654 Mt 28:3a txt ως Κ Β Ρ C* D L SBL TH NA 28 { } / ως Α Β Δ Σ Φ Μ Chrys TR RP / lac N P
655 Mt 28:3b txt ζητην Σ C Β Δ SBL TH NA 28 { } / ζητεῖ Α Β Δ S Φ Μ Chrys TR RP / lac N P
656 Mt 28:6a πως Β Ρ C* D L SBL TH NA 28 { } / πως Α Β Δ l1 lat Μ Chrys TR RP / lac N P
657 Mt 28:6b in BDF §23 DeBrunner says εἰδε in Mt 28:3 is an incorrect spelling. The BAGD lexicon says "The rendering face probably fits Mt 28:3."
658 Mt 28:4 txt εγενήθησαν ΨΦΡ Β Ρ C* D L SBL TH NA 28 { } / εγενοντο Α Κ Ε Φ Σ Μ TR RP / lac N P
Mt 28:5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἡσυὸν τὸν ἐσταυρωμένον ἦσθείτε.

8But in response, the angel said to the women, "You should not be afraid, for I know that you are looking for Jesus the crucified man."

Mt 28:6 οὐκ ἦστιν ὃς ἴδεν, ἡγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἰδεῖτε τὸν τόπον ὅπου ἐκείτο.

6He is not here. For he has risen just as he said. Come, see the place where he was lying.

Mt 28:7 καὶ ταῦτα προευθύνεσα εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἡγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγη ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἵδοι εἶπον ὑμῖν.

7And quick, go tell his disciples as follows, 'He has risen from the dead. And behold, he is going ahead of you into Galilee; there you will see him.' There, I have told you."

Mt 28:8 καὶ ἀπέλθουσα ταῦτα ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλῆς ἐξαμοιλοῦ ἀπαγγέλει τοῖς μαθηταῖς αὐτοῦ.

8And they departed quickly from the tomb, and with fear and great joy they ran to report this to his disciples.

Mt 28:9 καὶ ἰδοὺ Ἡσυὸς ὑπήντησεν αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσαν ἔκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.

9And behold, Jesus met up with them, saying, "Good morning." And after approaching him, they grasped onto his feet, and worshiped him.

Mt 28:10 τότε λέγει αὐταῖς ὁ Ἡσυὸς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγέλετε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθοσιν εἰς τὴν Γαλιλαίαν, κάκες με ὄψονται.

10Then Jesus is telling them, "Do not be afraid. Go report to my brothers that I am leaving for Galilee, and they will see me there."

The Official Cover-Up

Mt 28:11 Πορευομένων δὲ αὐτῶν ἰδοὺ τίνες τῆς κοινωνίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχηγοῖς ἄπαντα τὰ γεγομένα.

11And while those were on their way, behold, some of the guard went into the city and reported to the chief priests everything that had happened.

Mt 28:12 καὶ συναχθέντες μετά τῶν πρεσβυτέρων συμβουλίων τε λαβόντες ἁγιαὶ ἡμέραι ἀποστολῶν αὐτὸν ἡμῶν κοιμημένων.

12And after coming together with the elders, they came up with a plan, and took the sufficient amount of silver coins and gave them to the soldiers,

Mt 28:13 λέγοντες, Εἴπατε ὅτι ὁ μαθητας αὐτῶν νυκτὸς ἐλθόντες ἐκλέφαν αὐτὸν ἡμῶν κοιμομένων.

13telling them, "Say that his disciples came by night and stole him while you were sleeping.

Mt 28:14 καὶ ἔδαπνος ὁ γεύσεται ὑμᾶς πείσασθαι αὐτὸν ὡς ἀμέτρητον ποιήσαμεν.

14And if this should ever reach the ears of the governor, we will satisfy him and make you have no worries."

657 28:6 txt εκείνοι Β ἤτις syr=pal1809 copia,mae155 arm eth Or=lat Chrys Cyr Jer% SBL TH NA28 {A} // εκείνοι ο κύριος Α C D E L W 0148 Μ lat syr(p),pal1809 (geo) Philo-Carp Chrys mss Theod Chrom Jer% Aug TR RP // εκείνοι ο ισός Φ // lac N P
658 28:8 txt απέλθουσαί Ν B C L it+% eth geo SBL TH NA28 {B} // εξέλθουσαι A D E W Σ Φ 0148 Μ lat arm (Chrys) Jer Aug TR RP // lac N P
659 28:9a txt υπήντησεν Ν B C SBL TH NA28 {A} // απήντησεν Ν% A E D L W Φ 0148 Μ TR RP // lac N P
660 28:9b txt καὶ ἰδοὺ Ν B D W lat syr=pal copia,mae155 arm eth=pp geo Or Eus Cyr-Jer Jer Aug SBL TH NA28 {A} // ὡς δὲ ἐπερευνοῦν απαγγέλει τοῖς μαθηταῖς αὐτοῦ καὶ ἰδοὺ Α C E Λ Σ Φ 0148 Μ it+% synh et% (mo),l%,(b) TR RP // lac N P syr-%. 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.
661 28:10 txt κακεὶ B D L Σ Eus Chrys Cyr TR AN SBL TH NA28 {A} // κακεὶ εκεί Α E W Φ ΗF BG RP // lac C N P
662 28:14 txt πείσασθαι αὐτὸν Α C D L W 0148 0234 Μ lat syr TR RP SBL NA28 {auton} {A} // πείσεσθαι αὐτὸν E Σ Φ // πείσασθαι Β ἤτις TH // lac N P.
Mt 28:15 όι δὲ λαβόντες τὰ ἀργύρια ἔποιήσαν ὡς εὐδιδάχθησαν. Καὶ διεφήμισθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον.664

15 And they accepted the silver coins and did as they were told. And this story has been propagated by the Jews to this day.

The Assembly on the Mountain in Galilee

Mt 28:16 Οὗτος δὲ ἐνδέκα μαθηται ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὅρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς,

16 And the eleven disciples went to Galilee, to the mountain where Jesus had directed them.

Mt 28:17 καὶ ίδόντες αὐτὸν προσεκύνησαν,665 οὐ εἰς ἐπί τῆς γῆς.

17 And when they saw him, they worshiped him, though some hesitated.

Mt 28:18 καὶ προσέλθων ὁ Ἰησοῦς ἑλάλησεν αὐτοῖς λέγων, Ἐδοθῇ μοι πάσα ἔξοδία ἐν οὐρανῷ καὶ ἐπὶ γῆς.666

18 And Jesus approached them and spoke to them, saying, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to keep everything, whatever things I have commanded you. And lo, I am with you always, even to the end of the age.”667 670

663 28:15a txt τα αργυρια Ν2 B2 D E L Σ Φ 0148 mp TR RP SBL TH NA28 \ ‖ \ σημερον Ν4 B* W 0234 lac C N P
664 28:15b txt σημερον Ν A Ε W Φ 0148gr mp ite,fbr eth Or67 Tr RP TH ‖ σημερον ημερας Β D L lat syrgal arm geo Or-lat Tit; Bos Chrys Aug SBL NA28 [ημερας] [C] lac C N P
665 28:17 txt προσεκύνησαν Ν B D lat Eus SBL TH NA28 ‖ τπροσεκυνησαν αυτω Α Ε W Φ 0148 mp TR RP lac C N P
666 28:18 txt γης Ν A Ε W Φ 0148gr mp TR RP ‖ γης B D SBL NA28 [γης] ‖ lac C N P
667 28:19a txt περιευθησαν σου β Φ TR SBL TH NA28 ‖ περιευθησαν Α Ε 0148gr mp AN HF BG RP ‖ περιευθησαν σου B D lat C N P
668 28:19b I have seen many people ask if the phrase "in the name of the Father, 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 ονόματί μου instead of βαπτιζοντες αυτος eis to onoma tou patros kai tou iou kai tou agiou pneuamatos. 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 βαπτίσαι τούτα πάντα προεπιτίθεται, βαπτίσατε εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ ιους καὶ τοῦ ἁγίου πνευματος ἐν ἑαυτη προσεγνωστε." 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."

669 28:20a txt αιωνος Κ B A D W jsur,de,fp,fg1,hu,a,mg vg syrgalms copa,mae arm ethfp,thi geo1,n Orgr Chrys Severianid Cyr Jer SBL TH NA28 ‖ αιωνος αμην A Ε Φ mp ita,b,fl vgms syrgalms ethms geo Arm-Con TR RP lac C N P
670 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. KJV1

age. Amen NKJV, WEB, MEV, EMTV
age. Amen. AMPC, JUB
world. Amen. KJV, AKJV
world. Amen. RGT

Tyndale, Douay, Bishops'
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:

יְהֹושׁע (But remember, you read Hebrew from right to left.)

Thus, from left to right for the sake of pronunciation:

יְהֹושׁע

yodh shwa he holam vav shin shuruk ayin patah

= yə, h = h, ə = ō sh = sh, ə = oo, ə = ʿa

"yə-hō-shu-ʿa"

The letter shwa, ə, transliterated as ə, is a half-vowel, a barely-pronounced short "e."

The letter named holam vav, ō, transliterated as ō, is pronounced like the "o" in "roll." Sometimes the holam vav is transliterated as "ōw," to distinguish it from the kamats hatuf, ָ, which is a shorter "o" sound. But putting the "w" in there is confusing, and does more harm than good. The "w" just means that you round your lips more when you say a holam, than when you say a kamats hatuf. The kamats hatuf, ָ, is more like the "o" in "hot," or the "aw" sound in "lawn." (Unfortunately, the plain kamats, ָ, or "a" as in father, looks just the same.)

The letter named ayin, ʿ, transliterated as ʿ, is a pharyngeal consonant, a sound for which we have no equivalent in English. It is accomplished by tightening the pharynx slightly, right as you begin saying the "a." It is something like when you gargle, how you tighten your throat to keep the stuff from going down no farther than the top of your throat.

The letter named shuruk, း, transliterated as ū or oo, is a "u" sound like in "moon."

So the original name of Joshua was pronounced (according to the vowels inserted much later into the Masoretic text):

"yə-hō-shu-ʿa" (with the emphasis on the "ho" syllable)

But, according to Numbers 13:16, Moses changed Yehoshua's name to Yeshua, as follows:

יֵשׁוּע (Remember, you read Hebrew from right to left.)
Yeshuʿa, pronounced Yay-shoo-a, with the "a" in the first syllable "yay" being long, like in "rake."

Hebrew for the word "Anointed," from which we get the English words "Messiah," and "Christ." (See; 2 Sam 23:1; 2 Chron. 6:42, Psalm 2:2)

Mashiach 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 (Iēsoūs), "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 (Iēsoūs Nauē), "Jesus son of Nun." So Ιēsoūs (Yaysoos) was the transliteration of the Hebrew יְהוֹשֻׁע (Yehoshua), "Yayshua," which was a later form of the Hebrew name of Joshua, יְהוֹשֻׁעַ (Yehoshua). (Numbers 13:16 says Moses changed it.) The "sh" sound of the Hebrew letter shin, became the "s" sound of the Greek letter σ, "sigma," because the Greek language did not have the sound "sh." And the "sh" sound 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 's,' and thus Yacov (Jacob) became Yacobos and Eleazar became Lazaro (Lazarus). Names ending in a vowel, like Levi and Yeshua, received in their nominative form a final 's;' and thus Levi became Lewis (Greek had no v sound) Yeshua became Jesus. The 'Y's' 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 ד, "vav," is sometimes also spelled "waw." This is because in ancient Hebrew, this ד 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" (ד) in "Yahweh" correctly, there is no spiritual disadvantage to you. God's name is not a magic incantation, or an "open sesame" that is required to be pronounced exactly right or God won't hear you. God has shown perfect willingness over the millennia to answer prayers made to all of his names, in all the different variations of them caused by all the different languages of the world. If you are relying on pronouncing this יהוה name exactly right, you are on shaky ground, because no one is absolutely certain how it is pronounced, since the Hebrew scribes forgot exactly which vowels used to be included with these four consonants.

Following is the Hebrew for "Said Yahweh to my lord" from Psalm 110:1

לַֽאדֹנִִ֗י נְאֻֻ֤ם יְהֹוָָ֨הֹ (remember, from right to left, so: num yəhowah ladōnōī)

One theory is that, since the original Hebrew scriptures did not have vowels marked in them, and the Israelites never uttered Yahweh's name, they forgot which vowels were in the name, so when the Nakdan and Masorete scribes added vowels after the time of Christ, they decided to put in the vowels from "Adonai" instead. So, the result of forcing the vowels of Adonai into YHVH, was the following fictional word:

יהוה thus, yəhəvāh

This word Jehovah, they say, is not a real word therefore.

But many disagree, including Davidson in The Analytical Hebrew and Chaldee Lexicon, Hendrickson Publishers, page 171, where he says as follows:

יהוה, the most sacred name of God, expressive of His eternal, Self-existence, first communicated to the Hebrews, Ex. 3:14, comp. chap. 6:3. This name appears to be composed of יה (fut. of יהוה, like יה fromיהו) and יה (preterite by aphaeresis for יהוה), the verb to be being twice repeated as in Ex. 3:14.

If we supply יה between these words we obtain nearly the same sense as expressed there in the words יהוה. The Jews who (from an early date) believed this name incommunicable, substituted, in the pronunciation, the consonants of אדני, the vowels being alike in both words (with the exception of simple and composite Sheva), and according to these the punctuators suited the vowels of the prefixes when coming to stand before יהוה, as יהוה, according to יהוה, as יהוה, according to יהוה. Where, however, יהוה is already preceded by יה, to avoid repetition, they furnished it with the vowels of יהוה, in order that it be pronounced with its consonants, so that יהוה is to be read יהוה. The punctuators seem to intimate the originality of the vowels of יהוה by not pointing Yod with Hateph Pattah (יהוה) to indicate the reading of יהוה just as they point it with Hhateph-Segol to indicate the reading of יהוה. We could, moreover, not account for the abbreviated forms יהוה, יה prefixed to so many proper names, unless we consider the vowels of יהוה original.
Now, the question arises, How important is it that we pronounce God's and Jesus' names just right? Here are some points to consider:

- God knows all things. God knows what is in the heart and mind of every one. God therefore also knows when he is being called upon.

- The kingdom of heaven belongs to little children. Little children do not pronounce words just right, yet God never turns them away. Unless you become like a little child, you shall never enter the Kingdom of God.

- The Israelites, the ones who received the pronunciation of Yehovah, lost it. If they don't know the exact pronunciation, then we today sure don't.

- All my life I have observed that God honors and answers the prayers of people who pray to "God."

- God is concerned about our heart attitudes, not that we pronounce things exactly.

- It is a trait of the Pharisees, that they insisted on correctness in such minutiae, but failed to get their attitudes right. And Jesus guaranteed to the Pharisees that they would not escape being sentenced to Gehenna, the lake of fire.

- We all have knowledge. Knowledge puffs up, but Love builds up / edifies. Everything we say and teach should be out of love for our brother / sister, to help him or her succeed in their journey to eternal life.

I have heard many say that Mary (Miryam), the mother of Jesus, since she was a Jew, must have named her son Yeshua. This may well be, but we do not know this for sure. In Galilee, close as it was to the Greek-speaking and Latin-speaking cities Sephoris and Tiberias, they probably spoke both Aramaic and Greek, and even some Latin. Documents found among the Dead Sea Scrolls in the Qumran caves included Greek-language documents, and in the Cave of Letters, personal documents were found that were written in Greek. Jews of Galilee in Jesus' day were at a minimum bilingual - Aramaic and Greek, and probably spoke at least four languages. Here is a link to a discussion of Greek-language documents found in the Cave of Letters: https://en.wikipedia.org/wiki/Cave_of_Letters

For all we know, Mary named her son the Greek name, Yaysoos. I translated the gospel of Luke from Greek to English, and from how Mary quotes the Old Testament in Luke chapter 1, it sure looks like she (or maybe Luke) read and quoted the Greek Old Testament scriptures, the Septuagint. But we don't know for sure.

The good news about Jesus Christ and his death and resurrection on our behalf, has been spread all around the world. In Spanish, Jesus' name is pronounced "Hess-oos." In German it is pronounced "Yay-soos." The name "Jesus" has saved many in many different cultures and languages, where they pronounce God and Jesus in many different ways. God honors all these pronunciations. Sure, you can pronounce Jesus' name as "Y'shua" if you like. But since billions of people in the world already know him as "Jesus" and not "Y'shua," you may come across as strange when you do say "Y'shua," because those billions of people won't know who or what you are talking about.

Some people make the argument that the word "Jesus" does not mean anything, whereas the word "Y'shua" does, means "salvation." But this argument is not valid. Because "Y'shua" did not mean anything to you until after someone explained to you that it means "salvation." In the same way also, the gospel of Matthew, in 1:21, explains to you that "Jesus" was named Jesus, "because he shall save his people from their sins." Any competent pastor or teacher would then proceed to explain that "Jesus" comes from a Hebrew name that means "salvation." So either way, Y'shua or Jesus, you don't know what it means until someone explains it to you.
Endnote #2 - Genealogies

MATTHEW'S AND LUKE'S GENEALOGIES APPEAR TO GIVE CONFLICTING GENEALOGIES OF JOSEPH THE HUSBAND OF MARY.


<table>
<thead>
<tr>
<th>MATTHEW</th>
<th>LUKE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abraham</td>
<td>Abraham</td>
</tr>
<tr>
<td>Isaac</td>
<td>Isaac</td>
</tr>
<tr>
<td>Jacob</td>
<td>Jacob</td>
</tr>
<tr>
<td>Judah</td>
<td>Judah</td>
</tr>
<tr>
<td>Perez</td>
<td>Perez</td>
</tr>
<tr>
<td>Hezron</td>
<td>Hezron</td>
</tr>
<tr>
<td>Aram</td>
<td>Aram</td>
</tr>
<tr>
<td>Amminadab</td>
<td>Amminadab</td>
</tr>
<tr>
<td>Nahshon</td>
<td>Nahshon</td>
</tr>
<tr>
<td>Salmon</td>
<td>Salmon</td>
</tr>
<tr>
<td>Boaz</td>
<td>Boaz</td>
</tr>
<tr>
<td>Obed</td>
<td>Obed</td>
</tr>
<tr>
<td>Jesse</td>
<td>Jesse</td>
</tr>
<tr>
<td>David</td>
<td>David</td>
</tr>
<tr>
<td>Solomon</td>
<td>Nathan</td>
</tr>
<tr>
<td>Rehoboam</td>
<td>Mattatha</td>
</tr>
<tr>
<td>Abijah</td>
<td>Menna</td>
</tr>
<tr>
<td>Asa</td>
<td>Melea</td>
</tr>
<tr>
<td>Jehoshaphat</td>
<td>Eliakim</td>
</tr>
<tr>
<td>Joram</td>
<td>Jonam</td>
</tr>
<tr>
<td>Uzziah</td>
<td>Joseph</td>
</tr>
<tr>
<td>Jotham</td>
<td>Judah</td>
</tr>
<tr>
<td>Ahaz</td>
<td>Simeon</td>
</tr>
<tr>
<td>Hezekiah</td>
<td>Levi</td>
</tr>
<tr>
<td>Manasseh</td>
<td>Matthat</td>
</tr>
<tr>
<td>Amos/Amon</td>
<td>Jorim</td>
</tr>
<tr>
<td>Josiah</td>
<td>Eliezer</td>
</tr>
<tr>
<td>Jeconiah</td>
<td>Joshua</td>
</tr>
<tr>
<td>Shealtiel</td>
<td>Er</td>
</tr>
<tr>
<td>Zerubbabel</td>
<td>Elmadam</td>
</tr>
<tr>
<td>Abiud</td>
<td>Cosam</td>
</tr>
<tr>
<td>Eliakim</td>
<td>Addi</td>
</tr>
<tr>
<td>Azor</td>
<td>Melki</td>
</tr>
<tr>
<td>Zadok</td>
<td>Neri</td>
</tr>
<tr>
<td>Achim</td>
<td>Shealtiel</td>
</tr>
<tr>
<td>Eliud</td>
<td>Zerubbabel</td>
</tr>
<tr>
<td>Eleazar</td>
<td>Rhesa</td>
</tr>
<tr>
<td>Matthan</td>
<td>Joanan</td>
</tr>
<tr>
<td>Jacob</td>
<td>Joda</td>
</tr>
<tr>
<td>Joseph</td>
<td>Josech</td>
</tr>
<tr>
<td>Jesus</td>
<td>Semein</td>
</tr>
<tr>
<td>Mattathias</td>
<td>Joseph</td>
</tr>
<tr>
<td></td>
<td>Jamnai</td>
</tr>
<tr>
<td></td>
<td>Melki</td>
</tr>
<tr>
<td></td>
<td>Levi</td>
</tr>
<tr>
<td></td>
<td>Matthath</td>
</tr>
</tbody>
</table>
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.

<table>
<thead>
<tr>
<th>Heli</th>
<th>Joseph</th>
<th>Jesus</th>
</tr>
</thead>
</table>

| 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. |
WHAT O.T. PROPHECIES WAS MATTHEW REFERRING TO WHICH SAID OF JESUS, "HE SHALL BE CALLED A NAZARENE"?

Diatess. 3:10; Mt 2:23

PROBLEM: In Matthew 2:23, Matthew says, "And having been warned in a dream, he withdrew to the district of Galilee, and went and lived in a town called Nazareth, so that what was spoken through the prophets would be fulfilled, that he will be called a Nazarene." Greek: Ναζωραῖος - Nazōraios. But there is no passage in the Old Testament prophets which says this.

Note that Matthew says here, "what was spoken through the prophets" with prophets in the plural. This is why I did not put the prediction in quotes, because it is not one specific prophecy, but a general one from more than one prophet. Some interpreters see the key to be the Semitic root word "netser" meaning "branch," which when spoken aloud, sounds similar to the "nazar" of Nazaroian. The Greek sound "dzeta" would be the natural letter for translators to use to render the Hebrew "tsade." Thus, shall be "called" a Nazaroian. And these interpreters thus connect it to Isaiah 11:1 where the Semitic "netser" root was used: "Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit." But since Matthew says "prophets," plural, this one Isaiah passage alone is probably not what he meant. He was probably also alluding to several passages in the Hebrew scriptures that use another related Hebrew word, Isaiah 4:2 "a Branch of Yahweh"; Jeremiah 23:5 "I will raise up for David a righteous Branch, and he shall reign as king..."; Jeremiah 33:15 "I will cause a righteous branch to spring up for David, and he shall execute justice and righteousness in the land"; Zechariah 3:8 "...I will bring my servant the Branch"; Zechariah 6:12 "Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of Yahweh." (For what it's worth, the Greek word νεζερ 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 prophesies which predict that the Messiah would be despised, combined with Isaiah 9:1,2 which says that a light will dawn on Galilee of the Gentiles, the geographical territory where Nazareth was, an area held in contempt by the Judeans. In fact, after the time of Jesus, his disciples came to be called "Notzri" by Jews who did not believe in Jesus. This is a contemptuous epithet.

"But I am a worm, and no man; scorned by men, and despised by the people." Psalm 22:6

"He was despised and rejected by men; a man of suffering, and acquainted with grief; and as one from whom men hide their faces, he was despised, and we held him of no account." Isaiah 53:3

"And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing..." Daniel 9:26a

"In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time he will make glorious the way of the sea, the land beyond the Jordan, Galilee of the nations. The people who walked in darkness have seen a great light; those who lived in a land of deep darkness, on them light has shined." Isaiah 9:1-2

Combine this with the fact that Jesus declared that the prophet Jonah was a sign of Him. When people demanded from him a sign from heaven, Jesus several times responded, "This wicked and adulterous generation seeks a sign, but none will be given it except the sign of Jonah." How was Jonah a sign of Jesus the Messiah? Apart from being in the heart of the earth for three days and three nights, Jonah was a sign of Jesus in another, very important but little known way. "I will raise up for them a prophet like you from among their brethren; and I will put my words in his mouth..." Deuteronomy 18:18 Did a prophet come out of Galilee? Yes, before Jesus, a prophet did indeed come out of Galilee: Jonah, from Gath-Hepher, which was on a hill very close to if not the same hill where Nazareth later was! See II Kings 14:25, "...according to the word of YHVH, the God
of Israel, which he spoke by his servant Jonah son of Amittai, the prophet, who was from Gath-hepher.” There was only one prophet named Jonah, who was the son of Amittai. Jonah was also in Sheol / Hades, as Jesus was (Jonah 2:2). Jonah also volunteered to be killed, in order to save the rest of the souls on the boat. Jesus volunteered to be killed, in order to save the rest of our souls.

ENDNOTE #4 – Matt 14:21

Matthew 14:21

The Greek word for "without" in Matthew 14:21 is χωρίς (chōrís), which generally means "without, apart from." Here it could mean "besides, in addition to, not counting." But it is also possible that there were no women and children present at all.

Let's start with what we know for sure from the narrative: that it was men only who were in the mess-parties or groups of 50 and 100, for that is how they were counted. There would be no point in having women and children included in the groups of 50 if they were not going to be counted. For if women and children were in the groups of 50, and they counted only the men, does that mean that the disciples would go to each group and count, say 25 or 30 men in a group and then move on to count in another group? There would just not be any sense in groups of 50 unless everyone in the groups were counted. The point of the groups of 50 was to count the crowd, everyone in the groups were counted, that's how they knew that there were 5,000: that there were 50 or 100 in each group.

Therefore we must conclude one or the other of the following two scenarios: 1) That women and children may have been present, but segregated, as was the custom in the synagogues, and seated separate and apart from the men. The women and children were not in the groups of 50 and 100. This would fall within the meaning of the word chōrís. Or, (2), That no women and children were among the crowd that "ran together" over to the place (Mark 6:33) and arrived ahead of the boat. This would be reasonable, since the children and the women laden with infants would not be able to "run together" the four miles with the men. For the crowd ran all the way from Capernaum, most likely, 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, 12When you take the census of the Israelites to number them, at the time he is numbered each man shall give a ransom for his life to the LORD, so that no plague may come upon him for being numbered. 13Each one who crosses over to those already numbered is to give a half shekel, according to the sanctuary shekel, which weighs twenty gerahs. This half shekel is an offering to the LORD. 14Each one who crosses over to those already numbered, each who is twenty years old or more, is to give an offering to the LORD. 15The rich are not to give more than a half shekel and the poor are not to give less when you make the offering to the LORD, the ransom for your lives. 16You shall take the atonement money from the Israelites and shall designate it for the service of the tent of meeting; before the LORD it will be a reminder of the ransom given for his life.” Exodus 30:11-16

The money offering in question was clearly a ransom for a man's life, to atone for the evil act of a man allowing himself to be numbered. There are other scriptures that indicate God's displeasure with his people being numbered; see for example, I Chronicles chapter 21, and 27:23,24. The atonement offering was to be made only “when you take a census of Israel to number them.” This was said in anticipation of the one “Numbering” of Israel in the book of Numbers. A man only had to pay this atonement when he “crosses over” to join the group of those registered in the book. Where in this scripture is there any command that a man be counted more than once? Or annually? It says no such thing.

The New Testament apostles tell us that the old testament is given to us as examples, 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 into the royal school, 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 maid servants and handmaids, and will put them in his household. 14He will take the best of your fields and vineyards and olive groves and give them to his attendants. 15He will take a tenth of your grain and of your vintage and give it to his officials and attendants. 16Your menservants and maidservants and the best of your cattle and donkeys he will take for his own use. 17He will take a tenth of your flocks, and you yourselves will become his slaves. 18When that day comes, you will cry out for relief from the king you have chosen for yourselves, and the LORD will not answer you in that day.’ 19But the people refused to listen to Samuel. 'No!' they said. 'We want a king over us. 20Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles.' 21When Samuel heard all that the people said, he repeated it before the LORD. 22The LORD answered, 'Listen to them and give them a king.' I Samuel 8:4-22

God warned Israel against the dangers of a human government: the king would tax them oppressively, force them into labor, and send their sons to their deaths in economic wars. By choosing a human king, God said, “they have rejected me as their king.” Following is what one of their kings did with the Exodus 30:11-16 scripture, the one about the one-time atonement offering.

"4,5After this Joash decided to restore the house of the LORD. He gathered the priests and the Levites, and said to them, 'Go out to all the cities of Judah and collect money from all Israel that you may repair the house of your God year by year. All the funds for sacred purposes that are brought to the temple of the LORD— the money from
everyone who is counted, the money from personal vows, and all the money that any man's heart prompts him to bring into the temple of the LORD— the priests may take themselves, each from his own acquaintances. However, they must make whatever repairs on the temple may prove necessary.' 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 Yahweh is our judge; Yahweh is our lawgiver." Isaiah 33:18,19, 22

So, store up your treasures in heaven, where moths do not eat, rust does not destroy, thieves do not break in and steal, and bureaucrats do not confiscate under a pretense of law.

ENDNOTE #6 – Evil Eye

What is the "evil eye"? ὀφθαλμός πονηρός – ophthalmos ponērōs
Diatessaron 10:2, 14:10; 18:29, 23:50; Matt. 6:23, 20:15; Mark 7:22; Luke 11:34

This phrase ὀφθαλμός πονηρός – ophthalmos ponērōs, "evil eye," is not original in the Greek New Testament, but is from יָרָא אִין - ṣārāh 'ayin, or, with the article and modifier postpositive, יָרָא אִין הָֹר ע – 'ayin hāra'. This is a concept from the Semitic cultures and the Hebrew scriptures. Ophthalmos ponērōs 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 ophthalmos ponērōs.

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 ophthalmos ponērōs to the ὀφθαλμός ἄπλοῦς – ophthalmos haploûs. This word, in its uncontrasted form, ἄπλοος, is used once in the Septuagint, in Proverbs 11:25, where it means "generous." There, the Greek ψυχή ἄπλος - psuchê haplê, "liberal soul," is translated from the Hebrew נְפֶשׁ הָֹר ע פְּרָכָ – nepeš ḥarâkāh, for a giving, blessing, generous person.
The contrast to generosity is easily seen in Deuteronomy 15:9, where the evil eye ἁπλόος - rá'âh '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 ἁπλόος, rá'- 'ayin means "eye of envy."

Also helpful is to note as many antonyms of ἁπλόος as possible in all the Greek literature. It is the opposite of διπλόος, "two-fold, double;" of ἀκριβής, "strict, accurate," and of μεμυγμένος, "compound, mixed."

In the Septuagint the concept of the evil eye from the Hebrew ἁπλόος was also translated into the Greek attributive noun βασκανος - baskanos, 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, the stranger, 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 "haplōs" persons being changed by God's curse, and becoming persons who look with evil eye ἁπλόος - rá'âh 'ayin, on their spouses or neighbors. Here the Greek verb for looking with an evil eye, is βασκανω - baskanô. I say this to introduce Galatians 3:1 in the New Testament, where Paul uses baskanō 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 (Diætess. 10:2; Matt. 6:22-24; Lk 11:33-36), speaks of a ἁπλόος - haplōs eye letting more light through, as opposed to one whose eye is evil, having a body filled with darkness or emitting darkness out through the aperture of the eye. For an evil eye, picture someone with a narrowed eye, out of suspicion, envy, resentment of another's happiness, resentment of another's goodness; plotting, scheming; stingy; having as its antonym ἁπλόος - haplōs, which means simple, sincere, guileless like doves (as opposed to scheming foxiness with hidden motive), open, generous, welcoming, unassuming of evil on the part of others.

Whatever makes you look at another with your eye darkened, is generally because that other is blocking your selfish way somehow, whether your own wealth, your aggrandizement as to esteem by comparison to you, or just the fact that the other is causing you an inconvenience as you pursue your own interests. But instead, bask your neighbor in the light of your smile, and wish good upon them. Be relaxed in the knowledge that God knows your needs and will take care of you. But also that God loves your neighbor equally as he loves you. The God above sends his sunshine and rain on both the evil and the good, and is kind to the unthankful and the evil.
ENDNOTE #7 - ἀκρασία

How the classic Greek philosophers used the word ἀκρασία.

Used in Matthew 23:25.

The Greek word here, ἀκρασία - akrasia, means to have no power over or to exercise no power over one's self, in restraining pursuit of pleasure, the pursuit of one's appetites. But it is hard to say, "the inside is full of an absence of something." I was tempted to say here, "full of addictions," because that is the ultimate product of lack of restraint, and the decline in usefulness to society spoken of by Socrates and Aristotle on the subject of this word ἀκρασία. Perhaps the regular Biblical way to say addiction would be with the Greek words ἐπιδόσις with τινός (epidosis with tinos), "being given over to something." Ultimately I decided to use the word intemperance, and to include this endnote to show how the Greek word was used in other Greek literature.

It is not solely a Bible-belt fundamentalist concept that unrestraint in the pursuit of pleasure brings the downfall of civilization, but it is also the belief and teaching of the great philosophers in the history of civilization. See the excerpts below of the classic philosophers, showing how they used the word. It is an antonym of the temperance or self-control that is said to be a fruit of the Holy Spirit in Galatians 5:22, 23. And in another place, I Corinthians 14: 32, Paul says that a trait of a true prophet is that "the spirits of the prophets are subject to the prophets." That is, under the control of the prophets. Whatever our station as Christians, our verbal testimony is weak or worse, if we are addicted to shopping, or to eating, or to drinking, or drugs, or pornography, or to romance novels, or to sex, or to television, or to complaining, or cursing, or anything else. Whoever sins habitually is a slave to sin.

The "Majority Text" reads ἀδίκιαν here—"unrighteousness"—instead of ἀκρασίας. But the King James Version in this case did not follow the "Majority Text."

Demosthenes, in his Second Olynthiac Speech, spoke of Philip the king of the Macedonians as follows:

Εἰ δὲ τὶς σώφρων ἢ δίκαιος ἀλλος, τὴν καθ’ ἡμέραν ἀκρασίαν τῶν βίων καὶ μεθηνὶ καὶ κορδακίσμους οὐ δυνάμενος φερεῖν, παρεώσθαι καὶ ἐν σοφίαν εἶναι μέρει τὸ 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

(Apomnēmoneumatōn Δ)

V. He did also try to make his companions efficient in affairs, as I will now show. For holding that it is good for anyone who means to do honorable work to have self-control, he made it clear to his companions, in the first place, that he had been assiduous in self-discipline; moreover, in his conversation he exhorted his companions to cultivate self-control above all things. Thus he bore in mind continually the aids to virtue, and put all his companions in mind of them. I recall in particular the substance of a conversation that he once had with Euthydemus on self-control.

"Tell me, Euthydemus," he said, "do you think that freedom is a noble and splendid possession both for individuals and for communities?"

"Yes, I think it is, in the highest degree."

"Then do you think that the man is free who is ruled by bodily pleasures and is unable to do what is best because of them?"

"By no means."

"Possibly, in fact, to do what is best appears to you to be freedom, and so you think that to have masters who will prevent such activity is bondage?"

"I am sure of it."

"You feel sure then that the incontinent are bond slaves?"

"Of course, naturally."

"And do you think that the incontinent are merely prevented from doing what is most honorable, or are also forced to do what is most dishonorable?"

"I think that they are forced to do that just as much as they are prevented from doing the other."

"What sort of masters are they, in your opinion, who prevent the best and enforce the worst?"

"The worst possible, of course."

"And what sort of slavery do you believe to be the worst?"
“Slavery to the worst masters, I think.”
“The worst slavery, therefore, is the slavery endured by the incontinent?”
“I think so.”
“As for Wisdom, the greatest blessing, does not incontinence exclude it and drive men to the opposite? Or don't you think that incontinence prevents them from attending to useful things and understanding them, by drawing them away to things pleasant, and often so stuns their perception of good and evil that they choose the worse instead of the better?”
“That does happen.”
“With Prudence, Euthydemus, who, shall we say, has less to do than the incontinent? For I presume that the actions prompted by prudence and incontinence are exact opposites?”
“I agree with that too.”
“To caring for what is right is there any stronger hindrance, do you think, than incontinence?”
“Indeed I do not.”
“And do you think there can be aught worse for a man than that which causes him to choose the harmful rather than the useful, and persuades him to care for the one and to be careless of the other, and forces him to do the opposite of what prudence dictates?”
“Nothing.”
“And is it not likely that self-control causes actions the opposite of those that are due to incontinence?”
“Certainly.”
“Then is not the cause of the opposite actions presumably a very great blessing?”
“Yes, presumably.”
“Consequently we may presume, Euthydemus, that self-control is a very great blessing to a man?”
“We may presume so, Socrates.”
“Has it ever occurred to you, Euthydemus—?”
“What?”
“That though pleasure is the one and only goal to which incontinence is thought to lead men, she herself cannot bring them to it, whereas nothing produces pleasure so surely as self-control?”
“How so?”
“Incontinence will not let them endure hunger or thirst or desire or lack of sleep, which are the sole causes of pleasure in eating and drinking and sexual indulgence, and in resting and sleeping, after a time of waiting and resistance until the moment comes when these will give the greatest possible satisfaction; and thus she prevents them from experiencing any pleasure worthy to be mentioned in the most elementary and recurrent forms of enjoyment. But self-control alone causes them to endure the sufferings I have named, and therefore she alone causes them to experience any pleasure worth mentioning in such enjoyments.”
“What you say is entirely true.”
“Moreover, the delights of learning something good and excellent, and of studying some of the means whereby a man knows how to regulate his body well and manage his household successfully, to be useful to his friends and city and to defeat his enemies— knowledge that yields not only very great benefits but very great pleasures— these are the delights of the self-controlled; but the incontinent have no part in them. For who, should we say, has less concern with these than he who has no power of cultivating them because all his serious purposes are centered in the pleasures that lie nearest?”
“Socrates,” said Euthydemus, “I think you mean that he who is at the mercy of the bodily pleasures has no concern whatever with virtue in any form.”
“Yes, Euthydemus; for how can an incontinent man be any better than the dullest beast? How can he who fails to consider the things that matter most, and strives by every means to do the things that are most pleasant, be better than the stupidest of creatures? No, only the self-controlled have power to consider the things that matter most, and, sorting them out after their kind, by word and deed alike to prefer the good and reject the evil.”
And thus, he said, men become supremely good and happy and skilled in discussion. The very word “discussion,” according to him, owes its name to the practice of meeting together for common deliberation, sorting, discussing things after their kind: and therefore one should be ready and prepared for this and be zealous for it; for it makes for excellence, leadership and skill in discussion.


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.


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—

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 as rare for a man to be divine, in the sense in which that word is commonly used by the Lacedaemonians as a term of extreme admiration—‘Yon mon's divine,’ they say—, so a bestial character is rare among human beings; it is found most frequently among barbarians, and some cases also occur as a result of disease or arrested development. We sometimes also use ‘bestial’ as a term of opprobrium for a surpassing degree of human vice.

But the nature of the bestial disposition will have to be touched on later; and of Vice we have spoken already. We must however discuss Unrestraint and Softness or Luxury, and also Self-restraint and Endurance.


ENDNOTE #8 - Matthew 26:31

Neuter Plural Subjects

This note discusses a textual variant in Matthew’s gospel, chapter 26, verse 31, as follows:

26:31 ἔντα τὰ προβατά; διασκορπισθῆσεται ἢ διασκορπισθῆσονται

The nominative substantive, the subject of our sentence here, is τὰ προβατά, “the sheep,” a neuter plural subject. But the BYZ text couples with it a singular verb, διασκορπισθῆσεται, while the NA28 text uses a plural verb, διασκορπισθῆσονται.

Classical, Attic, Greek had a grammar rule that broke the grammar rules. Usually, verbs must agree in gender, number and case with the subject noun. But there was a rule that neuter plural subjects usually took a singular verb.

BDF §133: “This is because neuter plurals were originally in part feminine singular collectives: Schwyzer Ἐλλην. 1 581 f.). The rule appears to have been most strictly followed in the Attic dialect (Schwyzer π 607); Homer and Koine are less consistent, while the plural is used exclusively in MGr. In the NT (as in the LXX and pap.: Mayser π 3, 28 ff.) there is marked diversity, and often in individual instances the MSS diverge. The plural is used for the most part in Herm. (1) The plural is used especially with neuters designating persons (also class., K.-G. τ 65), most frequently with ἔθνη, less
often with τά και διαμένων. (2) The singular, on the contrary, preponderates with words having non-personal meaning (even when a numeral is inserted: ἐὰν γένηται...ἐκατόν πρόβατα Mt 18:12), (3) and even more so with abstracts and pronouns (ταῦτα, ας etc.).—For stereotyped ἵος, ἱδον, ἀγνοιο used in spite of a plural subject, s. §144.”

Smyth §958: “A neuter plural subject is regarded as a collective (996), and has its verb in the singular: καλὰ ἴν τὰ σφάγων the sacrifices were propitious X.A.4.3.19. Here, sheep are a herd, a collective, so take a singular verb, the herd is scattered. But Smyth then says in §959, “A plural verb may be used when stress is laid on the fact that the neuter plural subject is composed of persons or of several parts: τὰ τέλη τῶν Λακεδαιμονίων αὐτῶν ἔξεπεμψαν the Lacedaemonian magistrates despatched him (Thuc. 4.88), φανερῶ ήσαν καὶ ἵπποι καὶ ἀνθρώποι ἰναὶ πολλά many traces both of horses and of men were plain X.A.1.7.17. (a.) With the above exception Attic regularly uses the singular verb. Homer uses the singular three times as often as the plural, and the plural less frequently with neuter adjectives and pronouns than with substantives. In some cases (B 135) the metre decides the choice.”

Here in Mt 26:31 the sheep are persons, so one cannot declare with absolute certainly which reading in this variant is grammatically correct for classical Greek. Now, there are many other examples of this category of variant in Matthew, but I am showing this one because so many papyri are extant. The testimony is equally early for both readings. Each has a III century papyrus in support, φ⁴⁵ and φ⁵⁵. The Greek Old Testament, the Septuagint, does not pertain here, as Zech 13:7 in the LXX does not have the same sentence structure, that is, there is no neuter plural subject. Rather it says, “Strike the shepherds, and remove the sheep…”

Now a question for us is, was Matthew (or his translator, if he wrote his gospel in Hebrew or Aramaic) bound to follow Attic rules, or even familiar with Attic rules? Possibly editors or copyists of Matthew corrected what they thought was incorrect grammar, to follow the Attic rule. But in this variant we probably have a legitimate exception to the Attic rule since the sheep are persons.

ENDNOTE #9

The Plural of Heavens, greek word οὐρανὸς

As used in the New Testament; singular versus plural

BDF §4(2) says that certain plurals such as οὐρανοί and αὐθνες 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 οὐρανὸς is always plural when referring to “the Father in heaven” and to “the kingdom of heaven.” He notes also that John never uses οὐρανὸς in the plural, except for Revelation 12:12, and that only because it is a quotation of the Septuagint.

BDF §253(3) notes that οὐρανὸς is frequently anarthrous (without the article) after prepositions.

Uses in the plural:

Mt 3:16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὄμος καὶ ἵδον ἰνεώχθησαν οἱ οὐρανοῖ, καὶ ἔδειν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαίνου ὁτεί περιστεράν ἐρχόμενον ἐπὶ αὐτῶν 16
16As soon as he was baptized, Jesus came out of the water, and behold, the heavens were opened, and he saw the Holy Spirit of God coming down like a dove, coming onto him.

Mt 5:12 χαίρετε καὶ ἄγαλλιάσθε, ὅτι οἱ μισθοὶ ὑμῶν πολύς ἐν τοῖς οὐρανοῖς οὕτως γάρ ἔδιωξαν τοὺς προφήτας τοὺς πρὸ ὑμῶν.
12Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets before you.”

Mt 5:16 τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
Mt 5:45 your Father who is in heaven.

Mt 6:1 your Father who is in heaven.

Mt 6:9 This, then, is how you should pray: "Our Father in heaven, hallowed be your name.

Mt 6:26 And you, Capernaum, will you be exalted to the skies? No, you will sink as far as Hades. Because if the miracles that happened in you had taken place in Sodom, it would have remained until this day.

Rev. 12:12 Rejoice over this, O heaven, and you who dwell therein! Woe to the earth and the sea! For the devil has come down to you with great fury, because he knows he has but little time.

ENDNOTE #10 – Matt 27:5

Did Judas throw and scatter the 30 pieces of silver?

In Matthew 27:5 the Greek word for what Judas did with the 30 pieces of silver is the word θησαν, 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,
Matthew 27:9

τὴν τιμήν τοῦ τετιμημένου δὲν 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 the sons of Israel had set a price on
YLT  the price of him who had 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
Recover  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 prizéd, whom they prizéd of the children of Israel
Wey  the price of the prizéd 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;

ENDNOTE #11 – Matt 27:9

Matthew 27:9

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.
<table>
<thead>
<tr>
<th>Translation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>NIV/TNIV</strong></td>
<td>the price set on him by the people of Israel</td>
</tr>
<tr>
<td><strong>JNT</strong></td>
<td>which was the price the people of Israel had agreed to pay for him</td>
</tr>
<tr>
<td><strong>NCV</strong></td>
<td>That is how little the Israelites thought he was worth.</td>
</tr>
<tr>
<td><strong>Mess</strong></td>
<td>the price of the one priced by some sons of Israel</td>
</tr>
<tr>
<td><strong>NLT</strong></td>
<td>the price at which he was valued by the people of Israel</td>
</tr>
<tr>
<td><strong>GW</strong></td>
<td>the price the people of Israel had placed on him,</td>
</tr>
<tr>
<td><strong>NAB</strong></td>
<td>the value of a man with a price on his head, a price set by some of the Israelites</td>
</tr>
<tr>
<td><strong>REB</strong></td>
<td>the price set on a man’s head (for that was his price among the Israelites)</td>
</tr>
<tr>
<td><strong>CEV</strong></td>
<td>the price of a person among the people of Israel</td>
</tr>
</tbody>
</table>

**Bauer**  
Bauer says under τιμάω, def. 1, that the price set could have been the price set for the field, or, if referring to a man, then referring to Judas, as being the one who valued Jesus at 30 pieces of silver.

The BDF grammar offers no comment on this specific passage.
Table of Witnesses to Matthew
(nothing after VIII century cited)

<table>
<thead>
<tr>
<th>MS symbl</th>
<th>Alt</th>
<th>Date</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>₯</td>
<td>III</td>
<td>1:1-9,12,14-20</td>
<td></td>
</tr>
<tr>
<td>₯¹⁹</td>
<td>P.Oxy.1170</td>
<td>IV/V</td>
<td>10:32-11:5</td>
</tr>
<tr>
<td>₯²¹</td>
<td>P.Oxy.1227</td>
<td>IV/V</td>
<td>12:24-26:32-33</td>
</tr>
<tr>
<td>₯²⁵</td>
<td>IV</td>
<td>18:32-34; 19:1-3,5-7,9,10</td>
<td></td>
</tr>
<tr>
<td>₯³⁷</td>
<td>III/IV</td>
<td>26:19-52</td>
<td></td>
</tr>
<tr>
<td>₯⁴ᵇ</td>
<td>VI/VII</td>
<td>17:1-3,6-7</td>
<td></td>
</tr>
<tr>
<td>₯⁵³</td>
<td>III</td>
<td>26:29-40; Acts 9:33-43; 10:1</td>
<td></td>
</tr>
<tr>
<td>₯⁶²</td>
<td>IV</td>
<td>11:25-30</td>
<td></td>
</tr>
<tr>
<td>₯⁶⁴</td>
<td>w/P⁶⁷</td>
<td>200</td>
<td>3:9, 15; 5:20-22, 25-28; 26:7-8, 10, 14-15, 22-23, 31-33</td>
</tr>
<tr>
<td>₯⁷⁰</td>
<td>P.Oxy.2384</td>
<td>III</td>
<td>2:13-16, 22-3:1; 11:26-27; 12:4-5; 24:3-6, 12-15</td>
</tr>
<tr>
<td>₯⁷¹</td>
<td>P.Oxy.2385</td>
<td>IV</td>
<td>19:10-11, 17-18</td>
</tr>
<tr>
<td>₯⁷³</td>
<td>VII</td>
<td>25:43, 26:2-3</td>
<td></td>
</tr>
<tr>
<td>₯⁷⁷</td>
<td>II/III</td>
<td>23:30-39</td>
<td></td>
</tr>
<tr>
<td>₯⁸⁶</td>
<td>IV</td>
<td>5: recto: 5:13-16, verso: 5:22-25</td>
<td></td>
</tr>
<tr>
<td>₯⁹⁶</td>
<td>IV</td>
<td>3:13-15</td>
<td></td>
</tr>
<tr>
<td>₯¹⁰¹</td>
<td>P.Oxy. LXIV 4401</td>
<td>III</td>
<td>3:10-12, 16-4:3</td>
</tr>
<tr>
<td>₯¹⁰²</td>
<td>P.Oxy. LXIV 4402</td>
<td>III/IV</td>
<td>4:11-12, 22-23</td>
</tr>
<tr>
<td>₯¹⁰³</td>
<td>II/III</td>
<td>13:55-56; 14:3-5</td>
<td></td>
</tr>
<tr>
<td>₯¹⁰⁴</td>
<td>&lt;250</td>
<td>21:34-37; 21:43:45</td>
<td></td>
</tr>
<tr>
<td>Π*</td>
<td>01</td>
<td>IV</td>
<td>Codex Sinaiticus, all of Luke</td>
</tr>
<tr>
<td>Π¹</td>
<td>1st corr.</td>
<td>IV-VI</td>
<td>Π¹ᵃ/Π¹ᵇ for differences within the group</td>
</tr>
<tr>
<td>Π²</td>
<td>2nd corr.</td>
<td>VII</td>
<td>Π²ᵃ/Π²ᵇ for differences within the group</td>
</tr>
<tr>
<td>A</td>
<td>02</td>
<td>V</td>
<td>Codex Alexandrinus</td>
</tr>
<tr>
<td>B</td>
<td>03</td>
<td>IV</td>
<td>Codex Vaticanus</td>
</tr>
<tr>
<td>B¹</td>
<td></td>
<td>IV</td>
<td></td>
</tr>
<tr>
<td>B²</td>
<td></td>
<td>VI-VII</td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>04</td>
<td>V</td>
<td>Codex Ephraemi Syri Rescriptus</td>
</tr>
<tr>
<td>C¹</td>
<td></td>
<td>V</td>
<td></td>
</tr>
<tr>
<td>C²</td>
<td></td>
<td>VI</td>
<td></td>
</tr>
<tr>
<td>C³</td>
<td></td>
<td>IX</td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>05</td>
<td>V</td>
<td>Codex Bezae</td>
</tr>
<tr>
<td>E</td>
<td>07</td>
<td>VI</td>
<td>Codex Basiliensis; all</td>
</tr>
<tr>
<td>L</td>
<td>019</td>
<td>VIII</td>
<td>Codex Regius; lacks 4:22-5:14; 28:17- end</td>
</tr>
<tr>
<td>N</td>
<td>022</td>
<td>VI</td>
<td>Codex Petropolitanus Purpureus; with lacunae, but is sibling of Σ but not identical.</td>
</tr>
<tr>
<td>W</td>
<td>032</td>
<td>IV/V</td>
<td>Codex Washingtonianus; all of Matthew</td>
</tr>
<tr>
<td>Z</td>
<td>035</td>
<td>VI</td>
<td>Codex Dublinensis;</td>
</tr>
<tr>
<td>Σ</td>
<td>042</td>
<td>VI</td>
<td>Codex Purpureus Rossanensis; all</td>
</tr>
<tr>
<td>Φ</td>
<td>043</td>
<td>VI</td>
<td>Codex Beratinus; 6:3- end</td>
</tr>
<tr>
<td>047</td>
<td>VIII</td>
<td>all, but unavailable to me</td>
<td></td>
</tr>
<tr>
<td>058</td>
<td>IV</td>
<td>18:18-29</td>
<td></td>
</tr>
<tr>
<td>064</td>
<td>w/090</td>
<td>VI</td>
<td>Matthew parts</td>
</tr>
<tr>
<td>067</td>
<td>VI</td>
<td>14:13-16,19-23; 24:37- 25:1,32-45; 26:31-45</td>
<td></td>
</tr>
<tr>
<td>071</td>
<td>V/VI</td>
<td>1:21-24; 1:25-2:2</td>
<td></td>
</tr>
<tr>
<td>073</td>
<td>w/074,084</td>
<td>VI</td>
<td>14:19-35; 15:2-8</td>
</tr>
<tr>
<td>078</td>
<td>VI</td>
<td>20:3-32; 22:3-16</td>
<td></td>
</tr>
<tr>
<td>087</td>
<td>VI</td>
<td>1:23- 2:2; 19:3-8; 21:19-24</td>
<td></td>
</tr>
<tr>
<td>089</td>
<td>w/0293</td>
<td>See 0293</td>
<td></td>
</tr>
<tr>
<td>094</td>
<td>VI</td>
<td>24:9-21</td>
<td></td>
</tr>
<tr>
<td>0102</td>
<td>w/0138</td>
<td>VII</td>
<td>21:24- 24:15</td>
</tr>
<tr>
<td>0104</td>
<td>VII</td>
<td>23:7-22</td>
<td></td>
</tr>
<tr>
<td>0107</td>
<td>VII</td>
<td>22:15- 23:14</td>
<td></td>
</tr>
<tr>
<td>0116</td>
<td>VIII</td>
<td>26:58, 61</td>
<td></td>
</tr>
<tr>
<td>0118</td>
<td>VIII</td>
<td>28:5-19</td>
<td></td>
</tr>
<tr>
<td>0160</td>
<td>IV/V</td>
<td>26:25-26, 34-36</td>
<td></td>
</tr>
<tr>
<td>0161</td>
<td>III/IV</td>
<td>22:7-46</td>
<td></td>
</tr>
<tr>
<td>0164</td>
<td>VI/VII</td>
<td>13:20-21</td>
<td></td>
</tr>
<tr>
<td>0170</td>
<td>V/VI</td>
<td>6:5-6,8-10,13-15,17</td>
<td></td>
</tr>
<tr>
<td>0200</td>
<td>VII</td>
<td>11:20,21</td>
<td></td>
</tr>
<tr>
<td>0204</td>
<td>VII</td>
<td>24:39-42,44-48</td>
<td></td>
</tr>
<tr>
<td>0231</td>
<td>P. Ant. 11</td>
<td>IV</td>
<td>26:75-27:1-3, 4</td>
</tr>
<tr>
<td>0233</td>
<td>VIII</td>
<td>28:11-15</td>
<td></td>
</tr>
<tr>
<td>0234</td>
<td>VIII</td>
<td>15:12-15, 17-19</td>
<td></td>
</tr>
<tr>
<td>0242</td>
<td>IV</td>
<td>8:25-9:2; 13:32-38, 40-46</td>
<td></td>
</tr>
<tr>
<td>0275</td>
<td>VII</td>
<td>5:25,26,29,30</td>
<td></td>
</tr>
<tr>
<td>0277</td>
<td>VII/VIII</td>
<td>14:22,28,29</td>
<td></td>
</tr>
<tr>
<td>0281</td>
<td>VII/VIII</td>
<td>many lacunae</td>
<td></td>
</tr>
<tr>
<td>0293</td>
<td>w/089,092a</td>
<td>VI</td>
<td>21:27-28,31-32; 26:2-12</td>
</tr>
<tr>
<td>0307</td>
<td>VII</td>
<td>11:21- 12:4</td>
<td></td>
</tr>
</tbody>
</table>

**LATIN**

<p>| itk | 1 | IV/V | Bobiensis; 1:1-3,10; 4:1-14,17; 15:20-36 |
| ite | 2 | V | Palatinus; lacking 1:1-12,49; 24:50- 28:2 |
| ita | 3 | IV | Vercellensis; lacking 25:2-12 |
| itb | 4 | V | Veronensis; lacking 1:1-11; 15:12-22; 23:18-27 |</p>
<table>
<thead>
<tr>
<th>Symbol</th>
<th>Page</th>
<th>Manuscript</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>itg¹</td>
<td>7</td>
<td>VIII/IX</td>
<td>Sangermanensis; all</td>
</tr>
<tr>
<td>itf²</td>
<td>8</td>
<td>V</td>
<td>Corbeiensis II; lacking 1:1-11:16</td>
</tr>
<tr>
<td>itf³</td>
<td>9</td>
<td>VIII</td>
<td>Corbeiensis I; all of Matthew</td>
</tr>
<tr>
<td>itf</td>
<td>10</td>
<td>VI</td>
<td>Brixianus; lacking 8:16-26</td>
</tr>
<tr>
<td>iit³</td>
<td>11</td>
<td>VIII</td>
<td>Rhedigeranus; lacking 1:1-2,15</td>
</tr>
<tr>
<td>iti</td>
<td>12</td>
<td>V</td>
<td>Claromontanus; 3:15-14:33; 18:12-28:20</td>
</tr>
<tr>
<td>iaur</td>
<td>15</td>
<td>VIII</td>
<td>Aureus; all of Matthew</td>
</tr>
<tr>
<td>itm</td>
<td>16</td>
<td>V</td>
<td>9:17,30-37; 10:1-5,7-10</td>
</tr>
<tr>
<td>iit</td>
<td>18</td>
<td>VII</td>
<td>Stuttgartensis; 13:6-15,31-38</td>
</tr>
</tbody>
</table>

**SYRIAC**

- syrᶜ: Curetonian III/IV
- syrˢ: Sinaitic III/IV
- syrᵖ: Peshitta V
- syrᵖᵃˡ: Palestinian VI/VII
- syrʳʰ: Harklean VII

**COPTIC**

- copˢᵃ: Sahidic IV
- copᶠᵃʸ: Fayyumic IV
- copᵐᵃᵉ: Middle Egyptian IV/V

**ARMENIAN**

- arm: V

**GEORGIAN**

- geo: V

**ETHIOPIIC**

- eth: VI

https://bibletranslation.ws/palmer-translation/

https://www.amazon.com/author/davidrobertpalmer