
Τὸ Εὐαγγέλιον Κατὰ Ματθαῖον † THE GOSPEL ACCORDING TO MATTHEW

INTRODUCTION

In the *Gospel according to Matthew*, the accounts of Jesus' deeds and words, drawn from Christian sources both oral and written, are arranged in a generally biographical order: Chs 1-2, Birth of Jesus; 3:1-12, Activity of John the Baptist; 3:13-4:11, Baptism and Temptation of Jesus; 4:12-18:35, Jesus Preaching and Teaching in Galilee; Chs 19-20, Journey to Jerusalem; Chs 21-27, The Passion; and Ch 28, The Resurrection and Jesus' Commission to his Disciples. Within this natural framework, the accounts of what Jesus said or did are grouped by common subject matter. The five discourses of Jesus, a noteworthy feature of this Gospel (see #7:28), are the author's collection of teachings on specific themes: Chs 5-7, The Sermon on the Mount; Ch. 10, Instructions for Missionary Disciples; Ch. 13, The Parables of the Kingdom of Heaven; Ch. 18, On Sincere Discipleship; Chs 24-25, On the End of the Present Age.

Much of the material unique to this Gospel is concerned with the Jews or with the fulfilment of Old Testament prophecies. All the Gospels mention Jesus' Davidic lineage but the author here emphasises this relationship by referring to it much more often than does any of the other Evangelists. In addition to what he has in common with one or more of the other Gospels, he includes also the testimony of the two blind men (9:27), the multitude (12:23), the Canaanite woman (15:22), the crowds at the triumphant entry into Jerusalem (21:9) and the children in the Temple (21:15). In short, the special aim of this Gospel is to show that Jesus is the legitimate heir to the royal house of David. In this connexion, the author's frequent appeal to the fulfilment of prophecy is a noteworthy feature. All four Evangelists cite Old Testament prophecies that they regard as having been fulfilled in the person and work of Jesus but Matthew includes nine additional such prophetic proof-texts, all of which are characterised by a certain verbal liberalism that would make special appeal to readers having a Jewish background (1:22-23, 2:15, 2:17-18, 2:23, 4:14-16, 8:17, 12:17-21, 13:35, 21:4-5 & 27:9-10).

AUTHORSHIP AND DATES

This Gospel is anonymous. The unknown Christian teacher who prepared it during the last third of the 1st Century may have used as one of his sources a collection of Jesus' sayings that the apostle Matthew, according to the 2nd Century writers, is said to have drawn up. In time, a title containing Matthew's name, and signifying apostolic authority, came to identify the whole.

Κατα Ματθαιον Ι

¹ Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυὶδ υἱοῦ Ἀβραάμ.

- ² Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ,
Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ,
Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν
καὶ τοὺς ἀδελφοὺς αὐτοῦ,
³ Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα
ἐκ τῆς Θαμάρ,
Φάρες δὲ ἐγέννησεν τὸν Ἑσρώμ,
Ἑσρώμ δὲ ἐγέννησεν τὸν Ἀράμ,
⁴ Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ,
Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών,
Ναασσών δὲ ἐγέννησεν τὸν Σαλμών,
⁵ Σαλμών δὲ ἐγέννησεν τὸν Βόες ἐκ τῆς Ραχάβ,
Βόες δὲ ἐγέννησεν τὸν Ἰωβηδ ἐκ τῆς Ρούθ,
Ἰωβηδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
⁶ Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυὶδ τὸν βασιλέα.

MATTHEW 1

¹ The account of the genealogy of Jesus Christ, son of David, son of Abraham.

- ² Abraham fathered Isaac,
Isaac fathered Jacob,
Jacob fathered Judah
and his brothers.
³ Judah fathered Perez and Zerah,
whose mother was Tamar,
Perez fathered Hezron,
Hezron fathered Ram.
⁴ Ram fathered Amminadab,
Amminadab fathered Nahshon,
Nahshon fathered Salmon.
⁵ Salmon fathered Boaz, whose mother was Rahab,
Boaz fathered Obed, whose mother was Ruth,
Obed fathered Jesse;
⁶ and Jesse fathered David the king.

MATTHEW 1

- ¹ The noun, *Βίβλος*, though it is without the article, is to be translated as definite due to Apollonius' corollary and the normal use of anarthrous nouns in titles. A more literal translation of 'genealogy' is 'birth'. The Hebrew word *Messiah* translates into Greek as *Χριστός*; both mean 'Anointed One'.
- ² Throughout this section, the NRSV has 'was the father of' in place of 'fathered', here following the NJB.
- ³ A more literal translation of the second line is 'who was by Tamar'.
- ⁴ This verse summarises 1Ch 2:10–11.
- ⁵ This verse summarises Rt 4:21–22.
- ⁶ 'Uriah's wife' was Bathsheba (2S 11:3). Nestle-Aland omits τὸν βασιλέα ('the king').

Δαυὶδ δὲ ἐγέννησεν τὸν Σολομῶνα
 ἐκ τῆς τοῦ Οὐρίου,
 7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ,
 Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά,
 Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ,
 8 Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
 Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ,
 Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν,
 9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωαθάμ,
 Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ,
 Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν,
 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ,
 Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς,
 Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν,
 11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν
 καὶ τοὺς ἀδελφοὺς αὐτοῦ
 ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
 12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος
 Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ,

David fathered Solomon,
 whose mother had been Uriah's wife.
 7 Solomon fathered Rehoboam,
 Rehoboam fathered Abijah,
 Abijah fathered Asaph.
 8 Asaph fathered Jehoshaphat,
 Jehoshaphat fathered Joram,
 Joram fathered Uzziah.
 9 Uzziah fathered Jotham,
 Jotham fathered Ahaz,
 Ahaz fathered Hezekiah.
 10 Hezekiah fathered Manasseh,
 Manasseh fathered Amos,
 Amos fathered Josiah;
 11 Josiah fathered Jeconiah
 and his brothers.
 Then, the deportation to Babylon took place.
 12 After the deportation to Babylon:
 Jeconiah fathered Shealtiel,

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- 7 In place of 'Asaph' (Ἀσάφ – here following the NRSV), some MSS have 'Asa' (Ἀσά – as does the NJB). Although Asaph was a psalmist and Asa was a king, it is doubtful that the author mistook one for the other, since other ancient documents have variant spellings on the king's name.
 8 For the sake of the pattern (v. 17), the names of Ahaziah, Joash and Amaziah (1Ch 3:11–12) have been omitted; such omission was quite consistent with Jewish practice in forming genealogies.
 9 In 1Ch 3:12, 'Uzziah' is called 'Azariah'.
 10 In place of 'Amos' (Ἀμώς – here following the NRSV), some MSS read 'Amon' (Ἀμών – as does the NJB); see #7.
 11 On the 'deportation', see 2: 24:8–16 & Jr 27:20.
 12 Note that the same Greek name (Ἰεχονίας) can translate the two similar Hebrew names, Jehoiakim (יהויָקִים) and Jehoiachin (יהויָכִין).

¹³ Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ,
 Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ,
 Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ,
 Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ,
¹⁴ Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ,
 Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ,
 Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιούδ,
¹⁵ Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ,
 Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν,
 Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ,
¹⁶ Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ
 τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας,
 ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

¹⁷ Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ
 δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας
 Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας
 Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

¹⁸ Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν.
 μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν
 ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος

Shealtiel fathered Zerubbabel.

¹³ Zerubbabel fathered Abiud,
 Abiud fathered Eliakim,
 Eliakim fathered Azor.

¹⁴ Azor fathered Zadok,
 Zadok fathered Achim,
 Achim fathered Eliud.

¹⁵ Eliud fathered Eleazar,
 Eleazar fathered Matthan,
 Matthan fathered Jacob;

¹⁶ And Jacob fathered Joseph
 the husband of Mary;
 of her was born Jesus who is called Christ.

¹⁷ The sum of the generations is therefore: fourteen from
 Abraham to David; fourteen from David to the Babylonian
 deportations; and fourteen from the Babylonian deportation to
 Christ.

¹⁸ This is how Jesus Christ came to be born. His mother Mary
 was betrothed to Joseph; but, before they came together in
 marital union, she was found to be with child from the Holy

¹³ ‘Abiud’, ‘Eliakim’ and ‘Azor’ are otherwise unknown.

¹⁴ ‘Zadok’, ‘Achim’ and ‘Eliud’ are otherwise unknown.

¹⁵ ‘Eleazar’, ‘Matthan’ and ‘Jacob’ are otherwise unknown.

¹⁶ Several Greek and Latin MSS expand this verse: “... Joseph, to whom was betrothed the Virgin Mary who gave birth to Jesus who is called Christ.” The name, ‘Jesus’, means Salvation.

¹⁷ ‘Fourteen’ is the sum of the numerical value of the three letters in the name ‘David’ in Hebrew (דָּוִד).

¹⁸ The force of Jewish betrothal was such that the fiancé was already called ‘husband’.

ἀγίου. ¹⁹ Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.

²⁰ ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων, Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. ²¹ τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. ²² Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, ²³ Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ θεός. ²⁴ ἐγερθεὶς δὲ [ὁ] Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ

Spirit. ¹⁹ Her husband Joseph, being an upright man and wanting to spare her disgrace, planned to divorce her quietly.

²⁰ He had just made up his mind to do this when, behold, an angel of the Lord appeared to him in a dream and said, "Joseph son of David, do not be afraid to take Mary as your wife, because she has conceived the child that is in her by the Holy Spirit. ²¹ She will give birth to a son and you are to name him Jesus, because he is the one who is to save his people from their sins." ²² Now, all this took place to fulfil what had been spoken by the Lord through the prophet: ²³ Look, the virgin is with child and will give birth to a son, and they shall name him Immanuel, a name that means 'God is with us'. ²⁴ When Joseph awoke from sleep, he did what the angel of the Lord had

¹⁹ The literal translation of 'divorce her quietly' is 'put her away from him privately'.

²⁰ The 'angel of the Lord' in the early texts (see #Gn 16:7) means Yahweh himself. With the development of the doctrine of angels (see #Tb 5:4), their distinction from God becomes clearer; they retain their function as heavenly messengers and often appear as such in the narratives of the Infancy (Mt 1:20,24, 2:13,10, Lk 1:11, 2:9, see also Mt 28:2, Jn 5:4, Ac 5:19, 8:26, 12:7,23). Here, as in the OT, God makes his intention known in a dream (cf. Mt 2:12-13,19,22, 27:19, Ac 16:9, 18:9, 23:11, 27:23, and the parallel visions of Ac 9:10ff, 10:3ff, 10:11ff). The NJB lacks the word, 'behold', here following the Greek text (ἰδοὺ) & WEBBE.

²¹ The Hebrew and Aramaic forms of 'Jesus' and 'he will save' are similar; the point could be suggested by translating: "You must name him 'Saviour' because he will save." It was a fairly common name among Jews in the 1st Century, as a number of references in the LXX and Josephus indicate.

²² This and similar formulae occur frequently in Mt (2:15,17,23, 3:3, 8:17, 11:10, 12:17, 13:14,35, 21:4, 26:54-56, 27:9). Already in the OT, one of the criteria of a true prophet was that his works were fulfilled (Dt 18:20-22); in Jesus' view and that of his disciples, God had announced his plan either by words or by deeds and, in accordance with the principles of Jewish exegesis of the time, the NT seeks to show that God's plan is fulfilled in Jesus by pointing out minute and literal correspondence between the life of Jesus and the text of the OT (Jn 2:22, 20:9, Ac 2:23,31,34-35, 3:24, Rm 15:4, 1Co 10:11, 15:3-4, 2Co 1:20, 3:14-16).

²³ This verse directly quotes Is 7:14.

²⁴ The translation, 'the angel of the Lord', is used as the article (ὁ) preceding ἄγγελος is an anaphoric article referring back to the angel of v. 20.

ἄγγελος κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ· ²⁵ καὶ οὐκ ἐγίνωσκειν αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

commanded him: he took his wife to his home; ²⁵ however, he had not had marital relations with her until she had given birth to a son; and he named him Jesus.

²⁵ The literal translation of *'had marital relations with'* is *'known'*; the verb *'know'* (in both Hebrew and Greek) is a frequent biblical euphemism for sexual relations. In place of *'until'*, the NJB has *'when'*; the text here is not concerned with the period that followed and, taken by itself, does not assert (or deny) Mary's perpetual virginity, which is assumed by the tradition of the Church. By naming the child, Joseph accepts it as his own.

Κατα Ματθαιον 2

MATTHEW 2

¹ Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα ² λέγοντες, Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν προσκυνῆσαι αὐτῷ. ³ ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ, ⁴ καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. ⁵ οἱ δὲ εἶπαν αὐτῷ, Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου·

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

⁷ Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος, ⁸ καὶ

¹ After Jesus had been born at Bethlehem in Judaea, during the reign of King Herod, suddenly some wise men came to Jerusalem from the east, ² asking, “Where is the child who has been born king of the Jews? For, we observed his star as it rose and have come to pay him homage.” ³ When King Herod heard this, he was perturbed, and so was the whole of Jerusalem. ⁴ He called together all the chief priests and the scribes of the people and enquired of them where the Christ was to be born. ⁵ They told him, “At Bethlehem in Judaea, for this is what the prophet wrote:

⁶ “And you, Bethlehem, in the land of Judah, are by no means least among the elders of Judah; for, from you will come a leader who will shepherd my people, Israel.”

⁷ Then Herod summoned the wise men to see him privately. He learned from them the exact date on which the star had

MATTHEW 2

- ¹ Herod was king of Judaea, Idumaea and Samaria from 37 to 4 BCE (see #Lk 2:2). An alternative translation of ‘wise men’ (μάγοι) is ‘astrologers’.
- ² The literal translation of ‘as it rose’ (ἐν τῇ ἀνατολῇ) is ‘in the east’.
- ³ Herod’s fears were aroused that his own children might be excluded from the throne.
- ⁴ The ‘scribes of the people’ (γραμματεῖς τοῦ λαοῦ) are elsewhere called ‘doctors of the Law’ (Lk 5:17, Ac 5:34) or ‘lawyers’ (Lk 7:30, 10:25 &c); they interpreted scripture, especially the Torah, to draw out of it the rules of conduct for Jewish life (#Ezr 7:6, #Si 39:2); their numbers were drawn primarily – but not exclusively – from the Pharisees (#3:7) and, with the High Priest and the elders, they constituted the Great Sanhedrin.
- ⁵ The ‘prophet’ in question is Micah (see #6).
- ⁶ This verse quotes Mi 5:1(2). An alternative reading for ‘shepherd’ is ‘rule’.
- ⁷ In place of ‘privately’, here following the NJB, the NRSV has ‘secretly’.

πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ παιδίου· ἐπὰν δὲ εὔρητε ἀπαγγείλατέ μοι, ὅπως καὶ γὰρ ἐλθὼν προσκυνήσω αὐτῷ. ⁹ οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτοὺς ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ᾧ τὸ παιδίον. ¹⁰ ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα. ¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ, καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. ¹² καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

¹³ Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ λέγων, Ἐγερθεῖς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἂν εἴπω σοι· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό. ¹⁴ ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ

appeared ⁸ and sent them on to Bethlehem with the words, “Go and find out all about the child and, when you have found him, let me know, so that I too may go and pay him homage.”

⁹ Having listened to what the king had to say, they set out; and suddenly, the star they had seen at its rising went forward until it halted over the place where the child was. ¹⁰ The sight of the star stopping filled them with delight ¹¹ and, on entering the house, they saw the child with his mother Mary; and, falling to their knees, they did him homage. Then, opening their treasure chests, they offered him gifts of gold, frankincense, and myrrh. ¹² And, having been warned in a dream not to go back to Herod, they returned to their own country by a different road.

¹³ After they had left, suddenly the angel of the Lord appeared to Joseph in a dream and said, “Get up, take the child and his mother with you, and escape into Egypt, and remain there until I tell you, because Herod intends to search for the child and do away with him.” ¹⁴ Therefore, he got up and, taking the

⁸ The NRSV opens Herod’s words (here following the NJB) with, “Go and search diligently for the child.”

⁹ Obviously, the evangelist is thinking of a miraculous star; it is futile to look for a natural explanation (cf. Nb 24:17). The appearance of a star is recorded also at the birth of other great men.

¹⁰ The literal translation of this verse is, “When they saw the star, they rejoiced with a very great joy.”

¹¹ The three gifts summarise the wealth and perfumes of Arabia (Jr 6:20, Ezk 27:22). The Church Fathers saw in them symbols of the royalty (gold), divinity (incense) and Passion (myrrh) of Jesus. ‘Frankincense’ refers to the aromatic resin of certain trees, used as sweet-smelling incense; ‘myrrh’ consisted of the aromatic resin of certain shrubs: it was used in preparing a corpse for burial.

¹² In place of ‘road’, here following the NRSV, the NJB has ‘way’ and NETB has ‘route’.

¹³ The Greek word ἰδοὺ (‘behold’) has not been translated because it has no exact English equivalent here but adds interest and emphasis.

¹⁴ The feminine singular genitive noun νυκτός (‘night’) indicates the time during which the action of the main verb takes place.

παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον, ¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

¹⁶ Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐδυμώθη λίαν, καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων. ¹⁷ τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἰερεμίου τοῦ προφήτου λέγοντος,

¹⁸ Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
κλαυθμὸς καὶ ὄδυρμός πολὺς·
Ῥαχήλ κλαίουσα τὰ τέκνα αὐτῆς,
καὶ οὐκ ἤθελεν παρακληθῆναι,
ὅτι οὐκ εἰσίν.

¹⁹ Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ ²⁰ λέγων,

child and his mother with him, left that night for Egypt, ¹⁵ where he remained until the death of Herod. This was to fulfil what the Lord had spoken through the prophet: I called my son out of Egypt.

¹⁶ Herod was furious on realising that he had been fooled by the wise men and, in Bethlehem and its surrounding district, he had all the male children killed who were two years old or less, reckoning by the date he had been careful to ask the wise men. ¹⁷ Then were fulfilled the words spoken through the prophet Jeremiah:

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

¹⁹ After Herod's death, suddenly the angel of the Lord appeared in a dream to Joseph in Egypt ²⁰ and said, "Get up,

¹⁵ The quotation is from Ho 11:1; Israel, therefore the 'son' of the prophet's text, prefigured the Messiah.

¹⁶ There is an earlier parallel to this story told about Moses in rabbinic literature: after the news of the birth of the child is received, either from visions or from magicians, the Pharaoh has all the new-born male children killed.

¹⁷ The following quotation is from Jr 31:14(15).

¹⁸ For the 2nd line, the LXX text (Jr 38:15) has 'lamentation, weeping, and loud wailing'; most later MSS have a quotation conforming to the LXX (θρήνου καὶ κλαυθμοῦ καὶ ὄδυρμου); but such assimilations were routine among the scribes and, as such, they should be discounted as both predictable and motivated. The reading without 'lamentation and' is thus to be preferred, especially since it cannot easily be accounted for unless it is the original wording here.

¹⁹ Herod the Great died early in 4 BCE.

²⁰ In place of 'were seeking the child's life', here following the NRSV, the NJB has 'who wanted to kill the child'.

Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. ²¹ ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ. ²² ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη ἐκεῖ ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας, ²³ καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.

take the child and his mother with you, and go back to the land of Israel; for, those who were seeking the child's life are dead.” ²¹ So, he got up and, taking the child and his mother with him, went back to the land of Israel. ²² But, when he heard that Archelaus had succeeded his father Herod as ruler of Judaea, he was afraid to go there; and, after being warned in a dream, he withdrew to the region of Galilee. ²³ There, he made his home in a town called Nazareth. In this way, the words spoken through the prophets were to be fulfilled: He will be called a Nazarene.

²¹ Here *δε* has been translated as ‘so’ to indicate the implied result of the angel’s instructions.

²² ‘Archelaus’ was the son of Herod by Malthace (like Herod Agrippa); he was ethnarch of Judaea from 4 BCE to 6 CE and took after his father in terms of cruelty and ruthlessness. ‘Galilee’ was the territory of Herod Antipas (see #Lk 3:1).

²³ ‘Nazareth’ was a very small village in the region of Galilee (which lay north of Samaria and Judea); the town was located about 25 Km west of the southern edge of the Sea of Galilee. According to Lk 1:26, Mary was living in Nazareth when the birth of Jesus was announced to her. ‘Nazarene’ translates *Ναζωραῖος*, the form used in Mt, Jn and Ac; Mk uses *Ναζαρενός* (‘of Nazareth’) and Lk uses both forms.

Κατα Ματθαιον 3

¹ Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας ² λέγων, Μετανοεῖτε, ἥγγικεν γὰρ ἡ βασιλεία τῶν οὐρανῶν. ³ οὗτος γὰρ ἐστὶν ὁ ῥηθεὶς διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,
Ἐτοιμάσατε τὴν ὁδὸν κυρίου,
εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

⁴ Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ, ἡ δὲ τροφὴ ἦν αὐτοῦ ἀκρίδες καὶ μέλι ἄγριον. ⁵ τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περιχώρος τοῦ Ἰορδάνου, ⁶ καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

⁷ Ἴδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς, Γεννήματα

MATTHEW 3

¹ In those days, John the Baptist appeared; he proclaimed this message in the wilderness of Judaea, ² “Repent, for the Kingdom of Heaven is close at hand.” ³ This was the man of whom the prophet Isaiah spoke, when he said:

A voice of one that cries in the desert,
“Prepare a way for the Lord,
make his paths straight.”

⁴ This man John wore a garment made of camel’s hair, with a leather loincloth round his waist, and his food was locusts and wild honey. ⁵ Then, the people of Jerusalem and all Judaea, and the whole district along the Jordan made their way to him ⁶ and, as they were baptised by him in the river Jordan, they confessed their sins.

⁷ But, when he saw a number of Pharisees and Sadducees coming for baptism, he said to them, “Brood of vipers, who

MATTHEW 3

- ¹ In place of ‘in those days’, following the Greek (and NRSV), the NJB has ‘in due course’. ‘Judaea’ was the territory of Herod Antipas (see #Lk 3:1). John the Baptist resembles OT prophets (cf. 2K 1:8, Zc 13:4).
- ² The opening particle, λέγων, is redundant in English and has not been translated (Nestle-Aland precedes it with a conjectural καί).
- ³ This verse quotes Is 40:3. The particle, λέγοντος, is redundant and has not been translated.
- ⁴ John’s lifestyle was in stark contrast to the religious leaders of Jerusalem, who lived in relative luxury; his appearance recalls that Elijah (2K 1:8). ‘Locusts and wild honey’ were a common diet in desert regions and locusts (dried insects) are listed in Lv 11:22 among the ‘clean’ foods.
- ⁵ The Greek text (and NJB) does not include the word ‘the people of’, here following the NRSV.
- ⁶ The rite of immersion, symbolic of purification, was familiar to Judaism (baptism of proselytes, Essene purifications).
- ⁷ The ‘Pharisees’ were a Jewish sect, strict observers of the Law; Jesus’ independent attitude with regard to the Law and his association with sinners inevitably provoked their opposition and there are numerous echoes of this in the Gospels, especially Mt.

ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς; ⁸ ποιήσατε οὖν καρπὸν ἄξιον τῆς μετανοίας. ⁹ καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς, Πατέρα ἔχομεν τὸν Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. ¹⁰ ἤδη δὲ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ¹¹ Ἐγὼ μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί· ¹² οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἄλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστω.

¹³ Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. ¹⁴ ὁ δὲ Ἰωάννης διεκώλυεν αὐτὸν λέγων, Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με; ¹⁵ ἀποκριθεὶς

warned you to flee from the coming retribution? ⁸ Produce fruit in keeping with repentance, ⁹ and do not presume to tell yourselves, "We have Abraham as our father." Because I tell you, God can raise children for Abraham from these stones. ¹⁰ Even now, the axe is being laid to the root of the trees; therefore, any tree failing to produce good fruit will be cut down and thrown on the fire. ¹¹ I baptise you in water for repentance, but the one who comes after me is more powerful than I, and I am not fit to carry his sandals; he will baptise you with the Holy Spirit and fire. ¹² His winnowing-fork is in his hand; he will clear his threshing-floor and gather his wheat to his barn; but the chaff he will burn in a fire that will never go out."

¹³ Then Jesus appeared: he came from Galilee to John, at the Jordan, to be baptised by him. ¹⁴ But John tried to dissuade him, with the words, "It is I who need to be baptized by you, and yet you come to me!" ¹⁵ But Jesus answered him, "Leave it

⁸ 'Fruit in keeping with repentance' refers to the deeds that indicate a change of attitude (heart) on the part of John's hearers.

⁹ In place of 'father' (following the NJB), the NRSV has 'ancestor'.

¹⁰ When an axe was 'laid to the root' of a tree, it was aimed (or placed), ready for cutting.

¹¹ In the OT, fire (the WEBBE lacks the word) – a purifying element more refined and efficacious than water – was already a symbol of God's supreme intervention in history and of his Spirit that comes to purify hearts (see Si 2:5, Is 1:25, Zc 13:19, Mi 3:2–3).

¹² A 'winnowing-fork' was a pitchfork-like tool used to toss threshed grain in the air so that the wind blew away the chaff, leaving the grain to fall to the ground. After ἀποθήκην, some MSS add αὐτοῦ; Nestle-Aland includes the word in brackets, indicating doubt as to its provenance.

¹³ The NJB lacks the words 'John at' and replaces the final pronoun ('him') with 'John'.

¹⁴ The earliest MSS lack the name of John here ('but he tried to dissuade him', instead of 'but John tried to dissuade him'). It is, however, clearly implied (and is thus supplied in translation); although the longer reading has excellent support, it looks to be a motivated and predictable reading.

¹⁵ John's question shows that Jesus' baptism was problematical for the first Christians: the superior is seen to submit himself to the inferior.

δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν, Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.

¹⁶ βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ ἠνεώχθησαν [αὐτῷ] οἱ οὐρανοί, καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαῖνον ὡσεὶ περιστερὰν [καὶ] ἐρχόμενον ἐπ’ αὐτόν· ¹⁷ καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.

like this for the time being; it is fitting that we should, in this way, do all that uprightness demands.” Then he yielded to him.

¹⁶ And, when Jesus had been baptised, he at once came up from the water and, suddenly, the heavens opened for him and he saw the Spirit of God descending like a dove and coming down on him. ¹⁷ And suddenly there was a voice from heaven, “This is my Son, the Beloved; my favour rests on him.”

¹⁶ The word *οὐρανοί* may be translated ‘sky’ or ‘heaven’, depending on the context; the same word is used in v. 17. The spirit that hovered over the waters at the first creation (Gn 1:2) now appears at the beginning of the new creation; it anoints Jesus for his messianic mission (Ac 10:38), which it is to guide (Mt 4:1ff, 12:18, 28, Lk 4:14, 18, 10:21).

¹⁷ The immediate purpose of this statement is to declare that Jesus is in truth the servant foretold by Isaiah, but the substitution of ‘Son’ for ‘servant’ underlines the relationship of Jesus with the Father, which is that of anointed Son (see #4:3). In Jewish literature, a voice from heaven is a means of showing the God-given authority of a teacher.

Κατα Ματθαιον 4

¹ Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι ὑπὸ τοῦ διαβόλου. ² καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα ὕστερον ἐπείνασεν. ³ καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.

⁴ ὁ δὲ ἀποκριθεὶς εἶπεν, Γέγραπται,

Οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρωπος,
ἀλλ' ἐπὶ παντὶ ῥήματι
ἐκπορευομένῳ διὰ στόματος θεοῦ.

⁵ Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, ⁶ καὶ λέγει αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε σεαυτὸν κάτω· γέγραπται

γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
γὰρ ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ
πρὸς λίθον τὸν πόδα σου.

MATTHEW 4

¹ Then Jesus was led by the Spirit out into the wilderness to be put to the test by the devil. ² He fasted for forty days and forty nights, after which he was famished, ³ and the tempter came and said to him, "If you are the Son of God, command these stones to turn into loaves of bread."

⁴ But he replied, "It is written:

One does not live on bread alone
but on every word
that comes from the mouth of God."

⁵ The devil then took him to the holy city and set him on the parapet of the Temple, ⁶ saying to him, "If you are the Son of God, throw yourself down; for, it is written:

He has given his angels orders about you,
and they will carry you in their arms
in case you trip over a stone."

MATTHEW 4

¹ The word 'devil' (διάβολος), which means 'Accuser' or 'Calumniator', since his task is to put human beings in the wrong, sometimes translates the Hebrew 'Satan' (שָׂטָן - 'Adversary', see #Job 1:6). He is held responsible for everything that cuts across the work of God and of Christ (13:39, Jn 8:44, 13:2, Ac 10:38, Ep 6:11, 1Jn 3:8); his defeat will be the sign of the final victory of God (25:41, Heb 2:14, Rv 12:9-12, 20:2, 10).

² On the period of 'forty days and forty nights', cf. Ex 34:28, 1K 19:8.

³ The biblical title 'Son of God' does not necessarily mean a natural child but may imply an adoptive relationship, as it is given to the angels (Job 1:6), to the chosen people (Ex 4:22), to individual Israelites (Dt 14:1, Ho 2:1) and to their leaders (Ps 2:7).

⁴ In place of 'it is written' (here and in vv. 6, 7 & 10), the NJB has 'scripture says', here following the NRSV. This verse quotes Dt 8:3. The word ἄνθρωπος ('one') is used generically for humanity.

⁵ The 'holy city' is Jerusalem; the 'parapet' most likely overlooked the Temple courts and the deep valley of the Kidron below.

⁶ The quotation in this verse is from Ps 91:11-12, which the devil deliberately cites in the wrong context.

⁷ ἔφη αὐτῷ ὁ Ἰησοῦς, Πάλιν γέγραπται,

Οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

⁸ Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν λίαν, καὶ δείκνυσιν αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, ⁹ καὶ λέγει αὐτῷ, Ταῦτά σοι πάντα δώσω ἐὰν πεσὼν προσκυνήσῃς μοι. ¹⁰ τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ὑπαγε, Σατανᾶ· γέγραπται γάρ,

Κύριον τὸν θεόν σου προσκυνήσεις
καὶ αὐτῷ μόνῳ λατρεύσεις.

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

¹² Ἀκούσας δὲ ὅτι Ἰωάννης παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. ¹³ καὶ καταλιπὼν τὴν Ναζαρά ἐλθὼν κατώκησεν εἰς Καφαρναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλίμ· ¹⁴ ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,

¹⁵ Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλίμ,
ὁδὸν θαλάσσης, πέραν τοῦ Ἰορδάνου,

⁷ Jesus said to him, “Again, it is written:

Do not put the Lord your God to the test.”

⁸ Next, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendour. ⁹ And he said to him, “I will give you all of these, if you will fall at my feet and do me homage.” ¹⁰ Then Jesus said to him, “Away with you, Satan! For it is written:

Worship the Lord your God,
him alone you must serve.”

¹¹ Then the devil left him, and suddenly angels appeared and looked after him.

¹² Hearing that John had been arrested, he withdrew to Galilee ¹³ and, leaving Nazareth, he went and took up residence in Capernaum, beside the sea, in the territories of Zebulun and Naphtali. ¹⁴ This was to fulfil what had been spoken through the prophet Isaiah:

¹⁵ Land of Zebulun! Land of Naphtali!
Way of the sea beyond Jordan.

⁷ This verse quotes Dt 6:16.

⁸ An alternative translation for ‘splendour’ (δόξαν – literally ‘glory’), here following the NJB & NRSV, is ‘grandeur’ (as NETB).

⁹ In place of ‘fall at my feet’, here following the NJB, the NRSV has ‘fall down’.

¹⁰ Many later MSS add ‘behind me’ (ὀπίσω μου) after ‘away with you’, following 16:23 (where the text is certain). This verse quotes from Dt 6:13.

¹¹ The literal translation of ‘suddenly’ (ἰδοὺ) is ‘behold’.

¹² Cf. Mk 1:14–15, Lk 4:14–15.

¹³ In place of ‘Nazareth’, here following the NRSV, the NJB, more closely following the Greek, has ‘Nazara’ (Ναζαρά, a very rare form).

¹⁴ The redundant participle, λέγοντος, has not been translated here.

¹⁵ Vv. 15–16 quote Is 9:1–2.

¹⁶ Γαλιλαία τῶν ἐθνῶν,
ὁ λαὸς ὁ καθήμενος ἐν σκότει
φῶς εἶδεν μέγα,
καὶ τοῖς καθήμενοις ἐν χώρᾳ καὶ σκιᾷ θανάτου
φῶς ἀνέτειλεν αὐτοῖς.

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

¹⁸ Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν
δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον εἰς τὴν
θάλασσαν· ἦσαν γὰρ ἀλιεῖς. ¹⁹ καὶ λέγει αὐτοῖς, Δεῦτε
ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. ²⁰ οἱ δὲ
εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν αὐτῷ.

²¹ Καὶ προβάς ἐκεῖθεν εἶδεν ἄλλους δύο ἀδελφούς, Ἰάκωβον
τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ
πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν καταρτίζοντας τὰ
δίκτυα αὐτῶν· καὶ ἐκάλεσεν αὐτούς. ²² οἱ δὲ εὐθέως ἀφέντες
τὸ πλοῖον καὶ τὸν πατέρα αὐτῶν ἠκολούθησαν αὐτῷ.

Galilee of the nations!

¹⁶ The people who sat in darkness
have seen a great light;
on those who lived in a country and shadow of death
a light has dawned.

¹⁷ From that time, Jesus began to proclaim this message,
“Repent, for the Kingdom of Heaven is close at hand.”

¹⁸ As he was walking by the Sea of Galilee, he saw two
brothers, Simon, who was called Peter, and his brother
Andrew; they were making a cast into the sea with their net;
for, they were fishermen. ¹⁹ And he said to them, “Come after
me and I will make you fish for people.” ²⁰ And immediately
they left their nets and followed him.

²¹ As he went on from there, he saw another pair of brothers,
James the son of Zebedee and his brother John; they were in
their boat with their father Zebedee, mending their nets, and
he called them. ²² And, immediately, leaving their boat and
their father, they followed him.

¹⁶ The ‘people who sat in darkness’ were those who suffered most from the Assyrian invasions.

¹⁷ The sovereignty of God is at the heart of Jesus’ preaching, as it was of the OT ideal. It implies a kingdom of ‘saints’, where God will be truly King because they will acknowledge his royal rights by knowing and loving him.

¹⁸ The two phrases, ‘who was called Peter’ and ‘for they were fishermen’ are explanatory comments by the author, parenthetical in nature. Some MSS read ‘Jesus saw’ in place of ‘he saw’.

¹⁹ The term ἀνθρώπων is used here in a generic sense, referring to both men and women, thus ‘people’.

²⁰ The expression ‘followed him’ pictures discipleship, which means that to learn from Jesus is to follow him as the guiding priority of one’s life.

²¹ The phrase ἐν τῷ πλοίῳ can either refer to a generic boat, some boat, or it can refer to ‘their boat’, implying possession.

²² The word δὲ has not been translated.

²³ Καὶ περιῆγεν ἐν ὅλῃ τῇ Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. ²⁴ καὶ ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις καὶ βασάνοις συνεχομένους καὶ δαιμονιζομένους καὶ σεληνιαζομένους καὶ παραλυτικούς, καὶ ἐθεράπευσεν αὐτούς. ²⁵ καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας καὶ πέραν τοῦ Ἰορδάνου.

²³ He went round the whole of Galilee, teaching in their synagogues, and proclaiming the good news of the Kingdom, and curing all kinds of disease and every sickness among the people. ²⁴ Thus, his fame spread throughout all Syria, and those who were suffering from diseases and painful complaints of one kind or another, and the possessed, and epileptics, and the paralysed, were all brought to him, and he cured them. ²⁵ And large crowds followed him, coming from Galilee, and the Decapolis, and Jerusalem, and Judaea, and from beyond the Jordan.

²³ Miraculous cures are the distinctive sign that the Messianic Age has dawned (see 10:1, 7ff, 11:4ff).

²⁴ The word 'Syria' (Συρίαν) is not used here in a precise sense and in fact means Galilee with its surrounding districts (cf. Mk 1:28). In place of 'the possessed', here following the NJB, the NRSV has 'demoniacs' – these were persons controlled in body or will, or in both, by evil forces (8:16, 28, 9:32, 15:22, Mk 5:15; cf. Lk 13:11). The literal translation of 'epileptics' (σεληνιαζομένους) is 'moonstruck' (NAB has 'lunatics').

²⁵ The 'Decapolis' (Δεκαπόλις) was a loose federation of ten free towns with their surrounding territories, scattered for the most part on the east side of the Jordan and far enough north-east to include Damascus.

Κατα Ματθαιον 5

¹ Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· ² καὶ ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν αὐτοὺς λέγων,
³ Μακάριοι οἱ πτωχοὶ τῷ πνεύματι, ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.
⁴ μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται.
⁵ μακάριοι οἱ πραεῖς, ὅτι αὐτοὶ κληρονομήσουσιν τὴν γῆν.
⁶ μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ χορτασθήσονται.
⁷ μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.
⁸ μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν Θεὸν ὄψονται.
⁹ μακάριοι οἱ εἰρηνοποιοί, ὅτι [αὐτοὶ] υἱοὶ Θεοῦ κληθήσονται.

MATTHEW 5

¹ Seeing the crowds, he went up the mountain; and, after he sat down, his disciples came to him. ² Then he began to speak; this is what he taught them:
³ “Blessed are the poor in spirit: for, theirs is the Kingdom of Heaven.
⁴ “Blessed are those who mourn: for, they shall be comforted.
⁵ “Blessed are the gentle: for, their shall inherit the earth.
⁶ “Blessed are those who hunger and thirst for uprightness: for, they shall have their fill.
⁷ “Blessed are the merciful: for, they shall receive mercy.
⁸ “Blessed are the pure in heart: for, they shall see God.
⁹ “Blessed are the peacemakers: for, they shall be calls sons of God.

MATTHEW 5

- ¹ The ‘*mountain*’ was likely one of the hills near Capernaum. Sitting down was the usual position of Jewish rabbis when teaching (Lk 4:20–21).
- ² The imperfect verb ἐδίδασκεν (*‘he taught’*) has been translated with an ingressive nuance.
- ³ In the spirit of the prophets, Jesus here recalls that the poor, too, have a share in blessings; the word ‘*poor*’ is used with the moral connotations already found in the OT (see #Zp 2:3), made explicit by the words ‘*in spirit*’, which is lacking in Lk 6:20. This verse quotes Is 57:15 & 66:2.
- ⁴ The NJB swaps vv. 4 & 5; here, we follow the NRSV. This verse quotes Is 61:2 & 66:10, 13.
- ⁵ In place of ‘*gentle*’ (here following the NJB), the NRSV has ‘*meek*’; the word, which can also be understood as ‘*afflicted*’, is taken from the LXX version of Ps 37:11, and the sense is ‘*unassuming*’ or ‘*undemanding*’.
- ⁶ ‘*Those who hunger*’ are people like the poor Jesus has already mentioned; the term has OT roots both in conjunction with the poor (Is 32:6–7, 58:6–7, 9–10, Ezk 18:7, 16) or by itself (Ps 37:16–19, 107:9).
- ⁷ The NJB ends this verse, here following the NRSV, with ‘*they shall have mercy shown them*’.
- ⁸ ‘*Purity of heart*’ is a sincerity, freedom from mixed motives; it is not synonymous with chastity but includes it (Ps 24:4, Heb 12:14).
- ⁹ The ‘*peacemakers*’ are all those who work earnestly to make peace; God will acknowledge them as his children.

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

¹¹ μακάριοί ἐστε ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν ψευδόμενοι ἕνεκεν ἐμοῦ.

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

¹³ Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι εἰ μὴ βληθῆναι ἔξω καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

¹⁴ Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· ¹⁵ οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ. ¹⁶ οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὥπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

¹⁷ Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφῆτας· οὐκ ἦλθον καταλῦσαι ἀλλὰ πληρῶσαι. ¹⁸ ἀμὴν

¹⁰ “Blessed are those who are persecuted in the cause of uprightness: the Kingdom of Heaven is theirs.

¹¹ “Blessed are you when people abuse you and persecute you, and speak all kinds of evil against you falsely on my account.

¹² Rejoice and be glad! For, your reward will be great in heaven; they treated the prophets before you in the same way.

¹³ “You are salt for the earth; but, if salt loses its taste, what can make it salty again? It is good for nothing and can only be thrown out to be trampled under people’s feet.

¹⁴ “You are a light for the world. A city built on a hill-top cannot be hidden. ¹⁵ No one, after lighting a lamp, puts it under a bushel measure; but they put it on a lampstand, where it gives light for everyone in the house. ¹⁶ In the same way, your light must shine in people’s sight so that, seeing your good works, they may give praise to your Father in heaven.

¹⁷ “Do not imagine that I have come to abolish the Law or the Prophets: I have come not to abolish them but to complete

¹⁰ In place of ‘in the cause of uprightness’, here following the NJB, the NRSV has ‘for righteousness’ sake’.

¹¹ Some MSS lack ‘falsely’ (ψευδόμενοι); Nestle-Aland includes it in brackets.

¹² The disciples are the successors of the prophets (cf. 10:41, 13:17, 23:34).

¹³ ‘Salt’ (ἅλας) was used as seasoning or fertiliser, or as a preservative; if salt ceased to be useful, it was thrown away.

¹⁴ An alternative reading for ‘built’ is ‘located’.

¹⁵ The ‘bushel measure’ was a small receptacle on legs; so, it is a question here of hiding the lamp under this, rather like the bed of Mk 4:21ff.

¹⁶ Alternative translations for ‘praise’ (NJB) are ‘glory’ (NRSV) and ‘honour’ (NETB).

¹⁷ Jesus comes neither to destroy the Law (Dt 4:8) nor to consecrate it as untouchable but, by his teaching and way of acting, to give it a new and definitive form, by which the goal of the Law is fully realised (see #1:22, #Mk 1:15).

γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται. ¹⁹ ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

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

²¹ Ἦκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις. ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει. ²² ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ κρίσει. ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ. ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός. ²³ ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κακεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει

them. ¹⁸ In truth I tell you, until heaven and earth disappear, not one dot, not one iota, is to disappear from the Law until all its purpose is achieved. ¹⁹ Therefore, anyone who breaks even one of the least of these commandments and teaches others to do the same will be considered the least in the Kingdom of Heaven; but the person who keeps them and teaches them will be considered great in the Kingdom of Heaven.

²⁰ “For I tell you, if your righteousness does not surpass that of the scribes and the Pharisees, you will never get into the Kingdom of Heaven.

²¹ “You have heard how it was said to the ancients: You shall not kill; and, if anyone does kill, he must answer for it before the court. ²² But I say to you: If you are angry with a brother, you will answer for it before the court; if you call a brother ‘Fool’, you will answer for it before the Sanhedrin; and if you call him ‘Traitor’, you will answer for it in hell fire. ²³ So, if you bring your offering to the altar and there remember that your

¹⁸ The ‘amen’ (ἀμήν – here translated as ‘in truth’) that introduces certain sayings (cf. #Ps 41:13, #Rm 1:25) underlines their authority (Mt 6:2, 5, 16, Jn 1:51). The ‘iota’ (ἰῶτα) was a small stroke placed under a letter in Greek; perhaps ‘serif’ would be a good translation.

¹⁹ An alternative translation for ‘breaks’ is ‘annuls’.

²⁰ ‘Uprightness’ is one’s acceptance of God’s requirements and one’s being accepted by God (Lk 18:10–14).

²¹ The tradition of the Law was taught orally, especially in the synagogues. Jesus here quotes from Dt 5:17 (Ex 20:13).

²² The Aramaic word transliterated as Ῥακά, translated as ‘fool’, means ‘empty head’ or ‘nitwit’. The word here translated as ‘traitor’ (Μωρέ), originally meant ‘worthless person’ but Jewish usage added the much more contemptuous meaning of ‘apostate’. Here, the ‘Sanhedrin’ refers to the Great Sanhedrin, comprising 70 members, which met in Jerusalem, as opposed to the minor courts (vv. 21–22) of the districts. The word translated ‘hell’ is γέεννα (‘Gehenna’), a transliteration of the Hebrew בֶּן-הַנֶּחֱם (‘Valley of Hinnom’), the valley along the south side of Jerusalem. After ‘angry with a brother’, the WEBBE adds ‘without a cause’.

²³ After ‘brother’, the NRSV adds ‘or sister’ (as also in v. 24).

τι κατὰ σοῦ, ²⁴ ἅφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου. ²⁵ ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχὺ ἕως ὅτου εἶ μετ’ αὐτοῦ ἐν τῇ ὁδῷ, μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθῇς. ²⁶ ἀμὴν λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.

²⁷ Ἠκούσατε ὅτι ἐρρέθη, Οὐ μοιχεύσεις. ²⁸ ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτήν ἤδη ἐμοίχευσεν αὐτήν ἐν τῇ καρδίᾳ αὐτοῦ. ²⁹ εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν. ³⁰ καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὅλον τὸ σῶμά σου εἰς γέενναν ἀπέλθῃ.

³¹ Ἐρρέθη δέ, Ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον. ³² ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων

brother has something against you, ²⁴ leave your offering there before the altar, go and be reconciled with your brother first, then come back and offer your gift. ²⁵ Come to terms with your accuser quickly, while you are still on the way to the court with him, or he may hand you over to the judge, and the judge to the officer, and you will be thrown into prison. ²⁶ In truth I tell you, you will not get out until you have paid the last penny.

²⁷ “You have heard how it was said: You shall not commit adultery. ²⁸ But I say to you: Anyone who looks at a woman lustfully has already committed adultery with her in his heart.

²⁹ If your right eye should be your downfall, tear it out and throw it away; for, it will do you less harm to lose one part of yourself than to have your whole body thrown into hell.

³⁰ And, if your right hand should be your downfall, cut it off and throw it away; for, it will do you less harm to lose one part of yourself than to have your whole body go to hell.

³¹ “It has also been said: Whoever divorces his wife must give her a writ of dismissal. ³² But I tell you: Whoever divorces his

²⁴ In place of ‘offer your gift, here following the NRSV, the NJB has ‘present your offering.

²⁵ The literal translation of ‘come to terms’ is ‘make friends’.

²⁶ Here the English word ‘penny’ (translating κοδράντην) is used as opposed to the parallel in Lk 12:59, where ‘cent’ appears, since the Greek word there is different and refers to a different but similar coin.

²⁷ Adultery (Ex 20:14, Dt 5:17) carried the death penalty (Lv 20:10, Dt 22:23). After ‘it was said’, the *Textus Receptus* adds ‘to the ancients’ (cf. v. 33).

²⁸ Another reading of ‘lustfully’ is ‘to desire her’.

²⁹ See #22 on the word ‘hell’ (γέεννα).

³⁰ The literal translation of ‘part of yourself’ (as in v. 29) is ‘one of your members’.

³¹ Jesus here quotes from Dt 24:1–4.

³² An ‘illicit marriage’ was one within the prohibited decrees (see #19:9).

τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται.

³³ Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους σου. ³⁴ ἐγὼ δὲ λέγω ὑμῖν μὴ ὁμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος ἐστὶν τοῦ θεοῦ. ³⁵ μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου βασιλέως. ³⁶ μήτε ἐν τῇ κεφαλῇ σου ὁμόσης, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. ³⁷ ἔστω δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὐὶ οὐ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστίν.

³⁸ Ἦκούσατε ὅτι ἐρρέθη, Ὁφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος. ³⁹ ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει εἰς τὴν δεξιὰν σιαγόνα

wife, except for the case of an illicit marriage, makes her an adulteress; and whoever marries a divorcee commits adultery.

³³ "Again, you have heard how it was said to those of ancient times: You must not break your oath but must fulfil your oaths to the Lord. ³⁴ But I say this to you: Do not swear at all, either by heaven, for it is the throne of God, ³⁵ or by earth, for it is the footstool of his feet; or by Jerusalem, for it is the city of the great King. ³⁶ Do not swear by your own head either, since you cannot turn a single hair white or black. ³⁷ All you need say is 'Yes' if you mean yes, 'No' if you mean no; anything more than this comes from the Evil One.

³⁸ "You have heard how it was said: Eye for eye and tooth for tooth. ³⁹ But I say to you: Offer no resistance to the evildoer. On the contrary, if anyone hits you on the right cheek, offer

³³ The literal translation of 'those of ancient times' (here following the NRSV) is 'the ancient ones' (the NJB has 'our ancestors').

³⁴ In place of 'for it is the throne of God' (ὅτι θρόνος ἐστὶν τοῦ θεοῦ), the NJB has 'since that is God's throne'.

³⁵ In place of 'footstool of his feet' (ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ), here following the Greek, the NJB & NRSV have 'his footstool'.

³⁶ This verse reminds us that we are not our own masters.

³⁷ This seemingly well-known formula (see 2Co 1:17, Jm 5:12) can be understood in various ways: **1** Truthfulness – if something is the case, say it is; if it is not, say it is not. **2** Sincerity – let yes (or no) on the lips correspond to yes (or no) in the heart. **3** Solemnity – the repetition of 'yes' or 'no' as a solemn affirmation or negation so strong that it avoids an oath that invokes God. The term πονηροῦ ('Evil One') may be understood as specific and personified, referring to the devil, or possibly as a general reference to evil; it is most likely personified, however, since it is preceded by the definite article (τοῦ); cf. also 'the evildoer' in v. 39, which is the same construction.

³⁸ Although the principle of *Lex Talionis* (Ex 21:23–24, Lv 24:19–20, Dt 19:21) controlled retaliation in primitive society, it did not justify it.

³⁹ The examples of vv. 39–40 show harm done to oneself is at issue; resistance by way of vengeance (the Jewish law of retribution – v. 38 & cf. Ex 21:25, #Ps 5:10) is excluded. The gospel does not forbid reasonable defence against unjust aggression (see Jn 18:22ff), still less opposition to evil in the world. The articulated noun τῷ πονηρῷ ('the evildoer') cannot be translated simply 'evil' for then the command would be 'do not resist evil'; every instance of this phrase in Mt is most likely personified, referring to an evildoer or 'the Evil One' (v. 37, 6:13, 13:19, 38).

[σου], στρέψον αὐτῷ καὶ τὴν ἄλλην· ⁴⁰ καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον· ⁴¹ καὶ ὅστις σε ἀγγαρεύσει μίλιον ἓν, ὕπαγε μετ' αὐτοῦ δύο. ⁴² τῷ αἰτοῦντί σε δός, καὶ τὸν θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ ἀποστραφῆς.

⁴³ Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν σου. ⁴⁴ ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε τοὺς ἐχθρούς ὑμῶν καὶ προσεύχεσθε ὑπὲρ τῶν διωκόντων ὑμᾶς, ⁴⁵ ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. ⁴⁶ ἐὰν γὰρ ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ

him the other as well. ⁴⁰ If someone wishes to go to law with you to get your tunic, let him have your cloak as well; ⁴¹ and if anyone requires you to go one mile, go also the second mile with him. ⁴² Give to anyone who asks you, and if anyone wants to borrow, do not turn away.

⁴³ "You have heard how it was said: You will love your neighbour and hate your enemy. ⁴⁴ But I say to you: Love your enemies and pray for those who persecute you, ⁴⁵ so that you may be sons of your Father in heaven; for, he causes his sun to rise on the bad and the good, and sends down rain to fall on the upright and wicked. ⁴⁶ For, if you love those who love you, what reward will you get? Do not even the tax collectors do as

⁴⁰ In place of 'tunic' (here following the NJB & NETB), the NRSV has 'coat'; an alternative is 'shirt' (a long garment worn under the cloak next to the skin). The name for this garment (χιτῶν) presents some difficulty in translation; many modern readers may not understand what a tunic was any more than they are familiar with a 'chiton'; on the other hand, attempts to find a modern equivalent are also a problem: 'shirt' conveys the idea of a much shorter garment that covers only the upper body, and 'undergarment' (given the styles of modern underwear) is more misleading still. The garment would be taken as surety (cf. Ex 22:25ff, Dt 24:12ff); the sentence is deliberately hyperbolic (cf. 19:24).

⁴¹ In NT times, soldiers could compel civilians to carry their baggage; to go 'the second mile' would relieve another from the burden.

⁴² Jesus advocates a generosity and a desire to meet those in dire need with the command 'give to anyone who asks you'; this may allude to begging: giving alms was viewed highly in the ancient world (6:1-4, Dt 15:7-11).

⁴³ The second part of this commandment is not found in the OT (Lv 19:18); it is the brusque expression of a language (the original Aramaic) that has few half-tones and is equivalent to, "There is no obligation to love one's enemies." (Cf. 14:26 with its parallel Mk 10:37). Incidentally, Si 12:4-7 and Qumran MS 1Q^s (1:10) show a detestation of sinners not far removed from hate, and perhaps Jesus was thinking of this.

⁴⁴ Some MSS add 'do good to those who hate you' after 'love your enemies', and 'and for those who treat you badly' at the end of the verse – but these are surely motivated readings, importing the longer form of this aphorism from Lk 6:27-28.

⁴⁵ Here, the focus is not on attaining a relationship (becoming a child of God) but rather on being the kind of person who shares the characteristics of God himself (a frequent meaning of the Semitic idiom 'son of').

⁴⁶ The 'tax collectors' (some read 'Gentiles') would bid to collect taxes for the Roman government and then add a surcharge, which they kept; since tax collectors worked for Rome, they were viewed as traitors to their own people and were not well liked (cf. 9:10).

καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; ⁴⁷ καὶ ἐὰν ἀσπάσησθε τοὺς ἀδελφοὺς ὑμῶν μόνον, τί περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; ⁴⁸ Ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ οὐράνιος τέλειός ἐστιν.

much? ⁴⁷ And, if you save your greetings for your brothers, are you doing anything exceptional? Do not even the gentiles do as much? ⁴⁸ You must therefore set no bounds to your love, just as your heavenly Father sets none to his."

⁴⁷ The NJB includes the last sentence in v. 48; here, we follow the NRSV (& NETB).

⁴⁸ This remark echoes the more common OT statements like Lv 19:2: "Be holy, for I, Yahweh your God, am holy."

Κατα Ματθαιον 6

MATTHEW 6

¹ Προσέχετε τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θαυμάζειν αὐτοῖς· εἰ δὲ μὴγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς. ² Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσσης ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. ³ σοῦ δὲ ποιούντος ἐλεημοσύνην μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιὰ σου, ⁴ ὅπως ἡ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι. ⁵ Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἐστῶτες προσεύχεσθαι, ὅπως φανῶσιν τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. ⁶ σὺ δὲ ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμεῖόν σου καὶ

¹ “Be careful not to parade your uprightness before others in order to be seen by them; otherwise, you will lose all reward from your Father in heaven. ² So, whenever you give alms, do not have it trumpeted before you; this is what the hypocrites do in the synagogues and in the streets, so that they may be admired by others. In truth I tell you, they have received their reward. ³ But, when you give alms, do not let your left hand know what your right hand is doing; ⁴ thus, your almsgiving must be done in secret, and your Father, who sees all that is done in secret, will reward you. ⁵ “And when you pray, do not imitate the hypocrites: for, they love to say their prayers standing up in the synagogues and at the street corners, for other people to see them. In truth I tell you, they have received their reward. ⁶ But, whenever you pray, go to your private room, and shut yourself in, and

MATTHEW 6

- ¹ Several MSS have δὲ (‘but’) at the beginning of this verse but we follow the reading without this; a decision is difficult but the conjunction was likely added by scribes to indicate a transition in the thought-flow of the Sermon on the Mount (Nestle-Aland has δὲ in brackets). The literal translation of ‘parade your uprightness’, here following the NJB (the NRSV has ‘practise your piety’) is ‘perform your uprightness’.
- ² ‘Hypocrites’ suggests devotees of an artificial and showy piety; in the Gospels, it applied especially to the Pharisees (cf. 15:7, 22:18, 23:13–15).
- ³ The NJB lacks the second occurrence of the word ‘hand’, here following the NRSV.
- ⁴ At the end of this verse, some MSS add ‘openly’ (ἐν τῷ φανερῷ), giving a counterweight to what is done in secret; but this reading is suspect because of the obvious literary balance, because of detouring the point of the passage (the focus of vv. 1–4 is not on two kinds of public rewards but on human vs. divine approbation), and because of superior external testimony that lacks this reading.
- ⁵ By his example (14:23), as well as his introduction, Jesus taught his disciples the duty and manner of praying.
- ⁶ The term translated ‘private room’ (ταμεῖον) refers to the inner room of a house. At the end of this verse, some MSS add ‘openly’ (cf. #4).

κλείσας τὴν θύραν σου πρόσευξαι τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι.

⁷ Προσευχόμενοι δὲ μὴ βατταλογήσητε ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται. ⁸ μὴ οὖν ὁμοιωθῆτε αὐτοῖς, οἶδεν γὰρ ὁ πατήρ ὑμῶν ὃν χρειάν ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

⁹ Οὕτως οὖν προσεύχεσθε ὑμεῖς·

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
ἁγιασθήτω τὸ ὄνομά σου,
¹⁰ ἐλθέτω ἡ βασιλεία σου,
γενηθήτω τὸ θέλημά σου,
ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.
¹¹ Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·
¹² καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν·
¹³ καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν,
ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

so pray to your Father who is in that secret place, and your Father, who sees all that is done in secret, will reward you.

⁷ “When you are praying, do not heap up empty phrases, as the Gentiles do, for they think that by using many words they will make themselves heard. ⁸ So, do not be like them; for, your Father knows what you need before you ask him.

⁹ “So, you pray in this way:

Our Father in heaven,
may your name be held holy.
¹⁰ Your kingdom come,
your will be done,
on earth as it is in heaven.
¹¹ Give us this day our daily bread
¹² and forgive us our debts
as we ourselves have forgiven those in debt to us.
¹³ And do not lead us into temptation
but save us from the Evil One.

⁷ The word δὲ (*‘but’*) has not here been translated.

⁸ The NJB, NRSV & NETB omit the opening *‘so’*; here, we follow the Greek (μὴ οὖν, *‘so do not’*).

⁹ The Lord’s Prayer here (cf. Lk 11:2–4) has 7 petitions, a favourite of number Matthew: 2x7 generations on the Genealogy (1:17), 7 beatitudes (5:4), 7 parables (13:3), forgiveness 77 times (18:22), and 7 diatribes against the Pharisees (23:13).

¹⁰ The phrase, *‘on earth as it is in heaven’* belongs to each of the first three petitions.

¹¹ The Greek word here translated as *‘daily’* (ἐπιούσιον) is obscure (other instances are Lk 11:3 & Dd 8:2); this traditional rendering is a probable one. Other possibilities are *‘for tomorrow’* and *‘necessary for subsistence’*.

¹² An alternative translation for *‘as we ourselves’* is *‘even as we’*; the phrase ὡς καὶ ἡμεῖς makes ἡμεῖς emphatic.

¹³ Many MSS add, at the end of this verse: ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν. (*“For yours is the kingdom and the power and the glory forever. Amen.”*) This concluding doxology was introduced by the early Church, on the basis of 1Ch 29:11–13.

¹⁴ Ἐὰν γὰρ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ οὐράνιος· ¹⁵ ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις, οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν.

¹⁶ Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν αὐτῶν. ¹⁷ σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι, ¹⁸ ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυφαίῳ ἀποδώσει σοι.

¹⁹ Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σῆς καὶ βροῦσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσιν καὶ κλέπτουσιν· ²⁰ θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βροῦσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν· ²¹ ὅπου γὰρ ἐστὶν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ ἡ καρδιά σου.

¹⁴ “Yes, if you forgive others their trespasses, your heavenly Father will also forgive you yours; ¹⁵ but if you do not forgive others, then neither will your Father forgive your trespasses.

¹⁶ “Whenever you are fasting, do not put on a gloomy look as the hypocrites do: they go about with disfigured faces to let people know they are fasting. In truth I tell you, they have received their reward. ¹⁷ But when you fast, put scent on your head and wash your face, ¹⁸ so that no one will know that you are fasting except your Father who sees all that is done in secret; and your Father, who sees all that is done in secret, will reward you.

¹⁹ “Do not store up treasures for yourselves on earth, where moth and woodworm destroy them and where thieves can break in and steal. ²⁰ But store up treasures for yourselves in heaven, where neither moth nor woodworm destroys them and where thieves cannot break in and steal. ²¹ For, wherever your treasure is, there will your heart be too.

¹⁴ Here, ἀνθρώποις (‘others’) is used in a generic sense: ‘other people’.

¹⁵ Here, and in v. 14, NETB uses ‘sins’ in place of ‘trespasses’, but the Greek word (παραπτώματα) is different; here, we follow the NRSV.

¹⁶ Especially pious Jews used to fast twice weekly (see Is 58:5).

¹⁷ The word δὲ (‘but’) has not here been translated.

¹⁸ At the end of this verse, some MSS add ‘openly’ (cf. #4).

¹⁹ In place of ‘woodworm’, here following the NJB, the NRSV has ‘rust’; the literal translation (of βροῦσις) is ‘eating’. The term σῆς refers to moths in general, but specifically to the larvae of moths that destroy clothing by eating holes in it; see Jas 5:2, which mentions ‘moth-eaten’ clothing.

²⁰ Seeking heavenly ‘treasure’ means serving others and honouring God by doing so.

²¹ The pronouns in this verse are singular while the pronouns in vv. 19–20 are plural; the change to singular emphasises personal responsibility as opposed to corporate responsibility: even if others do not listen, the one who hears Jesus’ commands should obey.

²² Ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμός. ἐὰν οὖν ᾗ ὁ ὀφθαλμός σου ἀπλοῦς, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·
²³ ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾗ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.

²⁴ Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἐνὸς ἀνδέξεται καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

²⁵ Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε ἢ τί πίνητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσθησθε· οὐχὶ ἡ ψυχὴ πλεῖον ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος; ²⁶ ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ ὅτι οὐ σπεύρουσιν οὐδὲ θερίζουσιν οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; ²⁷ τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται

²² “The lamp of the body is the eye. It follows that, if your eye is healthy, then your whole body will be filled with light. ²³ But if your eye is diseased, your whole body will be full of darkness. If then, the light inside you is darkened, what darkness that will be!

²⁴ “No one can be the slave of two masters: he will either hate the first and love the second, or be attached to the first and despise the second. You cannot be the slave both of God and of money.

²⁵ “So, I tell you: do not worry about your life, what you will eat and what you will drink, nor about your body and what you will wear. For, life is more than food and the body more than clothing! ²⁶ Look at the birds in the sky: they neither sow nor reap, nor gather into barns; and yet, your heavenly Father feeds them. Are you not of more value than they are? ²⁷ Can any of you, by worrying, add one single cubit to your span of

²² Alternative translations for ‘clear’, here following the NJB, are ‘healthy’ (NRSV) and ‘sound’ (NETB); some take this word to mean something like ‘generous’ here, partly due to the immediate context concerning money, in which case the ‘eye’ is a metonymy for the entire person.

²³ The NJB omits ‘full of’ before darkness, here following the NRSV. According to whether the eye is clear or diseased, it gives or refuses material light; to this light, the spiritual light is compared; if this light is itself dimmed, the blindness is much worse than physical.

²⁴ In place of ‘money’ (μαμων), here following the NJB, the NRSV has ‘wealth’. The contrast between ‘hate’ and ‘love’ here is rhetorical; the point is that one will choose the favourite if a choice has to be made. Cf. Lk 16:13.

²⁵ The NJB lacks ‘or what you are to drink’ (ἢ τί πίνητε), here following the NRSV; Nestle-Aland includes the phrase in brackets.

²⁶ The word οὐρανοῦ may be translated either ‘sky’ or ‘heaven’, depending on the context; the idiomatic expression ‘birds of the sky’ refers to wild birds as opposed to domesticated fowl.

²⁷ A ‘cubit’ (πῆχυν) can measure length (~45 cm) or time (‘hour’ is usually used although ‘day’ has been suggested). The term ἡλικίαν (‘span of life’) is ambiguous in the same way; most scholars take the term to describe age or length of life here, although a few refer it to bodily stature. Worry about length of life seems more natural than worry about height; but the point either way is clear: worrying adds nothing to life span or height.

προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα; ²⁸ καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν· ²⁹ λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἐν τούτων. ³⁰ εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ σήμερον ὄντα καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῶ μᾶλλον ὑμᾶς, ὀλιγόπιστοι; ³¹ μὴ οὖν μεριμνήσητε λέγοντες, Τί φάγωμεν; ἢ, Τί πίνωμεν; ἢ, Τί περιβαλώμεθα; ³² πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἀπάντων. ³³ ζητεῖτε δὲ πρῶτον τὴν βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν. ³⁴ μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον, ἢ γὰρ αὔριον μεριμνήσει αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

life? ²⁸ And why worry about clothing? Think of the flowers growing in the fields: they never toil or spin; ²⁹ yet, I tell you, not even Solomon in all his glory was clothed like one of these. ³⁰ Now, if that is how God clothes the wild grass growing in the field, which are here today and thrown into the furnace tomorrow, will he not much more look after you, you of little faith? ³¹ Therefore, do not worry saying, “What are we to eat?” or “What are we to drink?” or “What are we to wear?” ³² For, it is the Gentiles who set their hearts on all these things; and indeed, your heavenly Father knows you need them all. ³³ “Set your hearts on his kingdom first, and on God’s saving justice, and all these other things will be given you as well. ³⁴ So do not worry about tomorrow: tomorrow will take care of itself. Each day has enough trouble of its own.”

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- ²⁸ The traditional translation for ‘flowers’ (κρίνα), here following the NJB, is ‘lilies’ (as NRSV); though the term has often been regarded as a type of lily, scholars have suggested several other possible flowers, including an anemone, a poppy, a gladiolus, and a rather inconspicuous type of daisy: in view of this uncertainty, the more generic term has been used in the translation.
- ²⁹ Jesus here speaks as though he personally remembers King Solomon (cf. 1K 10:4–7).
- ³⁰ In place of ‘grass’, here following the NRSV (& NETB), the NJB has ‘flowers’. Those with ‘so little faith’ are unwilling to rest in the assurance that God cares about our lives (8:26, 14:31, 16:8).
- ³¹ In place of the three instances of ‘what are we to’, here following the NJB, the NRSV (& NETB) has ‘what will we’.
- ³² An alternative reading for ‘Gentiles’ (here following the NJB & NRSV) is ‘unconverted’ (as NETB).
- ³³ Some MSS read τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ (‘the kingdom of God and his saving justice’) here, but the words ‘of God’ (τοῦ θεοῦ) are lacking in others. There is the possibility of accidental omission on the part of these MSS but it seems unlikely that the scribe’s eye would skip over both words (the phrase is bracketed by 1st declension nouns). Intrinsically, the author generally has a genitive modifier with βασιλείαν but this argument cuts both ways: Although he might be expected to use such an adjunct here, scribes might also be familiar with his practice and would thus naturally insert it if it were missing. A decision is difficult but the version without τοῦ θεοῦ is most likely original.
- ³⁴ The literal translation of the final sentence is, “Sufficient for the day is its evil.”

Κατα Μαθθαιον 7

¹ Μὴ κρίνετε, ἵνα μὴ κριθῆτε· ² ἐν ᾧ γὰρ κρίματι κρίνετε κριθήσεσθε, καὶ ἐν ᾧ μέτρῳ μετρεῖτε μετρηθήσεται ὑμῖν. ³ τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς; ⁴ ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου; ⁵ ὑποκριτά, ἐκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου. ⁶ Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς. ⁷ Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. ⁸ πᾶς γὰρ ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν εὕρισκει καὶ τῷ κρούοντι ἀνοιγήσεται. ⁹ ἢ τίς

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¹ “Do not judge, and you will not be judged; ² because the judgements you give are the judgements you will get and the measure you use will be the measure used for you. ³ Why do you observe the splinter in your brother’s eye and never notice the great log in your own? ⁴ And how dare you say to your brother, “Let me take that splinter out of your eye,” when look, there is a great log in your own? ⁵ You hypocrite! Take the log out of your own eye first, then you will see clearly enough to take the splinter out of your brother’s eye. ⁶ “Do not give to dogs what is holy; and do not throw your pearls in front of swine, otherwise the latter may trample them under their feet and the former will turn around and tear you to pieces. ⁷ “Ask and it will be given to you; seek and you will find; knock and it will be opened to you. ⁸ Everyone who asks receives; the one who seeks finds; for the one who knocks, it

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- ¹ The passive verbs in this verse look to God’s action. On the teaching of this verse and v. 2, cf. Jm 4:12.
- ² Literally translated, the end of this verse reads, “by (the measure) with which you measure it will be measured to you.”
- ³ The term translated ‘splinter’ refers to a small piece of wood, chaff, or straw. Here, and in vv. 4 & 5, the NRSV has ‘neighbour’ in place of ‘brother’, here following the Greek (ἀδελφοῦ) and NJB.
- ⁴ The literal translation of ‘how dare you say’ is ‘how will you say’.
- ⁵ The NJB lacks the opening ‘you’, here following the NRSV.
- ⁶ This verse is sometimes understood as a chiasm of the pattern A-B-B-A, in which the first and last clauses belong together (‘dogs ... turn around and tear you to pieces’) and the second and third clauses belong together (‘pigs ... trample them under their feet’).
- ⁷ In place of ‘it will be opened’, here following the Greek text, the NJB and NRSV have ‘the door will be opened’ (as also in v. 8).
- ⁸ The actions of asking, seeking, and knocking are repeated here from v. 7 with the encouragement that God does respond.

ἐστὶν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον – μὴ λίθον ἐπιδώσῃ αὐτῷ; ¹⁰ ἢ καὶ ἰχθύν αἰτήσῃ – μὴ ὄφιν ἐπιδώσῃ αὐτῷ; ¹¹ εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

¹² Πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γὰρ ἐστὶν ὁ νόμος καὶ οἱ προφῆται.

¹³ Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι πλατεῖα ἡ πύλη καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοὶ εἰσὶν οἱ εἰσερχόμενοι δι’ αὐτῆς· ¹⁴ τί στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν.

¹⁵ Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασιν προβάτων, ἔσωθεν δὲ εἰσὶν λύκοι ἄρπαγες. ¹⁶ ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς·

will be opened. ⁹ Is there anyone among you who will hand his son a stone if he asks for bread? ¹⁰ Or who will hand him a snake if he asks for a fish? ¹¹ If you, then, evil as you are, know how to give your children what is good, how much more will your Father in heaven give good gifts to those who ask him!

¹² “Therefore, whatever you desire for men to do to you, you shall also do to them; for, this is meaning of the Law and the Prophets.

¹³ “Enter through the narrow gate, because the gate that leads to destruction is wide and the road is spacious, and there are many who take it; ¹⁴ but the gate is narrow and the road is difficult that leads to life, and there are few who find it.

¹⁵ “Watch out for false prophets who come to you disguised as sheep but underneath are ravenous wolves. ¹⁶ You will be able to recognise them by their fruits. People cannot gather grapes

⁹ ‘Bread’ was baked in round loaves, resembling large stones.

¹⁰ A dried ‘fish’ resembled a snake.

¹¹ The participle ὄντες (‘as you are’) has been translated in a concessive sense. The provision of the ‘good gifts’ probably refers to the guidance supplied in response to repeated requests; the teaching stresses not that we get everything we want but that God gives the good that we need.

¹² This maxim (the Golden Rule) was well known in the ancient world, especially among the Jews (see Tb 4:15), but in a negative form: “Do to no one what you would not want done to you;” the positive form in which Jesus puts it is more demanding (cf. Lk 6:31, Mt 22:39–40, Rm 13:8–10).

¹³ The doctrine of the two ways, good and bad, between which people must choose, is a theme old and widespread in Judaism (see Dt 30:15–20, Ps 1, Pr 4:18–19, 12:28, 15:24, Si 15:17, 33:14. It is expressed in a short treatise on morals that has come down to us *via* the [Didache](#) and its Latin translation, *Doctrina Apostolorum*; its influence has been discerned in 5:14–18, 7:12–14, 19:16–26, 22:34–40 & Rm 12:16–21, 13:8–12.

¹⁴ In place of ‘difficult’, here following NETB, the NJB & NRSV have ‘hard’. The WEBBE opens with ‘How narrow is the gate’.

¹⁵ The ‘false prophets’ are lying teachers who charm the public by the show of piety while pursuing their own selfish ends (see 24:4ff, 24).

¹⁶ The literal translation of ‘people’ is ‘they’; the NRSV & NETB simplify to the passive voice (‘can grapes be gathered’).

μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; ¹⁷ οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. ¹⁸ οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν. ¹⁹ πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. ²⁰ ἄρα γε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

²¹ Οὐ πᾶς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. ²² πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε κύριε, οὐ τῷ σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; ²³ καὶ τότε ὁμολογήσω αὐτοῖς ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

²⁴ Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτοὺς ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν. ²⁵ καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ

from thorns, nor figs from thistles, can they? ¹⁷ In the same way, every sound tree produces good fruit but the rotten tree produces bad fruit. ¹⁸ A sound tree is not able to bear bad fruit, nor is a rotten tree able to bear good fruit. ¹⁹ Every tree that does not produce good fruit is cut down and thrown into the fire. ²⁰ So then, you will be able to recognise them by their fruits.

²¹ "It is not anyone who says to me, "Lord, Lord," who will enter the Kingdom of Heaven, but only the person who does the will of my Father in heaven. ²² When the day comes, many will say to me, "Lord, Lord, did we not prophesy in your name, and drive out demons in your name, and work many deeds of power in your name?" ²³ And then I shall tell them to their faces: I have never known you; go away from me, you evildoers!

²⁴ "Therefore, everyone who listens to these words of mine and acts according to them, I will liken him to a sensible man who built his house on the rock. ²⁵ And the rain came down, and the floods rose up, and the gales blew and hurled themselves

¹⁷ The word σαπρὸν ('rotten') modifying 'tree' in (& v. 18) can also mean 'diseased'.

¹⁸ In place of 'rotten' (here & v. 17), here following the NJB, the NRSV (& NETB) has 'bad'.

¹⁹ The allusion to Hell is here quite striking.

²⁰ In place of 'so then', here following NETB, the NRSV has 'thus' and the NJB has 'I repeat'.

²¹ The double use of the vocative ('Lord, Lord') is normally used in situations of high emotion or emphasis.

²² The 'day' is the Day of Judgement'; Jesus speaks as the divine judge.

²³ The literal translation of 'evildoers' (following the NJB & NRSV) is 'workers of lawlessness'; this last clause quotes Ps 6:9(8).

²⁴ Here and in v. 26 the Greek text reads ἀνδρὶ for 'man', while the parallel account in Lk 6:47-49 uses ἀνθρώπῳ.

²⁵ The literal translation of 'floods' (ποταμοὶ) is 'rivers'.

προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν, τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. ²⁶ καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ὠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον. ²⁷ καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

²⁸ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ. ²⁹ ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς αὐτῶν.

against that house, and it did not fall – because it had been founded on rock. ²⁶ And everyone who listens to these words of mine and does not act according to them will be like a foolish man who built his house on the sand. ²⁷ And the rain came down, and the floods rose, and the gales blew and hurled themselves against that house, and it fell – and how great a fall it had!"

²⁸ And Jesus had now finished what he wanted to say, and his teaching made a deep impression on the people, ²⁹ because he taught them as one having authority and not like their own scribes.

²⁶ In place of 'and everyone', NETB opens with 'anyone'.

²⁷ Literally translated, this verse ends, "... and great was its fall."

²⁸ The opening clause here, or something similar, marks the end of each of the five main discourses in this Gospel (cf. 11:1, 13:53, 19:1, 26:1).

²⁹ Some MSS add, at the end of this verse 'and the Pharisees'. The 'scribes' always sought support for their teaching in the 'tradition' of the Ancients.

Κατα Ματθαιον 8

¹ Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί. ² καὶ ἰδοὺ λεπρὸς προσελθὼν προσεκύνει αὐτῷ λέγων, Κύριε, ἐὰν θέλῃς δύνασαι με καθαρίσαι. ³ καὶ ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα. ⁴ καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Ὅρα μηδενὶ εἶπης, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ προσέταξεν Μωϋσῆς, εἰς μαρτύριον αὐτοῖς.

⁵ Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ προσῆλθεν αὐτῷ ἐκατόνταρχος παρακαλῶν αὐτὸν ⁶ καὶ λέγων, Κύριε, ὁ παῖς μου βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς βασανιζόμενος. ⁷ καὶ λέγει αὐτῷ, Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. ⁸ καὶ ἀποκριθεὶς ὁ ἐκατόνταρχος ἔφη, Κύριε, οὐκ

MATTHEW 8

¹ After he came down from the mountain, large crowds followed him. ² Suddenly, a leper came up and bowed low in front of him, saying, "Lord, if you are willing, you can cleanse me." ³ Jesus stretched out his hand and touched him, saying, "I am willing. Be cleansed." And his skin disease was cleansed at once. ⁴ Then Jesus said to him, "Mind you tell no one but go and show yourself to the priest and make the offering prescribed by Moses, as evidence to them."

⁵ When he went into Capernaum, a centurion came to him, appealing to him ⁶ and saying, "Lord, my servant is lying at home paralysed and in terrible distress." ⁷ Jesus said to him, "I will come myself and cure him." ⁸ But the centurion replied, "Lord, I am not worthy to have you come under my roof;

MATTHEW 8

¹ The narrative here follows on from the Sermon on the Mount.

² The term *λεπρὸς* (literally 'leper') was used of those suffering from a range of diseases. Those afflicted with such diseases were excluded from associating with others (Lv 13:45–46); the man here seeks not merely healing but the freedom to rejoin the Jewish community.

³ Jesus' touch would have rendered him ceremonially unclean (Lv 14:46).

⁴ On the 'offering prescribed by Moses', see Lv 14:2–32. An alternative reading of 'as evidence to them' is 'as an indictment against them'; the pronoun *αὐτοῖς* may be a dative of disadvantage.

⁵ 'Capernaum' was a town on the northwest shore of the Sea of Galilee, 204 m below sea level; it was a major trade and economic centre in the North Galilean region. The 'centurion' (*ἐκατόνταρχος*), a non-Jewish military officer (NCO) in command of 50–100 soldiers, is convinced that diseases are as obedient to Jesus as soldiers are to him. While in Matthew's account the centurion came himself asking for help, Luke's account (Lk 7:1–10) mentions that the centurion sent some Jewish elders as emissaries on his behalf.

⁶ In place of 'terrible distress', here following the NRSV, the NJB has 'great pain'.

⁷ Some translations (including NETB) omit the emphatic personal pronoun, 'myself'.

⁸ The literal translation of 'the centurion replied' is 'answering, the centurion replied'; *ἀποκριθεὶς* is redundant and has not been translated.

εἰμί ἱκανὸς ἵνα μου ὑπὸ τὴν στέγην εἰσέλθῃς· ἀλλὰ μόνον εἰπέ λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. ⁹ καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, ἔχων ὑπ' ἐμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ, Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου, Ποίησον τοῦτο, καὶ ποιεῖ. ¹⁰ ἀκούσας δὲ ὁ Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς ἀκολουθοῦσιν, Ἀμὴν λέγω ὑμῖν, παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον. ¹¹ λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ ἀνακλιθήσονται μετὰ Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν. ¹² οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ¹³ καὶ εἶπεν ὁ Ἰησοῦς τῷ ἑκατοντάρχη, Ὑπαγε, ὡς ἐπίστευσας γεννηθήτω σοι. καὶ ἰάθη ὁ παῖς ἐν τῇ ὥρᾳ ἐκεῖνῃ.

instead, only speak the word and my servant will be cured. ⁹ For, I am also a man under authority and I have soldiers under me; and I say to one man, "Go," and he goes; and I say to another, "Come here," and he comes; and I say to my servant, "Do this," and the servant does it." ¹⁰ When Jesus heard this, he was astonished and he said to those who followed him, "In truth I tell you, in no one in Israel have I found faith as great as this. ¹¹ And I tell you that many will come from east and west and sit down with Abraham and Isaac and Jacob at the feast in the Kingdom of Heaven, ¹² while the children of the kingdom will be thrown out into the darkness outside, where there will be weeping and grinding of teeth." ¹³ And, to the centurion, Jesus said, "Go back, then; let this be done for you, as your faith demands." And the servant was cured at that hour.

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- ⁹ The word δούλω ('servant', here following the NJB) does not bear the connotation of a free individual serving another; the most accurate translation is 'bondservant' in that it often indicates one who sells himself into slavery to another; but, as this is archaic, few today understand its force and the NRSV & NETB have 'slave'.
- ¹⁰ In place of 'in no one', some MSS read 'even in'. The 'faith' that Jesus asks for from the outset of his public life (Mk 1:15) and throughout his subsequent career is that act of trust and self-abandonment by which people no longer rely on their own strength and policies but commit themselves to the power and guiding word of him in whom they believe.
- ¹¹ Basing their idea on Is 25:6, the Jews often described the joyous messianic era as a banquet (see Mt 22:3-14, 26:29ff, Lk 14:15, Rv 3:20, 19:9). The literal translation of 'sit down' is 'recline at table': 1st Century Middle Eastern meals were not eaten while sitting at a table, but while reclining on one's side on the floor with the head closest to the low table and the feet farthest away.
- ¹² The 'children of the kingdom' are the Jews, natural heirs of the promises. Their place will be taken by the Gentiles, who are more worthy. 'Weeping and grinding of teeth' is a scriptural image for the dismay and frustration of the wicked at seeing the virtuous rewarded (see Job 19:9, Ps 37:12, 112:10). In Mt, it is used as a description of damnation.
- ¹³ Most MSS read αὐτοῦ ('his') after παῖς ('servant'). It is unlikely that it was dropped by later witnesses; more probable is that Western, Byzantine, and some other scribes added the word for clarification. Nestle-Aland has the word in brackets, indicating doubts as to its authenticity.

¹⁴ Καὶ ἔλθων ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ βεβλημένην καὶ πυρέσσουσαν· ¹⁵ καὶ ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν αὐτὴν ὁ πυρετός· καὶ ἠγέρθη καὶ διηκόνει αὐτῷ.

¹⁶ Ὁψίας δὲ γενομένης προσήνεγκαν αὐτῷ δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ πνεύματα λόγῳ, καὶ πάντας τοὺς κακῶς ἔχοντας ἐθεράπευσεν· ¹⁷ ὅπως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος, Αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους ἐβάστασεν.

¹⁸ Ἴδων δὲ ὁ Ἰησοῦς ὄχλον περὶ αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν. ¹⁹ καὶ προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ, Διδάσκαλε, ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ. ²⁰ καὶ λέγει αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν καὶ τὰ

¹⁴ And, when he entered Peter's house, Jesus found Peter's mother-in-law lying in bed and feverish. ¹⁵ Then he touched her hand and the fever left her, and she got up and began to serve him.

¹⁶ That evening, they brought to him many who were possessed with demons; and he cast out the spirits with a word and cured all who were sick. ¹⁷ This was so that what had been spoken through the prophet Isaiah would be fulfilled, saying, "He bore our sickness away and carried our diseases."

¹⁸ Now, when Jesus saw the great crowds gathering all about him, he gave orders to go over to the other side [of the lake].

¹⁹ And one of the scribes then approached and said to him, "Master, I will follow you wherever you go." ²⁰ And Jesus said

¹⁴ The literal translation of 'lying down' is 'having been thrown down'; the verb *βεβλημένην* is a perfect passive participle and indicates the severity of her sickness.

¹⁵ Here, the opening *καὶ* ('and') has been translated as 'then', for stylistic reasons. The *Textus Receptus* ends with 'served them' for 'served him'.

¹⁶ Note how the author distinguishes healing from exorcism here, implying that the two are not identical.

¹⁷ As described by Isaiah (53:4), the servant 'took' our sorrows on himself in the sense that his own suffering was expiatory. Matthew takes the phrase to mean that Jesus 'took away' these sorrows by his healing miracles. This interpretation, at the first sight forced, is in fact profoundly theological: it was to take on himself the atonement of sin that Jesus, the 'servant', came on earth; that is why he could take away the bodily ills that are the consequence and penalty of sin.

¹⁸ The 'other side' refers to the east shore of Lake Tiberias (the Sea of Galilee). In place of 'great crowds' (*πολλούς ὄχλους*), some MSS read simply 'crowd' (*ὄχλον*) and a few others have 'crowds' (*ὄχλους*); other witnesses read 'a large crowd' (*πολλὸν ὄχλον*); the reading here is judged to be superior on internal grounds (the possibility of accidental omission of *πολλούς/πολλὸν* in isolated witnesses) and, to a lesser extent, external grounds (geographically widespread, various text types).

¹⁹ The statement 'I will follow you wherever you go' is an offer to follow Jesus as a disciple, no matter what the cost.

²⁰ With the exception of Ac 7:56, Rv 1:13 & 14:14, the expression 'Son of Man' occurs in the NT only in the Gospels. There is no doubt that Jesus used it as his favourite self-designation. The Aramaic phrase that lies behind it originally meant 'man' (cf. #Ezk 2:1) but it seems that, at the

πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. ²¹ ἕτερος δὲ τῶν μαθητῶν εἶπεν αὐτῷ, Κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ²² ὁ δὲ Ἰησοῦς λέγει αὐτῷ, Ἀκολουθεῖ μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

²³ Καὶ ἐμβάντι αὐτῷ εἰς [τὸ] πλοῖον ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. ²⁴ καὶ ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσῃ, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων· αὐτὸς δὲ ἐκάθευδεν. ²⁵ καὶ προσελθόντες ἤγειραν αὐτὸν λέγοντες, Κύριε, σῶσον, ἀπολλύμεθα. ²⁶ καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσῃ, καὶ ἐγένετο γαλήνη μεγάλη. ²⁷ οἱ δὲ ἄνθρωποι ἐθαύμασαν λέγοντες, Ποταπὸς ἐστὶν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ θάλασσα αὐτῷ ὑπακούουσιν;

to him, "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay his head."

²¹ Another man, who was one of the disciples, said to him, "Lord, allow me to go and bury my father first;" ²² but Jesus said to him, "Follow me, and leave the dead to bury their own dead."

²³ And then he got into the boat, followed by his disciples.

²⁴ Suddenly, a windstorm broke over the lake, so violent that the boat was being swamped by the waves; but he was asleep.

²⁵ So, they went to him and woke him up, saying, "Save us, Lord, we are perishing!" ²⁶ And he said to them, "Why are you so frightened, you who have so little faith?"

And then he stood up and rebuked the winds and the sea; and there was a great calm. ²⁷ They were astounded and said, "What kind of man is this, that even the winds and the sea obey him?"

time of Jesus, it was frequently used by a speaker to indicate himself, especially to soften a statement that might otherwise seem extravagant or shocking. However, in Dn 7:13, the expression is used of a glorious figure who was to receive from God the eschatological kingdom, and this usage occurs also in the Book of Enoch. The evangelists seem to have understood the expression as a title in this sense (cf. #13:13, #26:64).

²¹ In place of the (implied) definite article before 'disciples', most MSS read 'his' (αὐτοῦ) but the earliest witnesses lack it; the addition may have been a motivated reading to clarify whose disciples were in view. Some include the word in brackets, indicating doubt as to its authenticity.

²² The first instance of 'dead' here refers to the spiritually dead, who are not alive to the greater demands of the kingdom of God.

²³ A 'boat' that held all the disciples would be of significant size.

²⁴ In place of 'windstorm', here following the NRSV, the NJB has simply 'storm' and NETB has 'great storm'.

²⁵ The participle προσελθόντες has been translated as a finite verb 'went' due to requirements of contemporary English style.

²⁶ Who has authority over the seas and winds is discussed in the OT: Ps 104:3, 135:7, 107:23–30; when Jesus 'rebuked the winds and the sea', he was making a statement about who he was.

²⁷ Jesus' authority over creation raised a question for the disciples about his identity. This verse shows that the disciples followed Jesus even though they did not know all about him yet.

²⁸ Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. ²⁹ καὶ ἰδοὺ ἔκραξαν λέγοντες, Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ; ἦλθες ὧδε πρὸ καιροῦ βασανίσαι ἡμᾶς; ³⁰ ἦν δὲ μακρὰν ἀπ’ αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. ³¹ οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες, Εἰ ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς τὴν ἀγέλην τῶν χοίρων. ³² καὶ εἶπεν αὐτοῖς, Ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν. ³³ οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζομένων. ³⁴ καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.

²⁸ When he reached the territory of the Gadarenes on the other side, two demoniacs came towards him, coming out of the tombs – they were so dangerously violent that no one could use that path. ²⁹ Suddenly, they shouted, “What have you to do with us, Son of God? Have you come here to torture us before the time?” ³⁰ Now, some distance away, there was a large herd of swine feeding, ³¹ and the demons pleaded with Jesus, “If you drive us out, send us into the herd of swine.” ³² And he said to them, “Go then,” so they came out and made for the swine; and at that, the whole herd charged down the cliff into the lake and perished in the water. ³³ The herdsmen ran off and made for the city, where they told the whole story, including what had happened to the demoniacs. ³⁴ Then suddenly, the whole city set out to meet Jesus; and, as soon as they saw him, they implored him to leave their neighbourhood.

²⁸ The ‘Gadarenes’ got their name from the town of Gadara, the capital of Perea, to the southeast of the lake. The variant ‘Gerasenes’ used in Mk & Lk (and Mt in the Vg – *in regionem Gerasenorum*) derives from the name of another town (Gerasa or possibly Chorsia); the variant ‘Gergesenes’ (as used in the WEBBE) is the result of a conjecture by Origen, made because both Gedara and Gerasa are several Km from the lake.

²⁹ The phrase, *Τί ἡμῖν καὶ σοί* (‘what have you to do with us’), is an idiom of Semitic origin; the expression in the OT had two meanings: **1** When one person was unjustly bothering another, the injured party could say, “What to me and to you?” (Jg 11:12, 2Ch 35:21, 1Kg 17:18). **2** When someone was asked to get involved in a matter he felt was no business of his own, he could say the same to the one asking him (2K 3:13, Ho 14:8). These nuances were expanded in Greek but the notions of defensive hostility (1) and indifference or disengagement (2) are still present.

³⁰ Here, *δὲ* has not been translated.

³¹ The participle *λέγοντες* (‘saying’) is redundant in contemporary English and has not been translated.

³² Here, *δὲ* has been translated as ‘so’ (following NETB) to indicate a conclusion and transition in the narrative.

³³ In place of ‘city’ (*πόλιν*), NETB has ‘town’.

³⁴ The Greek word *ἰδοὺ* (‘suddenly’) has no exact English equivalent but here adds interest and emphasis.

Κατα Ματθαιον 9

¹ Καὶ ἐμβὰς εἰς πλοῖον διεπέρασεν καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.

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

³ καὶ ἰδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς, Οὗτος βλασφημεῖ. ⁴ καὶ εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν εἶπεν, Ἵνατί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν; ⁵ τί γὰρ ἐστὶν εὐκοπώτερον, εἰπεῖν, Ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν, Ἐγείρε καὶ περιπάτει; ⁶ ἵνα δὲ εἰδῇτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφίεναι ἁμαρτίας – τότε λέγει τῷ παραλυτικῷ, Ἐγερθεῖς ἄρῃ σου τὴν κλίνην καὶ ὑπάγε εἰς τὸν οἶκόν σου. ⁷ καὶ ἐγερθεὶς ἀπῆλθεν εἰς τὸν

MATTHEW 9

¹ After getting back into the boat, he crossed the water and came back to his home town.

² And suddenly some people brought him a paralysed man stretched out on a stretcher. Seeing their faith, Jesus said to the paralytic, “Take comfort, my child, your sins are forgiven.”

³ And now some scribes said to themselves, “This man is being blasphemous.” ⁴ But, perceiving what was in their minds, Jesus said, “Why do you have such wicked thoughts in your hearts? ⁵ Now, which of these is easier: to say, “Your sins are forgiven,” or to say, “Get up and walk”? ⁶ But, so that you may know that the Son of Man has authority on earth to forgive sins,” he then said to the paralytic, “Stand up, pick up your bed and go to your home.” ⁷ And the man stood up and went

MATTHEW 9

¹ Jesus’ hometown was Capernaum (see 4:13) – a town with a population of 1,000 – 1,500, though of some significance.

² In various contexts, κλίνη (*‘stretcher’*) may also be translated *‘couch’*, *‘cot’*, *‘bed’*, or *‘bier’* (in the case of a corpse).

³ *‘Being blasphemous’* meant saying something that dishonoured God: to claim divine prerogatives or claim to speak for God when one really does not would be such an act of offence; the remark raised directly the issue of the nature of Jesus’ ministry.

⁴ For Jesus’ opening remarks, here following the NJB, NETB has, “Why do you respond with evil in your hearts?”

⁵ *‘Which of these is easier’* is a reflective kind of question: on the one hand to declare sins are forgiven is easier, since one does not need to see it, unlike telling a paralysed person to walk; on the other hand, it is harder – for it to be true, one must possess the authority to forgive the sin.

⁶ The term *‘Son of Man’*, which is a title in Greek, comes from a pictorial description in Dn 7:13 of one *‘like a son of man’* (i.e., a human being) it is Jesus’ favourite way to refer to himself. Jesus did not reveal the background of the term here, which mixes human and divine imagery as the man in Daniel rides a cloud, something only God does; he just used it. It also could be an idiom in Aramaic meaning either *‘some person’* or *‘me’*. So, there is a little ambiguity in its use here, since its origin is not clear at this point. However, the action makes it clear that Jesus used it to refer to himself here.

⁷ The literal translation of *‘his home’* is *‘his house’* (οἶκον αὐτοῦ).

οἶκον αὐτοῦ. ⁸ ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.

⁹ Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

¹⁰ Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ. ¹¹ καὶ ἰδόντες οἱ Φαρισαῖοι ἔλεγον τοῖς μαθηταῖς αὐτοῦ, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; ¹² ὁ δὲ ἀκούσας εἶπεν, Οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ’ οἱ κακῶς ἔχοντες. ¹³ πορευθέντες δὲ μάθετε τί ἐστίν, Ἵλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.

home. ⁸ When they saw this, the crowd marvelled and praised God for having given such authority to human beings.

⁹ And, as Jesus was walking on from there, he saw man named Matthew sitting at the tax booth, and he said to him, “Follow me.” And he got up and followed him.

¹⁰ Now, while he was at the table in the house, a number of tax collectors and sinners were sitting at the table with Jesus and his disciples. ¹¹ When the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” ¹² When he heard this, he replied, “It is not the healthy that need the physician, but those who are sick. ¹³ Go and learn the meaning of the words: Mercy is what pleases me, not sacrifice. And indeed, I came to call not the righteous, but sinners.”

⁸ The power to forgive sins is entrusted to the community (see 18:18), but the plural (‘human beings’) here may indicate that Matthew is thinking of the ministers who exercise this power. In place of ‘*awe-struck*’ (ἐφοβήθησαν – literally, ‘*afraid*’), many MSS have ἐθαύμασαν (‘*amazed*’), effectively turning the fearful reaction into one of veneration. However, the harder reading is well supported and is surely authentic.

⁹ ‘*Matthew*’ is called ‘*Levi*’ by Mark and Luke. In place of ‘*tax booth*’ (τελώνιον), the more traditional translation is ‘*tax office*’ but this could give the modern reader a false impression of an indoor office with all its associated furnishings.

¹⁰ ‘*Sinners*’ here refers to those whose moral conduct or disreputable professions (see #5:46) rendered them ‘unclean’ and socially outcast. They were particularly suspect for not observing the numerous culinary laws, whence the problem about eating together (Mk 7: 4, 14–23, Ac 10:15, 15:20, Ga 2:12, Rm 14, 1Co 8–9). The literal translation of ‘*sitting*’ is ‘*reclining*’: 1st Century Middle Eastern meals were not eaten while sitting at a table but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away.

¹¹ The issue here is inappropriate associations: Jews were very careful about personal associations and contact as a matter of ritual cleanliness; the Pharisees’ question borders on an accusation that Jesus is ritually unclean.

¹² Jesus’ point is that he associates with ‘*those who are sick*’ because they have the need and will respond to the offer of help; a person who is ‘*healthy*’ (or who thinks mistakenly that he is) will not seek treatment.

¹³ Jesus here quotes from Ho 6:6 (& cf. Mt 12:7, #Am 5:21). At the end of this verse, the WEBBE adds ‘*to repentance*’.

¹⁴ Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες, Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; ¹⁵ καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν. ¹⁶ οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἶρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ χειρὸν σχίσμα γίνεται. ¹⁷ οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς, καὶ ἀμφοτέρω συντηροῦνται.

¹⁸ Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων εἰς ἐλθὼν προσεκύνει αὐτῷ λέγων ὅτι Ἡ θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν ἐπίθες τὴν χειρὰ σου ἐπ' αὐτήν, καὶ ζήσεται. ¹⁹ καὶ ἐγερεῖς ὁ Ἰησοῦς ἠκολούθησεν αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.

¹⁴ Then disciples of John came to him and said, "Why is it that we and the Pharisees fast often but your disciples do not fast?"

¹⁵ And Jesus said to them, "Surely, the bridegroom's attendants cannot mourn as long as the bridegroom is still with them, can they? But the time will come when the bridegroom is taken away from them, and then they will fast. ¹⁶ No one puts a piece of un-shrunk cloth onto an old cloak, because the patch pulls away from the cloak and the tear is made worse. ¹⁷ Neither do people put new wine into old wineskins; otherwise, the skins burst, the wine spills out, and the skins are destroyed. But no: they put new wine into fresh wineskins and so both are preserved."

¹⁸ While he was saying these things to them, suddenly one of the officials came up, who bowed low in front of him and said, "My daughter has just died but come and lay your hand on her and her life will be saved." ¹⁹ Jesus rose and, with his disciples, followed him.

¹⁴ 'John' here is the Baptist; like the Pharisees, his disciples used to observe fasts not prescribed by the Law in the hope that their devotion would hasten the coming of the Day of the Lord. The NJB lacks 'often' (as do some Greek MSS), here following the NRSV.

¹⁵ The literal translation of 'bridegroom's attendants' (following the NJB) is 'sons of the wedding hall'; others have 'wedding guests'. The 'bridegroom' is Jesus; his companions cannot fast because, with his coming, the Messianic Age has dawned. The statement the 'bridegroom will be taken from them' is a veiled allusion by Jesus to his death, which he did not make explicit until the incident at Caesarea Philippi in 16:13ff.

¹⁶ The 'old cloak' and the 'old wineskins' (v. 18) stand for the elements in Judaism that are to pass away; the 'new cloth' and the 'new wine' represent the new Spirit of the Kingdom of God.

¹⁷ In NT times, wine was stored in bags made of skin or leather: as the new wine fermented and expanded, it would stretch the new wineskins; putting new (unfermented) wine in old wineskins, which had already been stretched, would result in the bursting of the skins.

¹⁸ The 'official' (NETB has 'ruler') was the head of the synagogue, called Jairus by Mark and Luke.

¹⁹ For this verse, here following the NJB, NETB, rearranging the word order, reads, "Jesus and his disciples got up and followed him."

²⁰ Καὶ ἰδοὺ γυνὴ αἰμορροοῦσα δώδεκα ἔτη προσελθοῦσα ὅπισθεν ἥψατο τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ. ²¹ ἔλεγεν γὰρ ἐν ἑαυτῇ, Ἐὰν μόνον ἅψωμαι τοῦ ἱματίου αὐτοῦ σωθήσομαι. ²² ὁ δὲ Ἰησοῦς στραφεὶς καὶ ἰδὼν αὐτὴν εἶπεν, Θάρσει, θυγάτερ· ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

²³ καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον ²⁴ ἔλεγεν, Ἀναχωρεῖτε, οὐ γὰρ ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει. καὶ κατεγέλων αὐτοῦ. ²⁵ ὅτε δὲ ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἡγέρθη τὸ κοράσιον. ²⁶ καὶ ἐξῆλθεν ἡ φήμη αὕτη εἰς ὅλην τὴν γῆν ἐκείνην.

²⁷ Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῷ] δύο τυφλοὶ κραζόντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὲ Δαυὶδ. ²⁸ ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναί, κύριε. ²⁹ τότε ἥψατο

And suddenly from behind came a woman, who had been suffering from a haemorrhage for twelve years, and she touched the edge of his cloak; ²¹ for, she thought, "If only I touch his cloak, I will be saved." ²² Jesus turned and saw her and said to her, "Courage, my daughter, your faith has saved you." And, from that moment, the woman was saved.

²³ When Jesus reached the official's house and saw the flute-players and the crowd making a commotion, ²⁴ he said, "Go away; for, the girl is not dead but sleeping." And they laughed at him. ²⁵ But, when the people had been turned outside, he went inside and gently took her by the hand, and she stood up. ²⁶ And the report of this spread throughout the district.

²⁷ As Jesus went on from there, two blind men followed, shouting loudly, "Take pity on us, Son of David." ²⁸ And, when he reached the house, the blind men came up with him and Jesus said to them, "Do you believe I am able to do this?" They said, "Lord, we do." ²⁹ Then he touched their eyes,

²⁰ The 'edge of his cloak' (κρασπέδου) refers to the blue tassel on the garment that symbolised a Jewish man's obedience to the law (cf. Nb 15:37–41); the woman thus touched the very part of Jesus' clothing that indicated his ritual purity.

²¹ The word translated as 'be saved' (also v. 22) has the idea of rescue from destruction or from a superior power; the NRSV has 'be made well'.

²² The word 'saved' should not be understood as an expression for full salvation in the immediate context; it refers only to the woman's healing.

²³ The 'commotion' was the loud wailing of the Middle Eastern mourning; the 'flute-players' were hired mourners.

²⁴ Jesus speaks in the perspective of the Kingdom of God, where death is not destructive of a person's existence but is analogous to sleep.

²⁵ The word 'gently', here following NETB, is not present in the NJB or NRSV.

²⁶ An alternative translation for 'the district' (τὴν γῆν ἐκείνην), here following the NRSV (& NETB) is 'that region'; the NJB has 'the countryside'.

²⁷ After 'followed' (ἠκολούθησαν), some MSS add 'him' (αὐτῷ); Nestle-Aland includes the word in brackets, indicate doubts as to its authenticity.

²⁸ The word δὲ near the opening of this verse has not been translated.

²⁹ Here, and with the girl in v. 24, Jesus starts healing with physical contact.

τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν
γενηθήτω ὑμῖν. ³⁰ καὶ ἠνεώχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ
ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ὁρατε μηδεὶς
γινωσκέτω. ³¹ οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ
γῇ ἐκείνῃ.

³² Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον
κωφὸν δαιμονιζόμενον. ³³ καὶ ἐκβληθέντος τοῦ δαιμονίου
ἐλάλησεν ὁ κωφός. καὶ ἐθαύμασαν οἱ ὄχλοι λέγοντες,
Οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. ³⁴ οἱ δὲ Φαρισαῖοι
ἔλεγον, Ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ
δαιμόνια.

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

³⁶ Ἴδὼν δὲ τοὺς ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν
ἐσκυλμένοι καὶ ἐρριμμένοι ὥσεὶ πρόβατα μὴ ἔχοντα
ποιμένα. ³⁷ τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν

saying, “According to your faith, let it be done to you.” ³⁰ And
their eyes were opened. Then Jesus sternly ordered them,
“Take care that no one learns about this.” ³¹ But, when they
had gone away, they spread the news about him throughout
the district.

³² They had only just left when suddenly a man was brought
to him, a dumb demoniac. ³³ And, when the devil was driven
out, the dumb man spoke and the people were amazed and
said, “Nothing like this has ever been seen in Israel.” ³⁴ But the
Pharisees said, “It is through the prince of devils that he drives
out devils.”

³⁵ Jesus made a tour through all the towns and villages,
teaching in their synagogues, and proclaiming the good news
of the kingdom, and curing all kinds of disease and all kinds
of illness.

³⁶ And, when he saw the crowds, he had compassion for them,
because they were bewildered and dejected, like sheep
without a shepherd. ³⁷ Then he said to his disciples, “The

³⁰ ‘Their eyes were opened’ is a common idiom for the restoration of sight to the blind.

³¹ See #26 on the translation ‘the district’.

³² The word ἰδοὺ (‘behold’) has not been translated because it has no exact English equivalent here but adds interest and emphasis.

³³ A more traditional translation of ‘devil’ (δαιμονίου) is ‘demon’.

³⁴ Codex Cantabrigiensis, along with a few other Western MSS and patristic witnesses, lacks this verse but virtually all other MSS have it.

³⁵ In place of ‘towns’, many translations have ‘cities’ (a more literal translation but the small size of the settlements justifies the word used here).

³⁶ ‘Sheep without a shepherd’ is a familiar metaphor (Nb 27:17, 1K 22:17, Jdt 11:19, Ezk 34:5). For ‘bewildered and dejected’, the WBBE has ‘harassed and scattered’, with a footnote adding that the Textus Receptus has ‘weary’ in place of ‘harassed’.

³⁷ The NJB includes v. 38 as part of this verse.

Θερισμός πολὺς, οἱ δὲ ἐργάται ὀλίγοι· ³⁸ δεήσῃτε οὖν τοῦ κυρίου τοῦ Θερισμοῦ ὥπως ἐκβάλῃ ἐργάτας εἰς τὸν Θερισμὸν αὐτοῦ. harvest is plentiful but the labourers are few; ³⁸ therefore, ask the Lord of the harvest to send out labourers to his harvest."

³⁸ The phrase, 'Lord of the harvest', recognises God's sovereignty over the harvest process.

Κατα Ματθαίον 10

MATTHEW 10

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

² τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς αὐτοῦ, καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου καὶ Ἰωάννης ὁ ἀδελφὸς αὐτοῦ, ³ Φίλιππος καὶ Βαρθολομαῖος, Θωμᾶς καὶ Ματθαῖος ὁ τελώνης, Ἰάκωβος ὁ τοῦ Ἀλφαίου καὶ Θαδδαῖος, ⁴ Σίμων ὁ Καναναῖος καὶ Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ παραδούς αὐτόν. ⁵ Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ Ἰησοῦς παραγγείλας αὐτοῖς λέγων,

Εἰς ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς πόλιν Σαμαριτῶν μὴ εἰσέλθητε· ⁶ πορεύεσθε δὲ μᾶλλον πρὸς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ. ⁷ πορευόμενοι δὲ κηρύσσετε

¹ And he summoned his twelve disciples and gave them authority over unclean spirits, to drive them out and to cure every kind of disease and every kind of sickness.

² Now, these are the names of the twelve apostles: the first, Simon, who is also known as Peter, and his brother Andrew; and James the son of Zebedee, and his brother John; ³ Philip and Bartholomew; Thomas and Matthew, the tax collector; James the son of Alphaeus, and Thaddaeus [...]; ⁴ Simon the Zealot and Judas Iscariot, who was also the one who betrayed him. ⁵ These twelve Jesus sent out and commanded them, saying:

“Do not make your way into gentile territory and do not enter any town of the Samaritans; ⁶ but go, instead, to the lost sheep of the House of Israel; ⁷ and, as you go, proclaim the good

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¹ Matthew supposes that the reader already knows about the choice of the Twelve; Mark and Luke mention it expressly.

² The list of the 12 apostles is found in four versions, in Mt, Mk, Lk & Ac; it is normally three groups of four names, headed respectively by Peter, Philip and James the son of Alphaeus. ‘Judas Iscariot’, the traitor, always figures in last place; his name is often interpreted as ‘man of Kerioth’ (cf. Jos 15:25) but it could also derive from the Aramaic *sheqarya* (‘liar’, ‘hypocrite’). The term ‘apostles’ (ἀποστόλων) is rare in the gospels, found only here, Mk 3:14, and 6 times in Lk (6:13, 9:10, 11:49, 17:5, 22:14 & 24:10).

³ In place of ‘Thaddaeus’ (Θαδδαῖος), some MSS have ‘Lebbaeus’ (λεββαῖος) or ‘Lebbaeus, the one called Thaddaeus’ (Λεββαῖος ὁ ἐπικληθεὶς Θαδδαῖος, as WEBBE). ‘Bartholomew’ (Βαρθολομαῖος, meaning ‘son of Tolmai’ in Aramaic) could be another name for Nathanael mentioned in Jn 1:45.

⁴ In place of ‘zealot’ (here following the NJB), the NRSV has ‘Cananaean’; but scholars doubt that this term (Καναναῖος) has any relation to the geographical terms for Cana or Canaan, but rather suggest it is derived from the Aramaic term for ‘enthusiast’, or ‘zealot’ (see Lk 6:15, Ac 1:13), possibly because of an earlier affiliation with the party of the Zealots.

⁵ The literal translation of ‘with the following instructions’ is ‘instructing them, saying’.

⁶ As heirs to the Choice and the Promise, the Jews are to be the first to receive the offer of the Messiah’s saving work (but see Ac 8:5 & #13:5).

⁷ An alternative reading for this verse is: “As you go, preach this message: The kingdom of Heaven is near!”

λέγοντες ὅτι Ἦγγικεν ἡ βασιλεία τῶν οὐρανῶν.
⁸ ἄσθενούντας θεραπεύετε, νεκροὺς ἐγείρετε, λεπροὺς
καθαρίζετε, δαιμόνια ἐκβάλλετε· δωρεὰν ἐλάβετε, δωρεὰν
δοῦτε. ⁹ Μὴ κτήσῃσθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν
εἰς τὰς ζώνας ὑμῶν, ¹⁰ μὴ πήραν εἰς ὁδὸν μηδὲ δύο χιτῶνας
μηδὲ ὑποδήματα μηδὲ ῥάβδον· ἄξιός γάρ ὁ ἐργάτης τῆς
τροφῆς αὐτοῦ.

¹¹ εἰς ἣν δ' ἂν πόλιν ἢ κώμην εἰσέλθῃτε, ἐξετάσατε τίς ἐν
αὐτῇ ἄξιός ἐστιν· κάκεῖ μείνατε ἕως ἂν ἐξέλθῃτε.
¹² εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν ἀσπάσασθε αὐτήν· ¹³ καὶ
ἐὰν μὲν ᾗ ἡ οἰκία ἁγία, ἐλθάτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν·
ἐὰν δὲ μὴ ᾗ ἁγία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.
¹⁴ καὶ ὅς ἂν μὴ δεξῇται ὑμᾶς μηδὲ ἀκούσῃ τοὺς λόγους

news that the Kingdom of Heaven is close at hand. ⁸ Cure the
sick, raise the dead, cleanse the lepers, and drive out demons.
You received without charge, so give without charge.
⁹ Provide yourselves with no gold or silver, not even with
coppers for your purses, ¹⁰ with no haversack for the journey
or spare tunic or footwear, or a staff; for, the labourer deserves
his keep.

¹¹ “Whatever town or village you go into, seek out someone
there who is worthy and stay with him until you leave. ¹² As
you enter into his house, salute it; ¹³ and, if the household
deserves it, let your peace come upon it; but, if it does not
deserve it, may your peace come back to you. ¹⁴ And, if anyone
does not welcome you or listen to what you have to say then,

⁸ Most Byzantine miniscules, along with a few other MSS, lack νεκροὺς ἐγείρετε (*‘raise the dead’*), most likely because of oversight due to a string of similar endings (-ετε in the 2nd person imperatives, occurring 5 times here); the longer version is found in several diverse and ancient MSS. Although some Byzantine text proponents charge the Alexandrian scribes with theologically motivated alterations toward heterodoxy, it is interesting to find a variant such as this in which the charge could be reversed: Do the Byzantine scribes have something against the miracle of resurrection? In reality, such charges of motivated changes are suspect due to lack of evidence of *intentional* changes.

⁹ An alternative translation for *‘purses’* is *‘belts’*.

¹⁰ A *‘tunic’* was a short-sleeved garment of knee-length, held in at the waist by a girdle (see Mk 1:6). Mk 6:8 allows one staff; it might be that Matthew’s summary (cf. Lk 9:3) means not taking an extra staff or that the expression is merely rhetorical for *‘travelling light’*, which has been rendered in two slightly different ways.

¹¹ The words *‘with him’* are not in the Greek text and are here added for clarity.

¹² In place of *‘salute’* (here following the NJB), the NRSV has *‘greet’*; this form of oriental greeting is a wish of peace (the usual form was *‘peace be to this house’*). In v. 13, this wish is treated in concrete fashion as an entity which, if it fails to secure its effect, nevertheless remains in being and returns to its original owner.

¹³ The response to these messengers determines how God’s blessing is bestowed – if the messengers are not welcomed, their blessing will return to them. Jesus shows just how important their mission is by this remark.

¹⁴ The phrase *‘shake the dust from your feet’* is Jewish in origin: the dust from any country other than the Holy Land is considered unclean.

ὑμῶν, ἐξερχόμενοι ἔξω τῆς οἰκίας ἢ τῆς πόλεως ἐκείνης ἐκτινάξατε τὸν κονιορτὸν [ἐκ] τῶν ποδῶν ὑμῶν. ¹⁵ Ἀμὴν λέγω ὑμῖν, ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ πόλει ἐκείνῃ. ¹⁶ Ἴδού ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ περιστεραί.

¹⁷ προσέχετε δὲ ἀπὸ τῶν ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν μαστιγώσουσιν ὑμᾶς. ¹⁸ καὶ ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν. ¹⁹ ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσητε. ²⁰ οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

²¹ παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς. ²² καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων

as you walk out of that house or town, shake the dust from your feet. ¹⁵ In truth I tell you: On the Day of Judgement, it will be more bearable for Sodom and Gomorrah than for that town. ¹⁶ Look, I am sending you out like sheep into the midst of wolves; therefore, be as cunning as serpents and yet as innocent as doves.

¹⁷ “Beware of them! For, they will hand you over to councils and scourge you in their synagogues. ¹⁸ You will be brought before governors and kings because of me, as a testimony to them and to the gentiles. ¹⁹ But, when you are handed over, do not worry about how you are to speak or what you will say: for, what you are to say will be given to you when the time comes, ²⁰ because it is not you who will be speaking – the Spirit of your Father will be speaking in you.

²¹ “Brother will betray brother to death, and a father his child; children will rise against their parents and have them put to death. ²² You will be universally hated on account of my name;

¹⁵ The allusion to ‘Sodom and Gomorrah’, the most wicked of OT cities from Gn 19:1–29, shows that to reject the current message is even more serious than the worst sins of the old era and will result in more severe punishment.

¹⁶ The imagery of ‘wolves’ is found in inter-testamental Judaism; see *Ps Sol.* 8:23, 30.

¹⁷ The NJB has ‘Sanhedrins’ in place of ‘councils’, here following the NRSV; these refer to the small provincial sanhedrins, and also to the Great Sanhedrin of Jerusalem (cf. 5:21–22).

¹⁸ These statements look at persecution both from a Jewish context as the mention of ‘councils’ and ‘synagogues’ (v. 17) suggests, and from a Gentile one as the reference to ‘governors and kings’ suggests. Some fulfilment of Jewish persecution can be seen in Acts.

¹⁹ The literal translation for ‘when the time comes’ is ‘at the hour’.

²⁰ Some translate this verse more literally, putting the two instances of the verb ‘to speak’ in the present tense.

²¹ Alternative translations for ‘rise’ (as NRSV) are ‘come forward’ (NJB) and ‘rebel’.

²² Here, by ‘my name’, Jesus means ‘me and my cause’.

διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται. ²³ ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν· ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ ἕως [ἀν] ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

²⁴ Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ. ²⁵ ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐπεκάλεσαν, πόσω μᾶλλον τοὺς οἰκιακούς αὐτοῦ.

²⁶ Μὴ οὖν φοβηθῆτε αὐτούς· οὐδὲν γὰρ ἔστιν κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ γνωσθήσεται.

²⁷ ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἵπατε ἐν τῷ φωτί· καὶ ὃ εἰς τὸ σὺς ἀκούετε, κηρύξατε ἐπὶ τῶν δωματίων.

²⁸ καὶ μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεννόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

²⁹ οὐχὶ δύο στρουδία ἀσσαρίου πωλεῖται; καὶ ἐν ἑξ αὐτῶν

but anyone who stands firm to the end will be saved. ²³ If they persecute you in one town, take refuge in the next; and if they persecute you in that, take refuge in another. In truth I tell you, you will not have gone the rounds of the towns of Israel before the Son of Man comes.

²⁴ “A disciple is not superior to the teacher, nor a slave above the master. ²⁵ It is enough for the disciple to grow to be like the teacher, and the slave like the master. If they have called the master of the house ‘Beelzebub’, how much more will they malign the members of his household?

²⁶ “So, do not be afraid of them. For, everything now covered up will be uncovered, and everything now hidden will be made clear. ²⁷ What I say to you in the dark, tell in the daylight; what you hear in whispers, proclaim from the housetops.

²⁸ “Do not be afraid of those who kill the body but cannot kill the soul; fear him rather who can destroy both body and soul in hell. ²⁹ Can you not buy two sparrows for a penny? And yet, not one of them falls to the ground without your Father

²³ Some MSS omit ‘and if ... another’. The coming foretold here is not concerned with the world at large but with Israel: it took place at the moment when God ‘visited’ his now unfaithful people and brought the OT era to an end by the destruction of the Temple in *circa* 70 CE (see # 24:1).

²⁴ Though δοῦλος (‘slave’) is normally translated ‘servant’, the word does not bear the connotation of a free individual serving another. The most accurate translation is ‘bondservant’, in that it often indicates one who sells himself into slavery to another.

²⁵ This is the first occurrence of the name ‘Beelzebub’ (Βεελζεβούλ – literally, ‘Lord of the Flies’) in the NT (see #12:24).

²⁶ The passive voice in ‘be uncovered’ and ‘made clear’ see the revelation as coming from God.

²⁷ Jesus’ instruction to the crowd was not successful and he turned to instructing his disciples in private. Later on, it will be the duty of his disciples to deliver the message in its entirety and without fear.

²⁸ ‘Hell’ here translates ‘Gehenna’ (γεέννη); see #3:12. Judaism had a similar exhortation in 4Mc 13:14–15.

²⁹ The ‘penny’ (ἀσσαρίου) was a small Roman copper coin; one was worth 1/16 denarius or less than a half hour’s average wage.

οὐ πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς ὑμῶν. ³⁰ ὑμῶν δὲ καὶ αἱ τρίχες τῆς κεφαλῆς πᾶσαι ἡριθμημέναι εἰσὶν. ³¹ μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε ὑμεῖς.

³² Πᾶς οὖν ὅστις ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ³³ ὅστις δ' ἂν ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι καὶ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

³⁴ Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ μάχαιραν. ³⁵ ἦλθον γὰρ διχάσαι ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην κατὰ τῆς πενθερᾶς αὐτῆς, ³⁶ καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

³⁷ Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος. ³⁸ καὶ ὅς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος. ³⁹ ὁ εὐρὼν τὴν ψυχὴν αὐτοῦ

knowing. ³⁰ Why, every hair on your head has been counted.

³¹ So, there is no need to be afraid – you are worth more than many sparrows.

³² “Therefore, if anyone declares himself for me in the presence of human beings, I will declare myself for him in the presence of my Father in heaven; ³³ but the one who disowns me in the presence of human beings, I will disown in the presence of my Father in heaven.

³⁴ “Do not think that I have come to bring peace to the earth: I have not come to bring peace but a sword. ³⁵ For, I have come to set a son against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; ³⁶ a man’s enemies will be the members of his own household.

³⁷ “Anyone who prefers father or mother to me is not worthy of me; and anyone who prefers son or daughter to me is not worthy of me. ³⁸ Anyone who does not take his cross and follow in my footsteps is not worthy of me. ³⁹ Anyone who

³⁰ An alternative reading for this verse is, “Even all the hairs on your head are numbered.”

³¹ One should respect and show reverence to God but need not fear his tender care.

³² Vv. 32–33 speak of the time of the Last Judgement, when the Son will hand over the elect to his Father (see 25:34).

³³ In the MSS, some insert *τοῖς* (in brackets) before ‘heaven’ (*οὐρανοῖς*), here and in v. 32.

³⁴ Jesus is a ‘sign that is rejected’ (Lk 2:34); he does not aim to provoke dissension but this becomes inevitable.

³⁵ Vv. 35–36 quote Mi 7:6.

³⁶ In Mi 7:6 (MT), this line reads, “a person’s enemies come from within the household itself.”

³⁷ Here, Jesus exhorts his followers to put faith in him before everything else, including one’s own family.

³⁸ A ‘cross’, a Roman means of execution, was carried by the condemned to the scene of death.

³⁹ The word, ‘*find*’, here covers the idea of ‘winning’ or ‘securing for oneself’ (cf. Gn 26:12, Pr 3:13, 21:21, Ho 12:9, and see also #16:25).

ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει αὐτήν.

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

⁴¹ ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται. ⁴² καὶ ὅς ἂν ποτίσῃ ἓνα τῶν μικρῶν τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ.

finds his life will lose it; anyone who loses his life for my sake will find it.

⁴⁰ “Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me.

⁴¹ “Whoever welcomes a prophet in the name of a prophet will have a prophet’s reward; and whoever welcomes an upright person in the name of the upright will have the reward of the upright. ⁴² If anyone gives so much as a cup of cold water to one of these little ones in the name of a disciple, truly I tell you, he will most certainly not go without his reward.”

⁴⁰ ‘The one who sent me’ refers to God.

⁴¹ ‘Prophet’ and ‘upright person’ (see also 13:17 & 23:29) are a familiar biblical pair; here, they serve to indicate the missionary and the ordinary Christian.

⁴² The ‘little ones’ are the apostles whom Jesus is sending on their mission (cf. 18:1–6, 10, 14 & Mk 9:41).

Κατα Ματθαιον ΙΙ

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

² Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας διὰ τῶν μαθητῶν αὐτοῦ ³ εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον προσδοκῶμεν; ⁴ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγεῖλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε. ⁵ τυφλοὶ ἀναβλέπουσιν καὶ χωλοὶ περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ εὐαγγελίζονται. ⁶ καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

⁷ Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ⁸ ἀλλὰ τί

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¹ And it happened, when Jesus had finished instructing his twelve disciples, he moved on from there to teach and proclaim his message in their cities.

² Now John had heard in prison what Christ was doing and he sent his disciples to ask him, ³ “Are you the one who is to come, or are we to expect someone else?” ⁴ Jesus answered them, “Go back and tell John what you hear and see: ⁵ The blind receive their sight and the lame walk; lepers are cleansed and the deaf hear; the dead are raised to life and the good news is proclaimed to the poor; ⁶ and blessed is anyone who does not find me a cause for falling.

⁷ As the men were leaving, Jesus began to speak to the people about John, “What did you go out into the desert to look at – a reed swaying in the breeze? No? ⁸ Then what did you go out

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¹ In place of ‘proclaim his message’, here following the NRSV, the NJB has ‘preach’. ‘Their’ here refers to the Jews.

² Before ‘his disciples’, some MSS add ‘two of’. The Western Codex D and a few other MSS read ‘Jesus’ here instead of ‘Christ’ (Χριστοῦ); this is not likely original because it is not found in the earliest and most important MSS, nor in the rest of NT tradition.

³ The literal translation of ‘sent his disciples’ is ‘sending by his disciples’ (πέμψας διὰ τῶν μαθητῶν αὐτοῦ); instead of ‘by his’, most later MSS have ‘two of his’ – the difference is 2 letters: δύο in place of διὰ; although an accidental alteration could be the cause, it is more likely that δύο is an assimilation to Lk 7:18; further, διὰ is read by a good number of early and excellent witnesses and should be considered original.

⁴ The following activities all paraphrase various OT descriptions of the time of promised salvation: Is 35:5–6, 26:19, 29:18–19, 61:1.

⁵ By this allusion to the prophecies of Isaiah (Is 35:5, 61:1–4), Jesus shows John that his works do, indeed, inaugurate the Messianic Era.

⁶ Jesus invites John to answer his own question, basing his decision comparison of Jesus’ activities with the words of Isaiah.

⁷ There is a debate as to whether one should read the expression ‘a reed swaying in the breeze’ figuratively (someone who is easily blown over) or literally; either view makes good sense, but the following examples suggest the question should be read literally.

⁸ The reference to ‘fine clothes’ makes the point that John was not rich or powerful, in that he did not come from the wealthy classes.

ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἡμφιεσμένον; ἰδοὺ οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσίν.⁹ ἀλλὰ τί ἐξήλθατε ἰδεῖν; προφήτην; ναί, λέγω ὑμῖν, καὶ περισσότερον προφήτου.¹⁰ οὗτός ἐστιν περὶ οὗ γέγραπται, Ἴδου ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

¹¹ ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.¹² ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ βασιλεία τῶν οὐρανῶν βιάζεται, καὶ βιασται ἀρπάζουσιν αὐτήν.¹³ πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν.¹⁴ καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.¹⁵ ὁ ἔχων ὦτα ἀκουέτω.

¹⁶ Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην; ὁμοία ἐστὶν παιδίοις καθήμενοις ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς ἐτέροις λέγουσιν,

to see – someone dressed in fine clothes? Look, those who wear fine clothes are to be found in royal palaces.⁹ Then what did you go out for – to see a prophet? Yes, I tell you, and much more than a prophet:¹⁰ he is the one of whom it is written in the scriptures: Look, I am going to send my messenger in front of you who will prepare your way before you.

¹¹ “Truly I tell you, of all those born of women, no one has arisen greater than John the Baptist; yet the least in the Kingdom of Heaven is greater than he.¹² Since John the Baptist came, to the present, the Kingdom of Heaven has suffered violence, and the violent are taking it by storm.¹³ For, it was towards John that all the prophecies of the prophets and of the Law were leading;¹⁴ and he, if you will believe me, is the Elijah who is to come.¹⁵ Anyone who has ears should listen!

¹⁶ “What comparison can I find for this generation? It is like children shouting to each other as they sit in the market-places, saying:

⁹ John the Baptist is ‘more’ as he introduces the one who brings the new era; *περισσότερον* is neuter but may be taken as masculine in this context.

¹⁰ This verse quotes Mt 3:1 (compare Mk 1:2).

¹¹ John, as the Forerunner, remains at the gates of the kingdom; this verse contrasts epochs rather than persons: there is no personal slight to John – it is simply that the epoch of the kingdom wholly transcends that which preceded it.

¹² The ‘violence’ may be: **1** the praiseworthy violence, the self-sacrifice of those who would take possession of the kingdom; **2** the misguided violence of those who would establish the kingdom by force; **3** the tyrannical violence of the powers of evil, or of their agents on earth.

¹³ For this verse, here (loosely) following the NJB, the NRSV reads, “For all the prophets and the law prophesied until John came.”

¹⁴ John brings the OT era to its close: he carries on where Malachi, the last of the prophets, left off, and fulfils Malachi’s last prediction (Mt 3:23/4:5). Jesus seems not to expect the literal return of Elijah (17:10–13, Mk 9:9–13).

¹⁵ After ‘ears’, some MSS add ‘to hear’.

¹⁶ The NJB & NRSV do not translate the participle *λέγουσιν* (‘saying’) at the end of the verse; some MSS include this word in v. 17.

¹⁷ *Ἡὐλήσαμεν ὑμῖν
καὶ οὐκ ὠρχήσασθε·
ἐθρηνήσαμεν
καὶ οὐκ ἐκόψασθε.*

¹⁷ We played the pipes for you,
and you wouldn't dance;
we sang dirges,
and you did not mourn.

¹⁸ ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν, Δαιμόνιον ἔχει· ¹⁹ ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγουσιν, Ἴδου ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν ἔργων αὐτῆς.

¹⁸ "For, John came, neither eating nor drinking, and they say, 'He has a demon.'" ¹⁹ The Son of Man came, eating and drinking, and they say, "Look, a glutton and a drunkard, a friend of tax collectors and sinners." Yet, wisdom is vindicated by her deeds."

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

²⁰ Then he began to reproach the cities in which most of his miracles had been worked, because they refused to repent.

²¹ Οὐαὶ σοι, Χοραζὶν· οὐαὶ σοι, Βηθσαιδᾶ· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν. ²² πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. ²³ καὶ σύ, Καφαρναούμ, μὴ ἕως οὐρανοῦ ὑψωθῇς; ἕως ἄδου καταβῇς. ὅτι εἰ ἐν Σοδόμοις ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν σοί, ἔμεινεν ἂν μέχρι τῆς σήμερον.

²¹ "Woe to you, Chorazin! Woe to you, Bethsaida! For, if the miracles done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. ²² Yet, I tell you that it will be better for Tyre and Sidon on Judgement Day than for you. ²³ And you, Capernaum, who are exalted as high as heaven: you shall be flung down to hell. For, if the miracles done in you had been done in Sodom, it would have

¹⁷ The verb ἐθρηνήσαμεν ('we sang dirges') refers to the loud wailing used to mourn the dead in public in 1st Century Jewish culture.

¹⁸ John the Baptist was too separatist and ascetic for some, and so he was accused of not being directed by God, but by a 'demon'.

¹⁹ In place of 'deeds' (ἔργων), some MSS have 'children' (τέκνων – see Lk 7:35).

²⁰ The word πόλεις can be translated 'towns' (as NJB) or 'cities' (as NRSV, NETB), the latter is chosen here to emphasise the size of the places Jesus mentions in the following verses.

²¹ 'Chorazin' was 4 Km north of Capernaum, on the coast of the Sea of Galilee; 'Bethsaida' was near the northern extremity of the Sea of Galilee.

²² The threats of the prophets had made 'Tyre and Sidon', Phoenician towns on the coast of the Mediterranean Sea, archetypes of impiety (Is 23, Ezk 26-28, Am 1:9-10, Zc 9:2-4).

²³ 'Capernaum' was a town on the northwest shore of the Sea of Galilee, 204m below sea level; it was a major trade and economic centre.

²⁴ πλὴν λέγω ὑμῖν ὅτι γῆ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

²⁵ Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ²⁶ ναί, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἔμπροσθέν σου. ²⁷ Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱὸς καὶ ὃ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

²⁸ Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, καὶ ἄνωγα ἀναπαύσω ὑμᾶς. ²⁹ ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πραῖς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· ³⁰ ὁ γὰρ ζυγός μου χρηστός καὶ τὸ φορτίον μου ἑλαφρόν ἐστιν.

been standing yet. ²⁴ Still, I tell you that it will be better for the land of Sodom on Judgement Day than for you."

²⁵ At that time, Jesus exclaimed, "I bless you, Father, Lord of heaven and of earth, because you have hidden these things from the learned and the clever and have revealed them to little children. ²⁶ Yes, Father, for that is what it pleased you to do. ²⁷ Everything has been entrusted to me by my Father; and no one knows the Son except the Father, just as no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

²⁸ "Come to me, all you who are weary and are carrying a heavy burden, and I will give you rest. ²⁹ Shoulder my yoke and learn from me; for, I am gentle and humble in heart and you will find rest for your souls. ³⁰ Yes, my yoke is easy to bear and my burden is not hard to carry."

²⁴ The allusion to 'Sodom', the most wicked of OT cities from Gn 19:1–29, shows that to reject the current message is even more serious, and will result in more severe punishment, than the worst sins of the old era; the phrase 'land of Sodom' is in emphatic position in the Greek text.

²⁵ Vv. 25–27 are not closely connected with the context in which Matthew has placed the passage (compare its different position in Lk). Hence, 'these things' refers not to what precedes but to the 'mysteries of the kingdom' (13:11), which are revealed to the 'little ones'.

²⁶ This verse has is conceptually similar to teaching in John's Gospel (10:15, 17:2): the authority of the 'Son' and the 'Father' are totally intertwined.

²⁷ The claim of an intimate connexion with God (vv. 26–27) and the call to discipleship (vv. 28–30) recall a number of passages in the Wisdom literature – Pr 8:22–36, Ws 8:3–4, 9:9–18, Si 24:3–9, 19–20. Jesus therefore claims the role of Wisdom (see #19) no longer as a personification but as a person – the 'Son' *par excellence* of 'the Father' (cf. 4:3).

²⁸ The 'burden' here is that of the Law and of the additional Pharisaic observances.

²⁹ The 'yoke' of the Law is a current Rabbinic metaphor: see also Si 51:26, Jr 2:20, 5:5, Lm 3:27, Zp 3:9 (LXX), Is 14:25. 'Gentle' and 'humble in heart' are classic descriptions of the 'poor' of the OT (see Dn 3:87, #Zp 2:3).

³⁰ The NJB & NRSV lack the word 'to bear', here following NETB.

Κατα Ματθαίον 12

¹ Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν, καὶ ἤρξαντο τίλλειν στάχνας καὶ ἐσθίειν. ² οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ, Ἴδού οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. ³ ὁ δὲ εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε ἐπείνασεν καὶ οἱ μετ' αὐτοῦ; ⁴ πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ' αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; ⁵ ἢ οὐκ ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; ⁶ λέγω δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν ὧδε. ⁷ εἰ δὲ ἐγνώκειτε τί ἐστίν, Ἐλεος θέλω καὶ οὐ θυσίαν, οὐκ ἂν κατεδικάσατε τοὺς ἀναίτιους. ⁸ κύριος γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ ἀνθρώπου.

MATTHEW 12

¹ At that time, Jesus went through the cornfields one Sabbath day. His disciples were hungry and began to pick ears of corn to eat. ² The Pharisees saw it and said to him, "Look, your disciples are doing what is forbidden on the Sabbath." ³ But he said to them, "Have you not read what David did when he and his followers were hungry – ⁴ how he went into the house of God and they ate the Bread of the Presence, although neither he nor his followers were permitted to eat them, but only the priests? ⁵ Or again, have you not read in the Law that on the Sabbath day the Temple priests break the Sabbath yet are guiltless? ⁶ Now here, I tell you, is something greater than the Temple. ⁷ And if you had understood the meaning of the words: "Mercy is what pleases me, not sacrifice," you would not have condemned the blameless. ⁸ For, the Son of Man is master of the Sabbath."

MATTHEW 12

- ¹ While the term *στάχνας* can refer to the cluster of seeds at the top of grain such as barley or wheat, in the NT the term is restricted to corn.
- ² The offence is not picking someone else's corn while passing by (Dt 23:26 allowed it) but doing this on the Sabbath; the Pharisees saw this as 'work', prohibited by the Law (Ex 20:8–11, 34:21).
- ³ Jesus here refers to the story of 1S 21:1–6.
- ⁴ In place of 'they ate' (*ἔφαγεν*), many MSS have 'he ate' (*ἔφαγον*).
- ⁵ Far from stopping, the work of the priests actually increased on the Sabbath (Nb 28:9–10).
- ⁶ Since no penalty was exacted from those who set aside provisions of the Law for the sake of some human need or some more significant service to God, Jesus' disciples eat because of their need and serve him who is greater than the institutions of the Law (see vv. 41–42).
- ⁷ This verse quotes Ho 6:6 (and cf. Mt 9:13).
- ⁸ Jesus affirms that even a custom of divine institution has no absolute value but must yield to the demands of necessity or love.

⁹ Καὶ μεταβὰς ἐκεῖθεν ἦλθεν εἰς τὴν συναγωγὴν αὐτῶν·
¹⁰ καὶ ἰδοὺ ἄνθρωπος χειρὰ ἔχων ξηράν. καὶ ἐπηρώτησαν αὐτὸν λέγοντες, Εἰ ἔξεστιν τοῖς σάββασιν θεραπεῦσαι; ἵνα κατηγορήσωσιν αὐτοῦ. ¹¹ ὁ δὲ εἶπεν αὐτοῖς, Τίς ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἔξει πρόβατον ἓν, καὶ ἐὰν ἐμπέσῃ τοῦτο τοῖς σάββασιν εἰς βόθυνον, οὐχὶ κρατήσει αὐτὸ καὶ ἐγρεῖ;
¹² πόσω οὖν διαφέρει ἄνθρωπος προβάτου. ὥστε ἔξεστιν τοῖς σάββασιν καλῶς ποιεῖν. ¹³ τότε λέγει τῷ ἀνθρώπῳ, Ἔκτεινόν σου τὴν χειρὰ. καὶ ἐξέτεινεν, καὶ ἀπεκατεστάθη ὑγιής ὡς ἡ ἄλλη. ¹⁴ ἐξελθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.
¹⁵ Ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. καὶ ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν αὐτοὺς πάντας, ¹⁶ καὶ ἐπετίμησεν αὐτοῖς ἵνα μὴ φανερόν αὐτὸν ποιήσωσιν. ¹⁷ ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου λέγοντος,
¹⁸ Ἴδοὺ ὁ παῖς μου ὃν ἠρέτισα,
ὁ ἀγαπητός μου εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου·

⁹ Then he left there and went to their synagogue. ¹⁰ And a man was there with a withered hand; they asked him, "Is it lawful to cure somebody on the Sabbath?" hoping for something to charge him with. ¹¹ But he said to them, "If any one of you here has only one sheep and it falls down a hole on the Sabbath, will he not get hold of it and lift it out? ¹² Now, a person is far more important than a sheep; so, it follows that it is permitted to do good on the Sabbath." ¹³ Then he said to the man, "Stretch out your hand." He stretched out his hand and his hand was restored, as sound as the other one. ¹⁴ At this, the Pharisees went out and conspired against him, how to destroy him.
¹⁵ When Jesus became aware of this, he withdrew from the district. Many crowds followed him and he cured all of them, ¹⁶ but he warned them not to make him known. ¹⁷ This was to fulfil what was had been spoken through the prophet Isaiah, saying:
¹⁸ Look! My servant whom I have chosen,
my beloved, in whom my soul delights,

⁹ Here, *Kai* (literally 'and') has been translated as 'then' to indicate the implied sequence of events within the narrative.

¹⁰ 'Withered' here means that the man's hand was shrunken and paralysed.

¹¹ The rabbis allowed attending to accidental injury on the Sabbath but thought that chronic conditions should wait (Lk 13:14).

¹² The literal translation of 'person' is 'man'.

¹³ The passive ('was restored') points to healing by God: Would God exercise his power through Jesus, if what Jesus was doing were wrong?

¹⁴ The NJB lacks the words 'how to destroy him', here following the NRSV.

¹⁵ The NJB and some MSS lack 'crowds' (ὄχλοι), here following the NRSV; Nestle-Aland has the word in brackets.

¹⁶ This verse refers to Jesus' avoidance of publicity for his work of healing.

¹⁷ Vv. 15^b-17 form one sentence in Greek and, thus, this is not related only to v. 16.

¹⁸ Vv. 18-21 quote Is 42:1-4.

- θήσω τὸ πνεῦμά μου ἐπ’ αὐτόν,
καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ.
- ¹⁹ οὐκ ἐρίσει οὐδὲ κραυγάσει,
οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν
φωνὴν αὐτοῦ.
- ²⁰ κάλαμον συντετριμμένον οὐ κατεάξει
καὶ λίνον τυφόμενον οὐ σβέσει,
ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν.
- ²¹ καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν.
- ²² Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος τυφλὸς καὶ
κωφός· καὶ ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν καὶ
βλέπειν. ²³ καὶ ἐξίσταντο πάντες οἱ ὄχλοι καὶ ἔλεγον, Μήτι
οὗτός ἐστιν ὁ υἱὸς Δαυὶδ; ²⁴ οἱ δὲ Φαρισαῖοι ἀκούσαντες
εἶπον, Οὗτος οὐκ ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ
Βεελζεβούλ ἄρχοντι τῶν δαιμονίων.
- ²⁵ εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς, Πᾶσα
βασιλεία μερισθεῖσα καθ’ ἑαυτῆς ἐρημοῦται, καὶ πᾶσα
- I will send my Spirit upon him,
and he will present judgement to the nations.
- ¹⁹ He will not brawl or cry out,
nor will anyone hear his voice
in the streets,
- ²⁰ he will not break the crushed reed,
or snuff the faltering wick,
- ²¹ until he has made judgement victorious;
in him, the nations will put their hope.
- ²² Then they brought to him a demoniac who was blind and
mute; and he cured him, so that the one who had been mute
could speak and see. ²³ All the people were amazed and said,
“Can this be the Son of David?” ²⁴ But, when the Pharisees
heard this, they said, “It is only through Beelzebub, the ruler
of the demons, that this fellow drives out the demons”
- ²⁵ Knowing their thoughts, he said to them, “Every kingdom
divided against itself is heading for disaster; and no town, no
-
- ¹⁹ An alternative translation for ‘streets’ (πλατεῖαις) is ‘squares’.
- ²⁰ The ‘faltering wick’ refers to a lamp wick whose flame has almost gone out.
- ²¹ In place of ‘nations’, here following the NJB, the NRSV has ‘Gentiles’: the same Greek word (ἔθνη) can mean both.
- ²² The dumbness here said to be caused by demoniac possession is said in Lk 11:14 to describe the demon itself; the biblical writers speak either of curing the victim or of casting out the demon (v. 24, 9:32–33, Lk 11:14–15).
- ²³ ‘Son of David’ was a title of the Messiah.
- ²⁴ ‘Beelzebub’ (Βεελζεβούλ) was a Canaanite divinity; the name means ‘Baal the Prince’ (not ‘Baal of the Dunghill’ as is sometimes asserted) and so orthodox monotheism naturally interpreted it as ‘Prince of devils’. The form *Beelzebub* (as Vg) is a contemptuous play on words (already found in 2K 1:2ff) which makes the name mean ‘Lord of the Flies’.
- ²⁵ In place of ‘he’, the majority of MSS have ‘Jesus’ (ὁ Ἰησοῦς); although the shorter text is attested in far fewer MSS, both the pedigree of the MSS and the strong internal evidence (scribes were not prone to intentionally delete the name of Jesus) argue for the omission of Jesus’ name.

πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.²⁶ καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ; ²⁷ καὶ εἰ ἐγὼ ἐν Βεελζεβούλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν. ²⁸ εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

²⁹ ἢ πῶς δύναται τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ ἀρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

³⁰ ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει. ³¹ Διὰ τοῦτο λέγω ὑμῖν, πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις, ἡ δὲ τοῦ πνεύματος βλασφημία οὐκ ἀφεθήσεται. ³² καὶ ὅς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὅς δ' ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ

household divided against itself can stand. ²⁶ Now, if Satan drives out Satan, he is divided against himself; so how can his kingdom last? ²⁷ And if it is through Beelzebub that I drive devils out, through whom do your own experts drive them out? They shall be your judges, then. ²⁸ But if it is by the Spirit of God that I drive out devils, then be sure that the kingdom of God has caught you unawares.

²⁹ “Or again, how can anyone make his way into a strong man’s house and plunder his property unless he has first tied up the strong man? Then, indeed he can plunder his house.

³⁰ “Anyone who is not with me is against me, and anyone who does not gather in with me throws away. ³¹ Therefore, I say to you, people will be forgiven for every sin and blasphemy, but the blasphemy against the Spirit will not be forgiven. ³² And whoever who speaks a word against the Son of Man will be forgiven; but whoever speaks out against the Holy

²⁶ The first of three ‘if’ clauses in the following verses presents the example vividly as if it were so; the examples are made totally parallel: the expected answer is that Satan’s kingdom will not stand, so the suggestion makes no sense; Satan would not seek to heal.

²⁷ The literal translation of ‘experts’ (υἱοὶ) is ‘sons’; the expression is a Semitism (cf. 1P 5:13).

²⁸ The phrase ἔφθασεν ἐφ' ὑμᾶς (‘has caught you unawares’ – here following the NJB) is quite important: does it mean merely ‘approach’ (which would be reflected in a translation like ‘has come near to you’) or actually ‘come upon’ (as in the NRSV & NETB – ‘has already overtaken you’, which has the added connotation of suddenness)? Two factors favour arrival over anticipation here: the prepositional phrase ἐφ' ὑμᾶς suggests arrival (Dn 4:24, 28 Theodotion); and the following illustration in v. 29 looks at the healing as portraying Satan being overrun.

²⁹ The ‘strong man’ here pictures Satan.

³⁰ The call here is to join the victor: failure to do so means that one is being destructive; responding to Jesus is the issue.

³¹ The literal translation of ‘people will be forgiven ... blasphemy’ is ‘every sin and blasphemy will be forgiven men’.

³² Not to recognise the Messiah may be excusable, since he is appearing as an ordinary ‘son of man’ (#8:20); but it is a positive perversity to witness the manifest good works of the Holy Spirit and declare them evil (as in v. 24).

ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

³³ Ἡ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

³⁴ γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ. ³⁵ ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά. ³⁶ λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως. ³⁷ ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.

³⁸ Τότε ἀπεκρίθησαν αὐτῷ τινες τῶν γραμματέων καὶ Φαρισαίων λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. ³⁹ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου. ⁴⁰ ὥσπερ γὰρ ἦν Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ τρεῖς

Spirit will not be forgiven, neither in this world nor in the world to come.

³³ “Either make a tree sound and its fruit will be sound; or make a tree rotten and its fruit will be rotten. For, the tree can be known by its fruit. ³⁴ You brood of vipers! How can your speech be good when you are evil? For, the mouth speaks out of the abundance of the heart. ³⁵ The good person draws good things out of their treasury of goodness; and the evil person draws evil things out of their treasury of badness. ³⁶ Therefore, I tell you this: that, for every unfounded word people utter they will be held to account on Judgement Day, ³⁷ since it is by your words that you will be justified and by your words that you will be condemned.”

³⁸ Then, some of the scribes and Pharisees spoke up. They said, “Master, we should like to see a sign from you.” ³⁹ He replied, “It is an evil and unfaithful generation that asks for a sign! The only sign it will be given is the sign of the prophet Jonah. ⁴⁰ For, as Jonah remained in the belly of the sea-monster for three days and three nights, so the Son of Man will be in the heart of

³³ The word *σαπρὸν* (‘rotten’), modifying both ‘tree’ and ‘fruit’, can also mean ‘diseased’.

³⁴ An alternative reading for the end of this verse is ‘from what fills the heart’.

³⁵ After ‘treasury’, the *Textus Receptus* adds ‘of the heart’.

³⁶ The ‘unfounded word’ (here following the NJB – the NRSV has ‘careless word’) refers to calumny.

³⁷ Jesus here emphasises the need for personal responsibility of words (and deeds).

³⁸ The ‘sign’ would be a miracle that would prove Jesus had authority and show what sort of authority it was (cf. Is 7:11ff, #Jn 2:11).

³⁹ The literal translation of ‘unfaithful’ is ‘adulterous’, a common figurative use in the OT (cf. #Ho 1:2, Jr 3:8, Ezk 23:27).

⁴⁰ This verse contains an expression borrowed from Jon 2:1 and only approximately indicating the space of time between Jesus’ death and resurrection.

νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς ἡμέρας καὶ τρεῖς νύκτας. ⁴¹ ἄνδρες Νινευῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε. ⁴² βασίλισσα νότου ἐγεροθήσεται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος ὧδε.

⁴³ Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ οὐχ εὐρίσκει. ⁴⁴ τότε λέγει, Εἰς τὸν οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σχολάζοντα σεσαρωμένον καὶ κεκοσμημένον. ⁴⁵ τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων. οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

⁴⁶ Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ εἰσπήκτισαν ἔξω ζητοῦντες αὐτῷ λαλῆσαι.

the earth for three days and three nights. ⁴¹ On Judgement Day, the men of Nineveh will appear against this generation and they will be its condemnation, because when Jonah preached, they repented; and look, there is something greater than Jonah here. ⁴² On Judgement Day, the Queen of the South will appear against this generation and be its condemnation, because she came from the ends of the earth to hear the wisdom of Solomon; and look, there is something greater than Solomon here.

⁴³ “When the unclean spirit has gone out of someone, it wanders through a waterless country looking for a place to rest; but it cannot find one. ⁴⁴ Then it says, “I will return to the home from which I came.” But, when it arrives, it finds it unoccupied, swept, and put in order. ⁴⁵ Then, it then goes off and collects seven other spirits more wicked than itself, and they enter and set up house there, and so the last state of that person is worse than the first. That is what will happen to this wicked generation.”

⁴⁶ He was still speaking to the crowds when, suddenly, his mother and his brothers were standing outside and were

⁴¹ The literal translation of ‘when Jonah preached’ is ‘at the preaching of Jonah’.

⁴² The ‘Queen of the South’ (βασίλισσα νότου) refers to the Queen of Sheba (1K 10:1–10, 2Ch 9:1–9 & Josephus – Antiquities, VIII 6:5–6).

⁴³ The ancients thought of deserts as inhabited by demons; nevertheless, the devils much prefer to live in human beings (#8:29).

⁴⁴ The ‘house’ is ‘unoccupied’ because, although the evil has been temporarily expelled, nothing good has been put in its place.

⁴⁵ The literal translation of ‘and so’ is simply ‘and’ (καὶ).

⁴⁶ ‘Brothers’ here does not necessarily refer to Mary’s children but possibly near relations (cousins, perhaps, which both Hebrew and Aramaic style ‘brothers’ – see Gn 13:8, 14:16, 29:15, Lv 10:4, 1Ch 23:22ff). The issue of whether Jesus had siblings has had a long history in the Church:

⁴⁷ [εἶπεν δέ τις αὐτῷ, Ἴδου ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐσθήκασιν ζητοῦντές σοι λαλῆσαι.] ⁴⁸ ὁ δὲ ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ, Τίς ἐστὶν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου; ⁴⁹ καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἴδου ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ⁵⁰ ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

anxious to have a word with him. ⁴⁷ Someone said to him, "Look, your mother and brothers are standing outside and want to speak to you. ⁴⁸ But to the man who had told him this, Jesus replied, "Who is my mother, and who are my brothers?" ⁴⁹ And, stretching out his hands towards his disciples, he said, "Here are my mother and my brothers. ⁵⁰ For, anyone who does the will of my Father in heaven is my brother and sister and mother."

Epiphanius, in the 4th Century, argued that Mary was a perpetual virgin and had no offspring other than Jesus; others argued that these brothers were really cousins, but nothing in the text suggests any of this (see also Jn 7:3).

⁴⁷ This verse is omitted by some important textual witnesses; it is probably a restatement of v. 46, modelled on Mk & Lk.

⁴⁸ Literally translated, this verse opens, "And answering, he said to the one who had said this."

⁴⁹ The literal translation of 'here are' (Ἴδου) is 'behold'.

⁵⁰ The ties of physical relationship yield to those of spiritual relationship (see 8:21ff, 10:37, 19:29).

Κατα Ματθαιον 13

¹ Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· ² καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει. ³ καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων,

Ἴδοὺ ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. ⁴ καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. ⁵ ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς. ⁶ ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. ⁷ ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αὐτὰς ἀκαυθαι καὶ ἐπνιξαν αὐτά. ⁸ ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν,

MATTHEW 13

¹ That same day, Jesus went out of the house and sat beside the sea, ² but such large crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the shore, ³ and he told them about many things in parables. He said:

“Listen, a sower went out to sow. ⁴ And as he sowed, some seeds fell on the edge of the path, and the birds came and ate them up. ⁵ Other seeds fell on rocky ground, where they found little soil and sprang up at quickly, because there was no depth of earth; ⁶ but, as soon as the sun came up, they were scorched and, since they had no roots, they withered away. ⁷ Other seeds fell among thorns, and the thorns grew up and choked them. ⁸ Other seeds fell on rich soil and produced their grain,

MATTHEW 13

¹ The introduction, ‘that same day’ is merely a traditional cliché of no chronological significance.

² The literal translation of ‘while’ is ‘and’; the clause here, although grammatically coordinate, is logically subordinate to the previous clause.

³ The background for this well-known parable, drawn from a typical scene in the Palestinian countryside, is a field through which a well-worn path runs; sowing would occur in late autumn or early winter (October – December) in the rainy season, looking for sprouting in April or May and a June harvest. The use of seed as a figure for God’s giving life has OT roots (Is 55:10–11); the point of the parable of the sower is to illustrate the various responses to the message of the kingdom of God.

⁴ Plural pronouns are used to refer to the seed here (ἃ ... αὐτά), although the collective singular is used in v. 5 and following (indicated by the singular verbs like ἔπεσεν). For the sake of consistency in English, plurals are used in the translation throughout Matthew’s account. In both Mark and Luke, the collective singular is used consistently throughout (cf. Mk 4:1–9, Lk 8:4–8).

⁵ The ‘rocky ground’ in Palestine would be a limestone base lying right under the soil.

⁶ The NRSV has ‘rose’ in place of ‘came up’, here following the NJB & NETB.

⁷ Palestinian weeds like these ‘thorns’ could grow up to 2 metres in height and have a major root system.

⁸ The 100, 60 & 30 refer to the amount of grain produced for each of the seeds planted.

ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα. ⁹ ὁ ἔχων ὦτα ἀκουέτω.

¹⁰ Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ, Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; ¹¹ ὁ δὲ ἀποκριθεὶς εἶπεν [αὐτοῖς] ὅτι Ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. ¹² ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρῇσεται ἀπ’ αὐτοῦ. ¹³ διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίσουσιν. ¹⁴ καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαίου ἢ λέγουσα,

Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.
¹⁵ ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
καὶ τοῖς ὠσὶν βαρέως ἤκουσαν,
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν·
μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν
καὶ ἐπιστρέψωσιν, καὶ ἰάσονται αὐτούς.

some a hundred-fold, some sixty, some thirty. ⁹ Anyone who has ears should listen!”

¹⁰ Then the disciples came and asked him, “Why do you talk to them in parables?” ¹¹ He answered, saying, “To you is given to understand the mysteries of the Kingdom of Heaven but to them it is not granted. ¹² Anyone who has will be given more and will have more than enough; but anyone who has not will be deprived even of what he has. ¹³ The reason I talk to them in parables is that they look without seeing and listen without hearing or understanding. ¹⁴ So, in their case, what was spoken by the prophet Isaiah is being fulfilled:

Listen indeed, but never understand!

Look indeed, but never perceive!

¹⁵ The people’s heart has grown coarse,
their ears are hard of hearing,
and they have shut their eyes tight
to avoid using their eyes to see,
their ears to hear, their heart to understand,
changing their ways and being healed by me.

⁹ After ‘ears’, some MSS add ‘to hear’, as also in v. 43 & 11:15.

¹⁰ Here *Καὶ* (‘and’) has been translated as ‘then’ to indicate the implied sequence of events within the narrative.

¹¹ The disciples heard and accepted the message about God’s kingdom and by their faith had access to deeper understanding (see #Mk 4:11). After ‘saying’ (εἶπεν), some MSS add ‘to them’ (αὐτοῖς); Nestle-Aland includes the word in brackets.

¹² For those who have good will, what they have learnt from the Old Covenant will be added to and perfected by the New (cf. 5:17, 20); the ill-disposed will lose even what they have, namely that Jewish Law, which, without what Jesus brings to it, is destined to become obsolete.

¹³ Jesus here speaks of a deliberate and culpable insensibility, which is both the cause and the explanation of the withdrawal of grace.

¹⁴ Vv. 14–15 quote Is 6:9–10.

¹⁵ Thus, parables both conceal or reveal depending on whether one is open to hearing what they teach.

¹⁶ ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. ¹⁷ Ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

¹⁸ Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπειράντος. ¹⁹ παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρεῖς. ²⁰ ὁ δὲ ἐπὶ τὰ πετρώδη σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν· ²¹ οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. ²² ὁ δὲ εἰς τὰς ἀκάνθας σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα τοῦ αἰῶνος [τούτου] καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται. ²³ ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρεῖς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ

¹⁶ “But blessed are your eyes because they see, and your ears because they hear! ¹⁷ In truth I tell you, many prophets and righteous people longed to see what you see, and never saw it; and to hear what you hear and never heard it.

¹⁸ “Hear, then, the parable of the sower. ¹⁹ When anyone hears the word of the Kingdom without understanding, the Evil One comes and snatches away what was sown in his heart: this is what was sown on the edge of the path. ²⁰ The seed sown on rocky ground is someone who hears the word and welcomes it immediately with joy. ²¹ But such a person has no root deep down and endures only for a while; should some trial come, or some persecution on account of the word, at once he falls away. ²² The seed sown in thorns is someone who hears the word, but the worry of the world and the lure of riches choke the word and so it produces nothing. ²³ And the seed sown in rich soil is someone who hears the word and understands it;

¹⁶ Vv. 16–17 parallel Lk 10:23–24. This beatitude highlights the great honour bestowed on the disciples to share in this salvation.

¹⁷ Jesus here speaks of the OT prophets; Paul often speaks of the time when the ‘mystery’ was not revealed (Rm 16:25, Ep 3:4–5, Col 1:26).

¹⁸ In place of ‘pay attention to’, here following the NJB, the NRSV has ‘hear’ and NETB has ‘listen to’.

¹⁹ There is a certain ambiguity in the interpretation of this parable, which identifies human beings sometimes with the ground that receives the Word, sometimes with the seed itself. Interestingly, the Synoptic Gospels each use a different word for Satan here: Mk 4:15 has ‘Satan’, while Lk 8:12 has ‘the devil’; this illustrates the fluidity of the gospel tradition in often using synonyms at the same point of the parallel tradition.

²⁰ Literally translated, this verse opens, “The one sown on rocky ground, this is the one;” the next two statements like this one have this same syntactical structure.

²¹ The literal translation of ‘endures only for a while’ (here following the NRSV) is ‘is temporary’.

²² Literally translated, ‘lure’ would be ‘deceitfulness’.

²³ The Greek of the last part of this verse is difficult to translate because it switches from a generic ‘he’ to three people *within* this generic class (thus, something like: “Who indeed bears fruit and yields, in one instance a hundred times, in another, sixty times, in another, thirty times”).

συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

²⁴ Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. ²⁵ ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἤλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν. ²⁶ ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια. ²⁷ προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει ζιζάνια; ²⁸ ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι λέγουσιν αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; ²⁹ ὁ δὲ φησιν, Οὐ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσῃτε ἅμα αὐτοῖς τὸν σῖτον. ³⁰ ἄφετε συναυξάνεσθαι ἀμφοτέρω ἕως τοῦ θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

³¹ Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων, Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν

this is the one who yields a harvest and produces now a hundred-fold, now sixty, now thirty."

²⁴ He put another parable before them, saying: "The Kingdom of Heaven may be compared to someone who sowed good seed in his field. ²⁵ But, while everybody was asleep, his enemy came, sowed darnel all among the wheat and then made off. ²⁶ So, when the new wheat sprouted and bore grain, then the darnel appeared as well. ²⁷ And the householder's labourers went to him and said to him, "Master, was it not good seed that you sowed in your field? If so, where does this darnel come from?" ²⁸ He answered them, "Some enemy has done this." So, the labourers said to him, "Do you want us to go and weed out the darnel?" ²⁹ But he replied, "No, because when you gather in the darnel, you might uproot the wheat along with it. ³⁰ Let them both grow together until the harvest; and, at harvest time, I shall say to the reapers: First, collect the darnel and tie it in bundles to be burnt, then gather the wheat into my barn."

³¹ Then he put another parable before them, saying: "The Kingdom of Heaven is like a grain of mustard seed, which

²⁴ NETB considers the participle λέγων ('saying') as redundant in English and does not translate it.

²⁵ The Greek term ζιζάνια ('darnel') refers to an especially undesirable weed that looks like wheat but has poisonous seeds.

²⁶ Here, the word δὲ has not been translated.

²⁷ See the note on the word δούλω (here translated as 'labourers') in #8:9.

²⁸ At the beginning of the 2nd sentence, the word δὲ has been translated as 'so' to indicate the implied result of the householder's statement.

²⁹ Throughout this section, the NRSV & NETB has 'weeds' in place of 'darnel', here following the NJB.

³⁰ God allows good and evil to exist together until the close of human history (vv. 36-43).

³¹ The beginnings of God's kingdom are small but it has an inherent nature that will grow to its intended end.

ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. ³² ὁ μικρότερον μὲν ἐστὶν πάντων τῶν σπερμάτων, ὅταν δὲ αὐξηθῇ μείζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

³³ Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμη, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία ἕως οὗ ἐζυμώθη ὅλον.

³⁴ Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς παραβολῆς οὐδὲν ἐλάλει αὐτοῖς. ³⁵ ὅπως πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος,

Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
ἐρεῦξομαι κεκρυμμένα
ἀπὸ καταβολῆς κόσμου.

³⁶ Τότε ἀφείδους τοὺς ὄχλους ἦλθεν εἰς τὴν οἰκίαν. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες, Διασάφησον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ. ³⁷ ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς

someone took and sowed in his field. ³² It is the smallest of all the seeds but, when it has grown, it is the biggest of all the shrubs and becomes a tree, so that all the birds of the air can come and take shelter in its branches."

³³ He told them another parable, "The Kingdom of Heaven is like the yeast that a woman took and mixed in with three measures of flour until it was leavened all through."

³⁴ In all this, Jesus spoke to the crowds in parables; indeed, he would never speak to them except in parables. ³⁵ This was to fulfil what was said by the prophet:

"I will speak to you in parables;
I will unfold what has been hidden
since the foundation of the world."

³⁶ Then, sending the crowds away, he went into the house; and his disciples approached him and said, "Explain to us the parable about the darnel weeds in the field." ³⁷ He answered them, saying, "The one who sows the good seed is the Son of

³² The plant here in question could refer to one of two types of mustard plant popular in Palestine and would be either 3 or 7.5 metres tall.

³³ The literal translation of 'mixed with' is 'hid in'. This 'measure' was a *σάτον*, the Greek name for the Hebrew term 'seah'; three of these (about a bushel each) was a very large quantity of flour (over 21Kg), enough to feed over a hundred people.

³⁴ The NRSV ends this verse, here following the NJB, with, "without a parable, he told them nothing."

³⁵ This verse quotes Ps 78:2. Several ancient MSS lacks the words 'of the world' (*κόσμου*). A few important MSS identify the 'prophet' as Isaiah, a reading that is significantly harder than the generic 'prophet' because the source of this prophecy is not Isaiah but Asaph in Ps 78 (cf. 2Ch 29:30). Jerome mentioned some MSS that had 'Asaph' here, though none are known to exist today. This difficulty arises due to of the temptation for scribes to delete the reference to Isaiah and so clear up a discrepancy; indeed, the vast majority of witnesses have only 'the prophet' here.

³⁶ The NJB has 'came to' in place of 'approached', here following the NRSV.

³⁷ In place of 'he answered them, saying', the NJB has 'he said in reply'.

τοῦ ἀνθρώπου· ³⁸ ὁ δὲ ἀγρός ἐστὶν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνια εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, ³⁹ ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστὶν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν, οἱ δὲ θερισταὶ ἄγγελοί εἰσιν. ⁴⁰ ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ καίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ⁴¹ ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν, ⁴² καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ⁴³ Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. ὁ ἔχων ὦτα ἀκουέτω.

⁴⁴ Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὐρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα ὅσα ἔχει καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.

⁴⁵ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας· ⁴⁶ εὐρὼν δὲ ἓνα

Man; ³⁸ the field is the world: the good seeds are the subjects of the Kingdom; the darnel weeds are the subjects of the Evil One; ³⁹ and the enemy who sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. ⁴⁰ Well then, just as the darnel weeds are gathered up and burnt in the fire, so it will be at the end of the world. ⁴¹ The Son of Man will send out his angels and they will gather out of his kingdom all things that cause stumbling and all those who practice lawlessness; ⁴² and they will throw them into the blazing furnace, where there will be much weeping and grinding of teeth. ⁴³ Then the righteous will shine like the sun in the kingdom of their Father. Anyone who has ears should listen!

⁴⁴ “The Kingdom of Heaven is like a treasure hidden in a field, which someone has found; he hides it again and then goes off in his joy of it, and he sells everything he owns, and he buys that field.

⁴⁵ “Again, the Kingdom of Heaven is like a merchant who is looking for fine pearls; ⁴⁶ when he has found one pearl of great

³⁸ The literal translation of ‘subjects’ (εἰσιν – twice in this verse) is ‘children’ (Semitisms).

³⁹ The NJB omits the two occurrences of the word ‘and’ (translating ὁ) in this verse.

⁴⁰ Here, οὖν has not been translated.

⁴¹ In place of ‘practise lawlessness’, here following the Greek, the NJB has ‘do evil’.

⁴² ‘Throw them into the blazing furnace’ is a quotation from Dn 3:6.

⁴³ The first part of this verse is an allusion to Dn 12:3.

⁴⁴ No one who discovers the kingdom of Heaven can enter it without leaving all behind (see 19:21).

⁴⁵ Some dedicate themselves to God’s kingdom because, being able to judge the value of other claims being made on them, they value it more.

⁴⁶ The NJB omits the word ‘pearl’, here following the NRSV.

πολύτιμον μαργαρίτην ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἡγόρασεν αὐτόν.

⁴⁷ Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνη βληθεῖσα εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούση· ⁴⁸ ἦν ὅτε ἐπληρώθη ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγην, τὰ δὲ σαπρὰ ἔξω ἔβαλον. ⁴⁹ οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων ⁵⁰ καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

⁵¹ Συνήκατε ταῦτα πάντα; λέγουσιν αὐτῷ, Ναί. ⁵² ὁ δὲ εἶπεν αὐτοῖς, Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά. ⁵³ καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τὰς παραβολὰς ταύτας, μετήρην ἐκεῖθεν.

⁵⁴ Καὶ ἐλθὼν εἰς τὴν πατρίδα αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς καὶ λέγειν,

value, he goes off, and he sells everything he owns, and he buys it.

⁴⁷ “Again, the kingdom of Heaven is like a dragnet that was cast into the sea and brought in a haul of every kind of fish.

⁴⁸ When it was full, the fishermen hauled it ashore; and then, sitting down, they collected the good ones in baskets and threw away those that were no use. ⁴⁹ This is how it will be at the end of the age: the angels will come out and separate the wicked from the righteous, ⁵⁰ and they will throw them into the blazing furnace, where there will be much weeping and grinding of teeth.

⁵¹ “Have you understood all this?” They replied, “Yes.” ⁵² And he said to them, “Well then, every scribe who became a disciple of the Kingdom of Heaven is like a householder who brings out from his storeroom new things as well as old.”

⁵³ And it happened that, when Jesus had finished these parables, he left that place.

⁵⁴ He came to his home town and began to teach the people in their synagogue in such a way that they were astonished and

⁴⁷ The NRSV & NETB have simply ‘net’ in place of ‘dragnet’, here following the NJB.

⁴⁸ ‘The fishermen’ follows the NJB; the MSS (& NRSV) have simply ‘they’.

⁴⁹ In place of ‘the age’, here following the MSS (& NRSV), the NJB has ‘time’.

⁵⁰ The first part of this verse is an allusion to Dn 12:3.

⁵¹ The NJB omits ‘things’, here following NETB.

⁵² This picture of a ‘scribe who becomes a disciple’ sums up the whole ideal of Matthew the Evangelist and may well be a self-portrait.

⁵³ Most translations omit the introductory ‘and it happened that’ (Καὶ ἐγένετο), which is sometimes considered redundant in modern English.

⁵⁴ The ‘home town’ refers to Nazareth (about 30Km SW of Capernaum), where Jesus lived as a child (see 2:23, Lk 4:16, 23).

Πόθεν τούτῳ ἡ σοφία αὕτη καὶ αἱ δυνάμεις; ⁵⁵ οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας; ⁵⁶ καὶ αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσιν; πόθεν οὖν τούτῳ ταῦτα πάντα; ⁵⁷ καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ ἐν τῇ οἰκίᾳ αὐτοῦ. ⁵⁸ καὶ οὐκ ἐποίησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν.

said, “Where did the man get this wisdom and this power? ⁵⁵ This is the carpenter’s son, surely! Is not his mother the woman called Mary and his brothers James and Joseph and Simon and Judas? ⁵⁶ His sisters, too, are they not all here with us? So where did the man get all this?” ⁵⁷ And they would not accept him. But Jesus said to them, “A prophet is without honour only in his own land and in his own house.” ⁵⁸ And he did not work many deeds of power there because of their lack of faith.

⁵⁵ The NJB has ‘Jude’ in place of ‘Judas’, here following the MSS (Ἰούδας) & NRSV; the WEBBE offers ‘Judah’ as an alternative in a footnote.

⁵⁶ The terms ‘brothers’ (v. 55) and ‘sisters’ may refer to relatives other than siblings; see also 12:46–50, Mk 3:31–32, 6:3, Lk 8:19–20, Jn 2:12, 7:3–5, Ac 1:14, 1Co 9:5, Ga 1:19.

⁵⁷ In place of ‘without honour’, here following the NRSV, the NJB has ‘despised’.

⁵⁸ The NJB has ‘miracles’ in place of ‘deeds of power’, here following the NRSV.

Κατα Ματθαιον 14

¹ Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν Ἡρώδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ, ² καὶ εἶπεν τοῖς παισὶν αὐτοῦ, Οὗτός ἐστιν Ἰωάννης ὁ βαπτιστής· αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ.

³ Ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην ἔδησεν [αὐτὸν] καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ. ⁴ ἔλεγεν γὰρ ὁ Ἰωάννης αὐτῷ, Οὐκ ἔξεστίν σοι ἔχειν αὐτήν. ⁵ καὶ θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν ὄχλον, ὅτι ὡς προφήτην αὐτὸν εἶχον. ⁶ γενεσίῳ δὲ γενομένοις τοῦ Ἡρώδου ὠρχήσατο ἡ θυγάτηρ τῆς Ἡρωδιάδος ἐν τῷ μέσῳ καὶ ἤρесе τῷ Ἡρώδῃ, ⁷ ὅθεν μεθ' ὅρκου ὠμολόγησεν αὐτῇ δοῦναι ὃ ἂν αἰτήσῃται. ⁸ ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς, Δός μοι, φησὶν, ὥδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου τοῦ βαπτιστοῦ. ⁹ καὶ λυπηθεὶς ὁ βασιλεὺς διὰ τοὺς ὅρκους καὶ

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¹ At that time, Herod the tetrarch heard reports about the reputation of Jesus ² and said to his servants, “This is John the Baptist himself; he has been raised from the dead, and that is why miraculous powers are at work in him.”

³ Now it was Herod who had arrested John, chained him up and put him in prison, on account of Herodias, the wife of his brother Philip; ⁴ because, John had been telling him, “It is against the Law for you to have her.” ⁵ And, although he had wanted to put him to death, he was afraid of the people, because they regarded him as prophet. ⁶ Then, during the celebrations for Herod’s birthday, the daughter of Herodias danced before the company and so delighted Herod ⁷ that he promised on oath to give her whatever she might ask for. ⁸ Prompted by her mother, she said, “Give me John the Baptist’s head, here, on a platter.” ⁹ The king was distressed

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¹ A ‘tetrarch’ ranked lower than a king and ruled only with the approval of the Romans. The title, ‘king’, reflects popular usage.

² The NJB has ‘risen’ in place of ‘been raised’, here following the NRSV & NETB.

³ After ‘chained’, most early MSS lack ‘him’ (αὐτόν), here included for clarity. The Vg and other Latin MSS lack the name ‘Philip’ after ‘brother’; the omission is due to the difficulty the name seemed to create; but, in fact, this Philip is not the tetrarch of Ituraea and Trachonitis (Lk 3:1); rather, he is another son of Herod the Great by Mariamne II and therefore half-brother to Herod Antipas.

⁴ The ‘Law’ here referred to is that of Lv 18:16, 20:21.

⁵ The NRSV has ‘John’ in place of the 2nd occurrence of the pronoun ‘him’; here, we follow the NRSV.

⁶ According to Josephus (*Ant.* X, viii, 5:4), Herodias’ daughter’s name was Salome.

⁷ ‘Promised on oath’ translates ὠμολόγησεν, a verb that normally means ‘acknowledge’, though in certain contexts can mean ‘assure’.

⁸ The NJB has ‘dish’ in place of ‘platter’, here following the NRSV & NETB.

⁹ See #1 on the use of the title ‘king’ for Herod.

τοὺς συνανακειμένους ἐκέλευσεν δοθῆναι, ¹⁰ καὶ πέμψας ἀπεκεφάλισεν τὸν Ἰωάννην ἐν τῇ φυλακῇ· ¹¹ καὶ ἠνέχθη ἡ κεφαλὴ αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ, καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. ¹² καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν τὸ πτῶμα καὶ ἔθαψαν αὐτό, καὶ ἐλθόντες ἀπήγγειλαν τῷ Ἰησοῦ.

¹³ Ἀκούσας δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν πλοίῳ εἰς ἔρημον τόπον κατ' ἰδίαν· καὶ ἀκούσαντες οἱ ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν πόλεων. ¹⁴ καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν τοὺς ἀρρώστους αὐτῶν.

¹⁵ ὥψιας δὲ γενομένης προσῆλθον αὐτῷ οἱ μαθηταὶ λέγοντες, "Ἐρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα ἥδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες εἰς τὰς κώμας ἀγοράσωσιν ἑαυτοῖς βρώματα. ¹⁶ ὁ δὲ [Ἰησοῦς] εἶπεν αὐτοῖς, Οὐ χρειαν ἔχουσιν ἀπελθεῖν· ὅτε αὐτοῖς ὑμεῖς

but, out of regard for the oaths he had sworn and for his guests, he commanded it to be given her, ¹⁰ and he sent and had John beheaded in the prison. ¹¹ And the head was brought in on a platter and given to the girl, who brought it to her mother. ¹² John's disciples came and took the body and buried it; then they went off to tell Jesus.

¹³ When Jesus received the news, he withdrew by boat to a lonely place where they could be by themselves. But the crowds heard of this and, leaving the towns, went after him on foot. ¹⁴ So, as he stepped ashore, he saw a large crowd; and he took pity on them and healed their sick.

¹⁵ When evening had come, the disciples went to him, saying, "This is a deserted place and time has slipped by; so, send the people away, so that they can go into the villages to buy themselves some food." ¹⁶ Jesus said to them, "There is no need for them to go; give them something to eat yourselves." ¹⁷ But

¹⁰ On the 'prison', see #11:2.

¹¹ Most English translation omit the opening conjunction (καὶ – 'and') of this verse.

¹² In place of 'John's', here following the NJB & NETB, the MSS & NRSV have simply 'his'.

¹³ While Luke (Lk 9:10–17) & John (Jn 6:1–13) have only one multiplication of loaves, Matthew (14:13–21, 15:32–39) & Mark (Mk 6:30–44, 8:1–10) have two; this duplication, certainly very ancient (see 16:9ff), presents the same incident according to two different traditions. The first places the event on the west shore and speaks of 12 baskets (the number of the tribes of Israel and of the apostles); the second places it on the eastern, gentile shore of the lake (see Mk 7:31) and speaks of 7 baskets (the number of Gentile nations in Canaan and of the Hellenist deacons).

¹⁴ Compare this verse with 20:25–28.

¹⁵ Alternative readings for 'deserted' (following the NRSV) are 'lonely' (NJB) and 'isolated' (NETB).

¹⁶ In place of 'Jesus', here following the majority of MSS (Ἰησοῦς), a several witnesses lack the name and have simply 'he said'; the omission does not seem to be either accidental or malicious and is therefore judged by many to be most likely the original reading.

¹⁷ The opening conjunction ('but', translating δὲ and following the NJB) is omitted by the NRSV & NETB.

φαγεῖν. ¹⁷ οἱ δὲ λέγουσιν αὐτῷ, Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ δύο ἰχθύας. ¹⁸ ὁ δὲ εἶπεν, Φέρετέ μοι ὧδε αὐτούς. ¹⁹ καὶ κελεύσας τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου, λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς ὄχλοις. ²⁰ καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν, καὶ ἦσαν τὸ περισσεῦον τῶν κλασμάτων δώδεκα κοφίνους πλήρεις. ²¹ οἱ δὲ ἐσθίωντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.

²² Καὶ εὐθέως ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς τὸ πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν, ἕως οὗ ἀπολύσῃ τοὺς ὄχλους. ²³ καὶ ἀπολύσας τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν προσεύξασθαι. ὀψίας δὲ γενομένης μόνος ἦν ἐκεῖ. ²⁴ τὸ δὲ πλοῖον ἦδη σταδίους πολλοὺς ἀπὸ τῆς γῆς ἀπείχεν, βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ ἐναντίος ὁ ἄνεμος. ²⁵ τετάρτη δὲ φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς

they answered, “All we have with us is five loaves and two fish.” ¹⁸ So, he said, “Bring them here to me.” ¹⁹ Then he gave orders that the people were to sit down on the grass. Then he took the five loaves and the two fish, raised his eyes to heaven and said the blessing; after breaking the loaves, he handed them to his disciples, who gave them to the crowds. ²⁰ And they all ate as much as they wanted, and they collected the broken pieces that were left over, twelve baskets full. ²¹ Now about five thousand men had eaten, to say nothing of women and children.

²² And, immediately, he made the disciples get into the boat and go on ahead to the other side, while he dispersed the crowds. ²³ And, after he had dismissed the crowds, he went up the mountain by himself to pray. When evening had come, he was there alone; ²⁴ by this time, the boat was some distance from the land and battered by the waves; for, the wind was against them. ²⁵ In the fourth watch of the night, he came

¹⁸ In place of ‘so’ (translating δὲ), the NRSV has ‘and’, and NETB omits the conjunction altogether.

¹⁹ Although most of the participles of the 2nd sentence are undoubtedly attendant circumstance, there are but two indicative verbs – ‘he said the blessing’ (literally, ‘he gave thanks’) and ‘he handed’; the structure of the sentence thus seems to focus on these two actions.

²⁰ The NJB has ‘scraps’ in place of ‘broken pieces’, here following the NRSV & NETB.

²¹ According to custom, the ‘women and children’ would stand or sit separate from the men.

²² For clarity, the WEBBE & NETB has ‘Jesus’ in place of the first occurrence of the pronoun ‘he’; here, we follow the MSS, NJB & NRSV.

²³ The evangelists, especially Luke, often note that Jesus prays in solitude or at night (Mk 1:35, Lk 5:16), at mealtimes (Mt 14:19, 15:36, 26:26–27), at the time of important events (the Baptism, Lk 3:21ff; before the choice of the twelve, Lk 6:12ff; the teaching of the Lord’s Prayer, Lk 11:1ff; the Transfiguration, Lk 9:28–29; in Gethsemane, Mt 26:36–44; and on the cross, Mt 27:46ff).

²⁴ In place of ‘some distance from the land’ (literally, ‘many stadia from the land’), the NRSV has ‘far from the land’ (cf. Mk 6:47).

²⁵ The ‘fourth watch of the night’ was 3 to 6 am. On Jesus walking on the sea, see Job 9:8.

περιπατῶν ἐπὶ τὴν θάλασσαν. ²⁶ οἱ δὲ μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι Φάντασμα ἐστίν, καὶ ἀπὸ τοῦ φόβου ἔκραξαν. ²⁷ εὐθὺς δὲ ἐλάλησεν ὁ Ἰησοῦς αὐτοῖς λέγων, Θαρσεῖτε, ἐγὼ εἰμι· μὴ φοβεῖσθε.

²⁸ Ἀποκριθεὶς δὲ αὐτῷ ὁ Πέτρος εἶπεν, Κύριε, εἰ σὺ εἶ, κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα. ²⁹ ὁ δὲ εἶπεν, Ἐλθέ. καὶ καταβάς ἀπὸ τοῦ πλοίου ὁ Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν. ³⁰ βλέπων δὲ τὸν ἄνεμον ἐφοβήθη, καὶ ἀρξάμενος καταποντίζεσθαι ἔκραξεν λέγων, Κύριε, σῶσόν με. ³¹ εὐθέως δὲ ὁ Ἰησοῦς ἐκτείνας τὴν χεῖρα ἐπέλαβετο αὐτοῦ καὶ λέγει αὐτῷ, Ὀλιγόπιστε, εἰς τί ἐδίστας; ³² καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος. ³³ οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ λέγοντες, Ἀληθῶς Θεοῦ υἱὸς εἶ.

³⁴ Καὶ διαπεράσαντες ἦλθον ἐπὶ τὴν γῆν εἰς Γεννησαρέτ. ³⁵ καὶ ἐπιγνόντες αὐτὸν οἱ ἄνδρες τοῦ τόπου ἐκείνου

towards them walking on the sea ²⁶ and, when the disciples saw him walking on the sea, they were terrified. "It is a ghost," they said, and cried out in fear. ²⁷ But, immediately, Jesus called out to them, and said, "Take heart! It is I! Do not be afraid."

²⁸ Peter answered him, saying, "Lord, if it is you, command me to come to you on the water." ²⁹ Jesus said, "Come." And Peter got out of the boat and started walking across the water and came towards Jesus. ³⁰ But then, when he noticed the strong wind, he became frightened and, beginning to sink, he cried out, saying, "Lord, save me!" ³¹ Jesus reached out his hand immediately and caught him, saying to him. "You have so little faith; why did you doubt?" ³² And, as they got into the boat, the wind dropped. ³³ The men in the boat bowed down before him and said, "Truly, you are the Son of God."

³⁴ And, when they had made the crossing, they came to land at Gennesaret. ³⁵ When the people of that place recognised him,

²⁶ An alternative reading for 'sea' (throughout this section) is 'lake'.

²⁷ Most MSS include 'Jesus' (ὁ Ἰησοῦς) but a few lack the words. Although such additions are often suspect (due to liturgical influences or piety), here it is likely that they dropped out accidentally. Some translators present 'It is I' as 'I AM', asserting that Jesus invokes the Divine Name.

²⁸ Matthew punctuates the narrative section (13:53-18:35) with three episodes featuring Peter: this passage, then 16:16-20 and 17:24-27.

²⁹ In place of 'Jesus said', here following the NJB, the MSS & NRSV open with 'he said'.

³⁰ The NJB lacks the word 'strong', here following the NRSV.

³¹ In place of 'caught', here following the NRSV & NETB, the NJB has 'held'.

³² The NRSV has 'ceased' in place of 'dropped', here following the NJB.

³³ In place of 'bowed down before him', here following the NJB, the NRSV & NETB have 'worshipped him'.

³⁴ 'Gennesaret' was a district on the north-western shore of the Sea of Galilee, which was also called the Lake of Gennesaret.

³⁵ The literal translation of 'people' (ἄνδρες) is 'men'; occasionally, this word is used in a generic sense of people in general, as here.

ἀπέστειλαν εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ
προσῆνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας, ³⁶ καὶ
παρεκάλουν αὐτὸν ἵνα μόνον ἅψωνται τοῦ κρασπέδου τοῦ
ἱματίου αὐτοῦ· καὶ ὅσοι ἥψαντο διεσώθησαν.

they spread the news throughout the whole neighbourhood
and took all that were sick to him, ³⁶ begging him just to let
them touch the fringe of his cloak. And all those who touched
it were saved.

³⁶ Another reading for 'fringe' is 'tassel'; see #9:20 on the people wanting to touch the edge of Jesus' cloak.

Κατα Ματθαιον 15

¹ Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς λέγοντες, ² Διὰ τί οἱ μαθηταί σου παραβαίνουσιν τὴν παράδοσιν τῶν πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς χεῖρας αὐτῶν ὅταν ἄρτον ἐσθίωσιν. ³ ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν ἐντολὴν τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν; ⁴ ὁ γὰρ Θεὸς εἶπεν, Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ὁ κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω. ⁵ ὑμεῖς δὲ λέγετε, Ὅς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ μητρὶ, Δῶρον ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς, ⁶ οὐ μὴ τιμήσῃ τὸν πατέρα αὐτοῦ. καὶ ἠκυρώσατε τὸν λόγον τοῦ Θεοῦ διὰ τὴν παράδοσιν ὑμῶν. ⁷ ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἡσαΐας λέγων,

⁸ Ὁ λαὸς οὗτος τοῖς χεῖλεσίν με τιμᾷ,
ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

MATTHEW 15

¹ Then Pharisees and scribes from Jerusalem came to Jesus saying, ² “Why do your disciples disobey the tradition of the elders? For, they eat bread without washing their hands.” ³ But he answered them, “And why do you break the commandment of God for the sake of your tradition? ⁴ For, God commanded, saying, “Honour your father and your mother” and “anyone who curses his father or mother will be put to death.” ⁵ But you say, “If anyone says to his father or his mother: What I might have used to help you is dedicated to God, ⁶ he is rid of his duty to father or mother.” In this way, you have made God’s word ineffective by means of your tradition. ⁷ You hypocrites! How rightly Isaiah prophesied about you when he said:

⁸ “This people honours me only with lip-service, while their hearts are far from me.

MATTHEW 15

¹ The passage of vv. 1–20 parallels Mk 7:1–23.

² This verse refers to oral tradition, which, to safeguard the observance of the written Law, made many additions to it.

³ The literal translation of ‘he answered them’ is ‘answering, he said to them’.

⁴ In place of ‘God commanded, saying’, the NJB has ‘God said’. Jesus here quotes Dt 5:15 (or Ex 20:11) and Ex 21:17 (or Lv 20:9).

⁵ The NRSV lacks ‘or mother’, here following the NJB. Most witnesses have ‘or mother’ (ἢ τῇ μητρὶ) here but significant MSS have variations on this theme (καὶ τῇ μητέρᾳ αὐτοῦ – ‘and his mother’), which usually indicates a predictable addition; further, the shorter reading (without any mention of ‘mother’) is found in early and important MSS. Although it is possible that the shorter reading came about accidentally (due to the repetition of -έρα αὐτοῦ), the evidence suggests that the longer readings were *intentional* scribal alterations.

⁶ Alternative readings for ‘word’ are ‘law’ or ‘commandment’.

⁷ Jesus frequently uses the term ‘hypocrites’ (ὑποκριταί) as an insult to the scribes and Pharisees (and others).

⁸ The term ‘hearts’ (καρδιά) is a collective singular in the Greek text.

⁹ μάτην δὲ σέβονταί με,
διδάσκοντες διδασκαλίας ἐντάλματα
ἀνθρώπων.

⁹ Their reverence of me is worthless;
the lessons they teach are nothing but human
commandments.”

¹⁰ Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς, Ἀκούετε
καὶ συνίετε· ¹¹ οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν
ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος τοῦτο
κοινοῖ τὸν ἄνθρωπον.

¹⁰ He called the people to him and said to them, “Listen, and
understand. ¹¹ What goes into the mouth does not make
anyone unclean; it is what comes out of the mouth that makes
someone unclean.”

¹² Τότε προσελθόντες οἱ μαθηταὶ λέγουσιν αὐτῷ, Οἶδας ὅτι
οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν; ¹³ ὁ
δὲ ἀποκριθεὶς εἶπεν, Πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ
πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. ¹⁴ ἄφετε αὐτούς·
τυφλοὶ εἰσιν ὁδηγοί· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ,
ἀμφότεροι εἰς βόθυνον πεσοῦνται.

¹² Then the disciples came to him and said, “Do you know that
the Pharisees were shocked when they heard what you said?”
¹³ He replied, “Every plant my heavenly Father has not planted
will be pulled up by the roots. ¹⁴ Leave them alone. They are
blind leaders of the blind; and, if one blind person leads
another blind person, both will fall into a pit.”

¹⁵ Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Φράσον ἡμῖν τὴν
παραβολήν. ¹⁶ ὁ δὲ εἶπεν, Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

¹⁵ At this, Peter said to him, “Explain this parable for us.” ¹⁶ He
replied, “Even you – are you still without understanding?”

⁹ Vv. 8–9 quote Is 29:13.

¹⁰ The Pharisees had objected to eating with unwashed hands (v. 2), but Jesus passes to the larger question of the legal impurity of certain foods (Lv 11). Legal impurity, he teaches, is secondary to moral, which is the only impurity that really matters (Ac 10:9–16, 28, Rm 14:14ff).

¹¹ To be ‘unclean’ was to be unfit to share in public ritual (Ac 10:14–15, 1Tm 4:3).

¹² See #3:7 on the Pharisees.

¹³ The literal translation of ‘he replied’ is ‘answering, he said’.

¹⁴ Some MSS lack the phrase ‘of the blind’. There is a distinct possibility of omission due to homoiarcton in one MS that has a word order variation, which puts the word τυφλοί (‘blind’) right before the word τυφλῶν (‘of the blind’) but this does not explain the shorter reading in other MSS. Internal considerations suggest that the shorter reading is original: ‘of the blind’ was likely added by scribes to balance this phrase with Jesus’ following statement about the blind leading the blind. Nestle-Aland includes τυφλῶν in brackets, indicating doubts as to its authenticity.

¹⁵ The literal translation of ‘at this, Peter said to him’ is ‘and answering, Peter said to him’; this construction is somewhat redundant in English and has been simplified in the translation.

¹⁶ The NJB & NRSV open with ‘Jesus replied’ in place of ‘He replied’, here following the MSS.

¹⁷ οὐ νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται; ¹⁸ τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, καὶ κεῖνα κοινοῖ τὸν ἄνθρωπον. ¹⁹ ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι. ²⁰ ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ ἀνίπτους χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

²¹ Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος. ²² καὶ ἰδοὺ γυνή Χαναanaία ἀπὸ τῶν ὀρίων ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα, Ἐλέησόν με, κύριε, υἱὸς Δαυὶδ· ἡ θυγάτηρ μου κακῶς δαιμονίζεται. ²³ ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον. καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ ἠρώτουν αὐτὸν λέγοντες, Ἀπόλυσον αὐτήν, ὅτι κράζει ὅπισθεν ἡμῶν. ²⁴ ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραήλ. ²⁵ ἡ δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα, Κύριε,

¹⁷ Do you not see that whatever goes into the mouth passes through the stomach and is discharged into the sewer? ¹⁸ But whatever comes out of the mouth proceeds from the heart, and it is this that makes someone unclean. ¹⁹ For, out of the heart come evil intentions: murder, adultery, fornication, theft, false witness, and slander. ²⁰ These are the things that make a person unclean; but eating with unwashed hands does not make anyone unclean."

²¹ Jesus left that place and withdrew to the region of Tyre and Sidon. ²² And suddenly out came a Canaanite woman from that district and started shouting, "Lord, Son of David, have mercy on me. My daughter is tormented by a devil." ²³ But he said not a word in answer to her; and his disciples went and pleaded with him, saying, "Give her what she wants and send her away, because she keeps shouting after us." ²⁴ He said in reply, "I was sent only to the lost sheep of the House of Israel." ²⁵ But the woman had come up and was bowing low before

¹⁷ An alternative translation for 'sewer' is 'latrine'.

¹⁸ The NJB & NETB have 'come' in place of 'proceed', here following the NRSV.

¹⁹ NETB has 'sexual immorality' in place of 'fornication', here following the NJB & NRSV.

²⁰ Violations of the rights and interests of another hinder worship (5:23-24).

²¹ Jesus went north-west from upper Galilee into Phoenicia, the 'region of Tyre and Sidon'.

²² It is significant that the Gentile has to come to Israel for the cure. The woman, though a Gentile, speaks to Jesus as the Jewish Messiah.

²³ The NRSV & NETB lack 'give her what she wants', here following the NJB, and have simply 'send her away'; the Greek verb here means 'let her go with her request granted'.

²⁴ The Gentile woman's claim must be based on her own personal acceptance of Jesus' message: the distinction made is between his mission (cf. #26) and his willingness to respond to faith wherever found.

²⁵ In this context, *προσεκύνει*, which often describes worship, likely means simply bowing down to the ground in reverence or supplication.

βοήθει μοι. ²⁶ ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἔστιν καλὸν λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις. ²⁷ ἢ δὲ εἶπεν, Ναί, κύριε, καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν. ²⁸ τότε ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῇ, Ὡ γύναι, μεγάλη σου ἡ πίστις· γεννηθήτω σοι ὡς θέλεις. καὶ ἰάθη ἡ θυγάτηρ αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.

²⁹ Καὶ μεταβάς ἐκεῖθεν ὁ Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, καὶ ἀναβάς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. ³⁰ καὶ προσῆλθον αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν χωλούς, τυφλούς, κυλλούς, κωφούς, καὶ ἑτέρους πολλούς, καὶ ἔρριψαν αὐτοὺς παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν αὐτούς. ³¹ ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφούς λαλοῦντας, κυλλοὺς ὑγιεῖς, καὶ χωλούς περιπατοῦντας καὶ τυφλοὺς βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.

³² Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ εἶπεν, Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς προσμένουσίν μοι καὶ οὐκ ἔχουσιν τί φάγωσιν· καὶ ἀπολύσαι

him. “Lord,” she said, “help me.” ²⁶ He replied, “It is not fair to take the children’s food and throw it to the dogs.”

²⁷ She retorted, “Ah yes, Lord; but even little dogs eat the scraps that fall from their masters’ table.” ²⁸ Then Jesus answered her, “Woman, you have great faith. Let it be done for you as you wish.” And, from that moment, her daughter was well again.

²⁹ And Jesus went on from there and reached the shores of the Sea of Galilee, and he went up onto the mountain, where he took his seat. ³⁰ And large crowds came to him, bringing with them the lame, the crippled, the blind, the dumb, and many others; these, they put down at his feet, and he cured them.

³¹ As a result, the crowds were astonished when they saw the dumb speaking, the cripples whole again, the lame walking, and the blind with their sight; and they praised the God of Israel.

³² But Jesus called the disciples to him and said, “I have compassion for the crowd; they have been with me for three days now and have nothing to eat. I do not want to send them

²⁶ The conventional nature of the expression, ‘dogs’, and the diminutive form used (*κυναρίοις*) lessen the insult of it in Jesus’ mouth.

²⁷ The literal translation of ‘retorted’ is simply ‘said’.

²⁸ ‘Woman’ (*γύναι*) was a polite form of address, similar to ‘Madam’ or ‘Ma’am’ used in English in different regions.

²⁹ Vv. 29–31 parallel Mk 7:31–37.

³⁰ For stylistic reasons, the conjunction *καὶ* (‘and’) before ‘they put down’ has not been translated (following the NJB).

³¹ Some MSS omit ‘the cripples whole again’.

³² In place of ‘his disciples’, here following the MSS, the NJB and the NRSV, NETB has ‘the disciples’; although the external evidence is not great, the internal evidence for the omission of *αὐτοῦ* is fairly strong: the pronoun may have been added by way of clarification.

αὐτοὺς νήστεις οὐ θέλω, μήποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
³³ καὶ λέγουσιν αὐτῷ οἱ μαθηταί, Πόθεν ἡμῖν ἐν ἐρημίᾳ
ἄρτοι τοσοῦτοι ὥστε χορτάσαι ὄχλον τοσοῦτον; ³⁴ καὶ λέγει
αὐτοῖς ὁ Ἰησοῦς, Πόσους ἄρτους ἔχετε; οἱ δὲ εἶπαν, Ἑπτὰ,
καὶ ὀλίγα ἰχθύδια. ³⁵ καὶ παραγγείλας τῷ ὄχλῳ ἀναπeseῖν
ἐπὶ τὴν γῆν ³⁶ ἔλαβεν τοὺς ἑπτὰ ἄρτους καὶ τοὺς ἰχθύδας
καὶ εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς μαθηταῖς, οἱ δὲ
μαθηταὶ τοῖς ὄχλοις. ³⁷ καὶ ἔφαγον πάντες καὶ
ἐχορτάσθησαν, καὶ τὸ περισσεῦον τῶν κλασμάτων ἦσαν,
ἑπτὰ σφυρίδας πλήρεις. ³⁸ οἱ δὲ ἐσθίοντες ἦσαν
τετρακισχίλιοι ἄνδρες χωρὶς γυναικῶν καὶ παιδίων. ³⁹ καὶ
ἀπολύσας τοὺς ὄχλους ἐνέβη εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς
τὰ ὄρια Μαγαδάν.

off hungry or they might faint on the way.” ³³ The disciples
said to him, “Where in a deserted place can we get enough
bread for such a large crowd?” ³⁴ Jesus said to them, “How
many loaves have you?” They said, “Seven, and a few small
fish.” ³⁵ Then he told the crowd to sit down on the ground
³⁶ and he took the seven loaves and the fish and, after giving
thanks, he broke them and gave them to the disciples, and the
disciples gave them to the crowds. ³⁷ They all ate as much as
they wanted; and they collected what was left of the broken
pieces, seven baskets full. ³⁸ Now, four thousand men had
eaten, besides children and women. ³⁹ And, when he had sent
the crowds away, he boarded the boat and went to the region
of Magadan.

³³ Alternative readings for ‘deserted’ are ‘desolate’ and ‘isolated’.

³⁴ Compare the amount of food the disciples have here with that in 14:17.

³⁵ For this verse, here (loosely) following the NJB, the NRSV reads, “Then ordering the crowd to sit down on the ground,” and NETB has, “After instructing the crowd to sit down on the ground...”

³⁶ In place of ‘and the disciples’, here following the MSS (οἱ δὲ μαθηταὶ) & NRSV, the NJB has simply ‘who’.

³⁷ The NJB has ‘scraps’ in place of ‘broken pieces’, here following the NRSV & NETB.

³⁸ Although most witnesses read ‘women and children’ (γυναικῶν καὶ παιδίων) instead of ‘children and women’, it is likely that the majority’s reading is a harmonisation to 14:21. ‘Children and women’ is found in early and geographically widespread witnesses and has more compelling internal arguments on its side, suggesting that this is the original reading.

³⁹ In place of ‘Magadan’ (Μαγαδάν), some MSS have ‘Magdala’ or ‘Magdalan’; the location was apparently on the west coast of the Sea of Galilee.

Κατα Ματθαιον 16

¹ Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδειῖν αὐτοῖς. ² ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁψίας γενομένης λέγετε, Εὐδία, πυρράζει γὰρ ὁ οὐρανός· ³ καὶ πρωΐ, Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν, τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε. ⁴ Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

⁵ Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν. ⁶ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. ⁷ οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν. ⁸ γνοὺς δὲ ὁ Ἰησοῦς εἶπεν, Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἔχετε; ⁹ οὐπω νοεῖτε, οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ

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¹ The Pharisees and Sadducees came and, to test him, they asked him to show them a sign from heaven. ² But answering, he said to them, "When it is evening you say, "It will be fair weather, for there is a red sky," ³ and in the morning, "There will be stormy weather today, for the sky is red and overcast." You know how to interpret the face of the sky, but you cannot interpret the signs of the times. ⁴ It is an evil and adulterous generation asking for a sign, and the only sign it will be given is the sign of Jonah." And he left them and went off.

⁵ When the disciples reached the other side, they had forgotten to take any food. ⁶ Jesus said to them, "Watch out, and beware of the yeast of the Pharisees and Sadducees." ⁷ They said to one another, "Is it because we have brought no bread?" ⁸ Jesus knew it and said, "Why are you talking among yourselves, you of little faith, about having no bread? ⁹ Do you still not perceive, nor remember the five loaves for the five thousand and

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¹ Vv. 1-4 parallel Mk 8:11-13 & Lk 11:16, 29, 12:54-56.

² Some MSS lack the words from 'in the evening' of this verse and the whole of v. 3.

³ The 'times' are the Messianic Age and the 'signs' are the miracles worked by Jesus (cf. 11:3-5, 12:38).

⁴ In place of 'adulterous', here following the NRSV, the NJB has 'unfaithful'.

⁵ For this verse, here following the NRSV, the NJB reads, "The disciples, having crossed to the other side, had forgotten to take any food."

⁶ In place of 'watch out', here following the NRSV & NETB, the NJB has 'keep your eyes open'.

⁷ The NJB has 'amongst themselves' in place of 'to one another', here following the NRSV.

⁸ The literal translation of 'you of little faith' is 'those of little faith'.

⁹ The NJB & NETB have 'understand' in place of 'perceive', here following the NRSV.

πόσους κοφίνους ἐλάβετε; ¹⁰ οὐδὲ τοὺς ἐπτὰ ἄρτους τῶν τετρακισχιλίων καὶ πόσας σπυρίδας ἐλάβετε; ¹¹ πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων. ¹² τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

¹³ Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλιππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων, Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; ¹⁴ οἱ δὲ εἶπαν, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν, ἄλλοι δὲ Ἠλίαν, ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν προφητῶν. ¹⁵ λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ¹⁶ ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν, Σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βαριωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι ἀλλ' ὁ

the number of baskets you took up? ¹⁰ Nor the seven loaves for the four thousand and the number of baskets you took up? ¹¹ How do you not perceive that I was not talking about bread? Beware of the yeast of the Pharisees and Sadducees." ¹² Then they perceived that he had not told them to beware of yeast in bread but of the teaching of the Pharisees and Sadducees.

¹³ Now, when Jesus came into the region of Caesarea Philippi, he put this question to his disciples, saying "Who do people say that the Son of Man is?" ¹⁴ And they said, "Some say John the Baptist, but others say Elijah, and still others Jeremiah or one of the prophets." ¹⁵ He said to them, "But you: Who do you say that I am?" ¹⁶ Then Simon Peter spoke up and answered him, saying, "You are the Christ, the Son of the living God."

¹⁷ And Jesus answered him, "Simon son of Jonah, you are a blessed man! Because it was not flesh and blood that revealed

¹⁰ In place of 'took up' (here and in v. 9), here following NETB, the NJB has 'collected' and NRSV has 'gathered'.

¹¹ Before 'beware', the NJB adds 'what I said was'.

¹² As leaven ferments the dough (13:33) but can also make it go bad (1Co 5:6, Ga 5:9), so the false doctrine of the Jewish leaders threatens to misguide those for whom they are responsible (Mt 15:14). Some MSS lack the words τῶν ἄρτων ('off/in bread'); Nestle-Aland has them in brackets.

¹³ 'Son of Man' is here equivalent to a self-referential pronoun.

¹⁴ The title, 'prophet', had messianic overtones; for, the spirit of prophesy, extinct since Malachi, was to return (according to Jewish expectation) as a sign of the messianic era, either in the person of Elijah (17:10-11), who was still alive according to 2K 2:11, or in the form of a general outpouring of the Spirit (Ac 2:17-18, 33). In fact, in Jesus' time there were many (false) prophets (24:11, 24ff). John the Baptist was truly a prophet (11:9ff, 14:5, 21:26ff, Lk 1:76) but as a herald in the spirit of Elijah (Mt 11:10ff, 14, 17:12ff), but he denied (Jn 1:21) that he was the 'prophet' foretold by Moses (Dt 18:15) and it is in Jesus alone that Christians recognise this Prophet (Jn 6:14, 7:40, Ac 3:22-26).

¹⁵ Jesus here puts one of many tests to his disciples, to prepare them for the mission he will set for them (see #21).

¹⁶ The 2nd title, 'Son of the living God', is not found in Mk or Lk (compare 14:33 with Mk 6:51ff and see #4:3).

¹⁷ In place of 'flesh and blood', here following the MSS (& NRSV), the NJB has 'human agency'.

πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. ¹⁸ καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς. ¹⁹ ὁὗτως σοι τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς. ²⁰ τότε διεστείλατο τοῖς μαθηταῖς ἵνα μηδεὶς εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.

²¹ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. ²² καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων, Ἰλεώς σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο. ²³ ὁ δὲ

this to you but my Father in heaven. ¹⁸ So now I say to you: You are Peter and, on this rock, I will build my community. And the gates of the underworld will never prevail against it. ¹⁹ I will give you the keys of the Kingdom of Heaven: and whatever you bind on earth will be bound in heaven; and whatever you release on earth will be released in heaven.” ²⁰ Then he gave the disciples strict orders not to say to anyone that he was the Christ.

²¹ From then on, Jesus began to make it clear to his disciples that he must go to Jerusalem and suffer grievously at the hands of the elders and chief priests and scribes, and to be put to death and to be raised up on the third day. ²² Then, taking him aside, Peter started to rebuke him. “Heaven preserve you, Lord,” he said, “this must not happen to you.” ²³ But he turned

¹⁸ Neither the Greek word Πέτρος nor even, as it seems, its Aramaic equivalent (כִּיפָא), meaning ‘rock’, was used as a personal name before Jesus conferred it on the apostles’ leader to symbolise the part he was to play in the foundation of his community. This change of name had possibly been made earlier (Mk 3:16, Lk 6:14, Jn 1:42). The ‘community’ is the Hebrew לְהִקָּרָא, which the Greek renders ἐκκλησία, meaning ‘an assembly called together’; it is used frequently in the OT to indicate the community of the chosen people, especially during the desert period (Ac 7:38).

¹⁹ ‘The underworld’ translates the Greek Hades (ᾗδου, Hebrew הַשְׁמָד) – the dwelling-place of the dead (see #Nb 16:33).

²⁰ Many MSS have ‘Jesus, the Christ’ (Ἰησοῦς ὁ Χριστός) in place of ‘the Christ’ (ὁ Χριστός). On the one hand, this is a much harder reading than the mere Χριστός, because the name ‘Jesus’ was already well known for the disciples’ master – both to them and to others. Whether he was the Messiah is the real focus of the passage. But this is surely too hard a reading: there are no other texts in which the Lord tells his disciples not to disclose his personal name; further, it is plainly a motivated reading in that scribes had the proclivity to add Ἰησοῦς to Χριστός or to κύριός (‘Lord’), regardless of whether such was appropriate to the context. In this instance, it clearly is not, and it only reveals that scribes sometimes, if not often, did not think about the larger interpretive consequences of their alterations to the text.

²¹ Jesus has just elicited from his disciples the first explicit profession of faith in him as Messiah; at this crucial moment, he tells them for the first time of his coming Passion: he is not only the glorious Messiah but also the suffering servant.

²² The literal translation of ‘heaven preserve you’ (following the NJB – the NRSV has ‘God forbid it’) is ‘may God be merciful to you in sparing you’.

²³ By blocking Jesus’ appointed way, Peter becomes an ‘obstacle’ (σκάνδαλον) to Christ and becomes, unwittingly, the tool of Satan (cf. 4:1–10).

στραφεῖς εἶπεν τῷ Πέτρῳ, Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

²⁴ Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. ²⁵ ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρησει αὐτήν. ²⁶ τί γὰρ ὠφελήσεται ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

²⁷ μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. ²⁸ ἀμὴν λέγω ὑμῖν ὅτι εἰσὶν τινες τῶν ὧδε ἐστῶτων οἵτινες οὐ μὴ γεύσονται θανάτου ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ βασιλείᾳ αὐτοῦ.

and said to Peter, "Get behind me, Satan! You are an obstacle in my path, because you are thinking not as God thinks but as men do."

²⁴ Then Jesus said to his disciples, "If anyone would like to be a follower of mine, then he must totally renounce himself, and take up his cross, and follow me. ²⁵ For, anyone who desires to save their life will lose it; but anyone who will lose their life for my sake will find it. ²⁶ What, then, will it benefit anyone if they should gain the whole world but forfeit their life? Or what can anyone offer in exchange for their life.

²⁷ "For, the Son of Man is going to come in the glory of his Father, with his angels; and then he will reward everyone according to their behaviour. ²⁸ In truth I tell you, there are some of those standing here who will in no way taste death before they should see the Son of Man coming with his kingdom."

²⁴ To 'take up the cross' means to accept the rejection of the world for turning to Jesus and following him; discipleship involves a death that is like a crucifixion (see Ga 6:14).

²⁵ The Greek ψυχὴν, here equivalent to the Hebrew נַפְשׁ, contains all three senses of 'life', 'soul' and 'person'.

²⁶ The literal translation of 'anyone' (ἄνθρωπος) is 'man', but the word is used here in a generic sense.

²⁷ In place of 'behaviour', some MSS have 'works'. The last part of this verse is an allusion to Ps 28:4 & 62:12 (cf. Pr 24:12).

²⁸ In vv. 27–28, two sayings of Jesus, each dealing with a different event, have been joined together because they have a common reference to the coming of the kingdom of God: in v. 27, the kingdom of the Father; in v. 28, the kingdom of Christ (see #24:1).

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¹ Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν. ² καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς. ³ καὶ ἰδοὺ ὥφθη αὐτοῖς Μωϋσῆς καὶ Ἡλίας συλλαλοῦντες μετ' αὐτοῦ. ⁴ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωϋσεῖ μίαν καὶ Ἡλίας μίαν. ⁵ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. ⁶ καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα. ⁷ καὶ προσῆλθεν ὁ Ἰησοῦς

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¹ And, six days later, Jesus took with him Peter and James and his brother John and led them up a high mountain, by themselves. ² And he was transfigured there, in their presence; and his face shone like the sun and his clothes became as dazzling as light. ³ And, suddenly, Moses and Elijah appeared to them; they were talking with him. ⁴ Responding, Peter said to Jesus, "Lord, it is wonderful for us to be here; if you want me to, I will make three shelters here – one for you, one for Moses, and one for Elijah." ⁵ He was still speaking when suddenly a bright cloud covered them with shadow; and suddenly, from the cloud, there came a voice that said, "This is my Son, the Beloved; in him, I take great pleasure. Listen to him." ⁶ When the disciples heard this, they fell down on their faces and were overwhelmed with fear. ⁷ But Jesus came up

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- ¹ The 'high mountain' was Mt Tabor, according to traditional opinion, although some favour Great Hermon, near Caesarea Philippi (2,700 m).
- ² In place of 'as light', some MSS have 'as snow' (see 28:3). In 1st Century Judaism and in the NT, there was the belief that the righteous get new, glorified bodies in order to enter heaven (1Co 15:42–49, 2Co 5:1–10); this transformation means the righteous will share the glory of God.
- ³ Commentators and scholars discuss why 'Moses and Elijah' are present; the most likely explanation is that Moses represents the prophetic office (Ac 3:18–22) and Elijah pictures the presence of the last days (Mt 4:5–6), the prophet of the end times.
- ⁴ An alternative translation for 'it is wonderful' is 'it is a good thing'. Some MSS have 'we will make' in place of 'I will make'. Peter apparently wanted to celebrate the feast of Tabernacles that looked forward to the end and wanted to treat Moses, Elijah, and Jesus as equals by making 'three shelters'; it was actually a way of expressing honour to Jesus but the next verse makes it clear that it was insufficient honour.
- ⁵ In place of 'in him I take great pleasure', the NJB has 'he enjoys my favour'. The expression 'listen to him' comes from Dt 18:15 and makes two points: **1** Jesus is a prophet like Moses, a leader-prophet; and **2** they have much yet to learn from him.
- ⁶ 'Falling on their faces' was a sign of devotion before a high-ranking person or divine being.
- ⁷ In place of 'stand up', here following the NJB, the NRSV & NETB have 'get up'.

καὶ ἀψάμενος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.
⁸ ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον.

⁹ Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἶπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῇ. ¹⁰ καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον; ¹¹ ὁ δὲ ἀποκριθεὶς εἶπεν, Ἠλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα. ¹² λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν. ¹³ τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.

¹⁴ Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν ¹⁵ καὶ λέγων, Κύριε, ἐλέησόν μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς πάσχει· πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. ¹⁶ καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν

and touched them, saying, "Stand up; and do not be afraid."

⁸ And, when they raised their eyes, they saw no one but Jesus himself, alone.

⁹ As they were coming down the mountain, Jesus ordered them, "Tell no one about the vision until the Son of Man has been raised from the dead."

¹⁰ And the disciples asked him, "Why, then, do the scribes say that Elijah must come first?"

¹¹ And he replied, "Elijah is indeed coming, and he will set everything right again; ¹² however, I tell you that Elijah has come already and they did not recognise him but they treated him as they pleased; and the Son of Man is about to suffer similarly at their hands." ¹³ Then the disciples understood that he was speaking about John the Baptist to them.

¹⁴ And, as they were rejoining the crowd, a man came up to him and went down on his knees before him. ¹⁵ "Lord," he said, "have mercy on my son; he is demented and in a wretched state; he is often falling into the fire and often into the water. ¹⁶ And I brought him to your disciples, but they

⁸ The NJB lacks the words 'himself, alone', here following the NRSV.

⁹ In place of 'been raised', here following the NRSV (& cf. v. 23), the NJB has 'risen'.

¹⁰ The disciples know that the Messiah has already come and have seen him in his glory; so, they are surprised that Elijah has not played the part assigned to him by Malachi. Jesus replies that Elijah *has* performed the role, but unrecognised, in the person of John the Baptist (see #Lk 1:17).

¹¹ The literal translation of 'he replied' is 'answering, he said'.

¹² The NJB has 'will' in place of 'is about to', here following the NRSV.

¹³ The NJB omits 'to them', here following the MSS (αὐτοῖς) and NRSV.

¹⁴ The NJB, NRSV & NETB omit the opening conjunction, here following the MSS (Καί).

¹⁵ To be 'demented' was attributed to influences of the moon, a demonic force; the word (σεληνιάζεται) could be translated literally as 'moonstruck'.

¹⁶ The word 'but' here translates καὶ (literally 'and').

θεραπεῦσαι. ¹⁷ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γένεα ἄπιστος καὶ δισεστραμμένη, ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν ὧδε. ¹⁸ καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.

¹⁹ Τότε προσελθόντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό; ²⁰ ὁ δὲ λέγει αὐτοῖς, Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν, ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει τούτῳ, Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσκει ὑμῖν. [²¹ Τοῦτο δὲ τὸ γένος οὐκ ἐκπορεύεται εἰ μὴ ἐν προσευχῇ καὶ νηστείᾳ.]

²² Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων, ²³ καὶ ἀποκτενοῦσιν αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.

were unable to cure him.” ¹⁷ In reply, Jesus said, “You faithless and perverse generation! How much longer must I be with you? How much longer must I put up with you? Bring him here to me.” ¹⁸ And, when Jesus rebuked it, the devil came out of the boy, who was cured from that moment.

¹⁹ Then the disciples came privately to Jesus. “Why were we unable to drive it out?” they asked. ²⁰ He answered, “Because you have so little faith. In truth I tell you, if your faith is the size of a mustard seed, you will say to this mountain, “Move from here to there,” and it will move; nothing will be impossible for you. [²¹ As for this kind, it is cast out only by prayer and fasting.]”

²² As they were gathering in Galilee, Jesus said to them, “The Son of Man is going to be delivered into the hands of men; ²³ and they will kill him; and, on the third day, he will be raised up again.” And a great sadness came over them.

¹⁷ The literal translation of ‘in reply’ (here following the NJB) is ‘answering’. The 2P pronouns in this verse are plural, indicating that Jesus is speaking to a group rather than an individual.

¹⁸ The literal translation of ‘rebuked’ is ‘commanded’, but the word is often used with the implication of a threat.

¹⁹ Literally translated, this verse opens, “Then, coming, the disciples said;” the participle *προσελθόντες* has been translated as a finite verb to make the sequence of events clear in English.

²⁰ In place of ‘so little faith’, some MSS have ‘no faith’. The literal translation of ‘the size of’ is ‘as’.

²¹ Most MSS omit this verse; it is almost certainly not original and was probably added by copyists seeking to parallel Mk 9:29.

²² The plural Greek term *ἀνθρώπων* is considered by some to be used here in a generic sense, referring to both men and women (cf. NRSV – ‘into human hands’; TEV, CEV – ‘to people’); however, because this can be taken as a specific reference to the group responsible for Jesus’ arrest, where it is unlikely women were present (cf. 26:47–56, Mk 14:43–52, Lk 22:47–53, Jn 18:2–12), the word ‘men’ has been retained in the translation (following the NJB & NETB). There may also be a slight wordplay with ‘the Son of Man’ (*υἱὸς τοῦ ἀνθρώπου*) earlier in the verse.

²³ For the last sentence, here following the NJB, the NRSV has, “And they were greatly distressed.”

²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα; ²⁵ λέγει, Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων; ²⁶ εἰπόντος δέ, Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροί εἰσιν οἱ υἱοί. ²⁷ ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεῖς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

²⁴ When they reached Capernaum, the collectors of the double drachma came to Peter and said, "Does your master not pay the double drachma?" ²⁵ "Yes, he does," he replied, and went into the house. But, before he could speak, Jesus said, "Simon, what is your opinion? From whom do the kings of the earth take toll or tribute? From their sons or from foreigners?" ²⁶ And, when he replied, "From foreigners," Jesus said, "Well then, the sons are exempt. ²⁷ However, so that we shall not be the downfall of others, go to the lake and cast a hook; take the first fish that rises and, when you open its mouth, there you will find a shekel; take it and give it to them for me and for yourself."

²⁴ The 'double drachma' (δίδραχμα) was a Greek silver coin worth 2 drachmas, about as much as 2 Roman denarii, or about 2 days' wages; it was commonly used to pay the half-shekel temple tax, because 2 drachmas were worth ½ shekel of silver (a shekel is about 10 g).

²⁵ 'Sons' here means 'subjects' (cf. 13:38); Jesus makes a pun on the Semitic metaphorical use of 'son' in order to indicate himself, who is the Son (cf. 3:17, 17:5, 10:32ff, 11:25–27), together with his disciples who are his brothers (12:50) and the sons of the same Father (5:45, #4:3).

²⁶ See #25 on the use of the word 'sons'.

²⁷ This miraculous find of a precious object (the coin, a στατῆρα, was worth 2 δίδραχμα) in a fish's mouth, which is not essential to the episode, has several parallels in Jewish and Greek folklore.

Κατα Ματθαιον 18

¹ Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Τίς ἄρα μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν; ² καὶ προσκαλεσάμενος παιδίον ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν ³ καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῇτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν. ⁴ ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

⁵ καὶ ὃς ἐὰν δέξηται ἐν παιδίῳ τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται. ⁶ Ὃς δ' ἂν σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικός περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης. ⁷ οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ σκάνδαλα, πλὴν οὐαὶ τῷ ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον ἔρχεται.

⁸ Εἰ δὲ ἡ χεὶρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν εἰσελθεῖν εἰς τὴν ζωὴν

MATTHEW 18

¹ At this time, the disciples came to Jesus and asked him, “Who, then, is the greatest in the Kingdom of Heaven?” ² So, he called a little child to himself, whom he had stand among them. ³ And he said, “Most surely, I tell you, unless you change and become like little children, you will never enter the Kingdom of Heaven. ⁴ Therefore, the one who makes himself as humble as this little child is the greatest in the Kingdom of Heaven.

⁵ “Anyone who welcomes one little child like this in my name welcomes me. ⁶ But if anyone puts a stumbling-block before one of these little ones who have faith in me – it would be better for him to be drowned in the depths of the sea, with a great millstone round his neck. ⁷ Alas for the world that there should be such causes for falling! Occasions for stumbling indeed there must be, but alas for anyone by whom the stumbling block comes!

⁸ “If your hand or your foot should be your downfall, then cut it off and throw it away: it is better for you to enter into life

MATTHEW 18

¹ In place of ‘at this time’, here following the NJB, NETB has ‘at that time’.

² The NRSV & NETB omit ‘little’ before ‘child’, here following the NJB.

³ Childlike relations to a parent, not childish behaviour, are in view here (cf. Mk 10:15, Lk 18:17, 1P 2:2).

⁴ The NJB has ‘little’ in place of ‘humble’, here following the NRSV.

⁵ The ‘child’ here refers to one who, through the virtue of simplicity, becomes a child again (cf. v. 4).

⁶ The literal translation of ‘great millstone’ is ‘millstone of a donkey’, referring to the large flat stone turned by a donkey when grinding grain.

⁷ In place of ‘occasions for stumbling’, here following the NRSV, the NJB repeats ‘causes for falling’.

⁸ The literal translation of ‘your downfall’ (σκάνδαλον, ‘an occasion of falling’ – see #16:23), here following the NJB, is ‘a snare’.

κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον. ⁹ καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλὸν σοί ἐστιν μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

¹⁰ Ὁρᾶτε μὴ καταφρονήσητε ἐνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντός βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

[¹¹ Ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.]

¹² τί ὑμῖν δοκεῖ; ἐὰν γένηται τι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἐν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον; ¹³ καὶ ἐὰν γένηται εὗρεῖν αὐτό, ἀμὴν λέγω ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.

¹⁴ οὕτως οὐκ ἐστὶν θῆλημα ἐμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.

¹⁵ Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου, ὑπάγε ἐλεγξον αὐτὸν μετὰ σοῦ καὶ αὐτοῦ μόνου. ἐὰν σου ἀκούσῃ, ἐκέρδησας

crippled or lame, than to have two hands or two feet and be thrown into the eternal fire. ⁹ And, if your eye should be your downfall, then tear it out and throw it away: it is better for you to enter into life with one eye, than to have two eyes and be thrown into the hell of fire.

¹⁰ “Take care that you never despise any of these little ones; for, I tell you, that their angels in heaven are continually in the presence of my Father in heaven.

[¹¹ For, the Son of Man has come to save what was lost.]

¹² “What do you think – suppose a certain man has a hundred sheep and one of them has gone astray; will he not leave the ninety-nine on the mountains and go in search of the one that went astray? ¹³ And if he finds it, in truth I tell you, he will rejoice more over it than over the ninety-nine that did not stray at all. ¹⁴ In the same way, it is never the will of your Father in heaven that one of these little ones should be lost.

¹⁵ “If your brother sins, go and reprove him when the two of you are alone. If he listens to you, you have won back your

⁹ ‘Hell of fire’ translates the Greek γέενναν, a valley outside Jerusalem once polluted by infant sacrifice (see #Lv 18:21); later, the name was used for the place of damnation and punishment of the wicked – what we call ‘hell’.

¹⁰ ‘In the presence of’ is an OT expression meaning that the courtier is in the king’s presence (cf. 2S 14:24, 2K 25:19, Tb 12:15); here, the accent is on the familiarity of the intercourse of the angels with God.

¹¹ The NJB & NRSV, following the most important MSS, omit this verse, including it only as a footnote (cf. Lk 19:10).

¹² In place of ‘a certain man’, following NETB, the NJB has simply ‘a man’ and the NRSV has ‘a shepherd’; ἀνθρώπῳ is used here in a generic sense.

¹³ ‘In truth’ translates ἀμὴν (‘amen’).

¹⁴ In place of ‘your Father’, some MSS read ‘my Father’.

¹⁵ Many MSS add ‘against you’ (εἰς σέ) after ‘sins’ but it is omitted by the earliest and best; it is possible that the shorter reading occurred when scribes either intentionally changed the text (to make it more universal in application) or unintentionally changed the text (owing to the similar

τὸν ἀδελφόν σου· ¹⁶ ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἓνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα· ¹⁷ ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

¹⁸ Ἀμὲν λέγω ὑμῖν, ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ.

¹⁹ Πάλιν λέγω ὑμῖν ὅτι ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. ²⁰ οὗ γάρ εἰσιν δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἕμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.

²¹ Τότε προσελθὼν ὁ Πέτρος εἶπεν αὐτῷ, Κύριε, ποσάκις ἁμαρτήσῃ εἰς ἐμὲ ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ; ἕως ἐπτάκις; ²² λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ λέγω σοι ἕως ἐπτάκις ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτὰ.

brother; ¹⁶ if he does not listen, take one or two others along with you so that every word may be confirmed by the evidence of two or three witnesses. ¹⁷ But, if he refuses to listen to these, report it to the community; and, if he refuses to listen to the community, treat him like a gentile or a tax collector.

¹⁸ “In truth I tell you, whatever you bind on earth will be bound in heaven; whatever you release on earth will be released in heaven.

¹⁹ “In truth I tell you once again, if two of you on earth agree to ask for anything at all, it will be granted to you by my Father in heaven. ²⁰ For, where there are two or three gathered in my name, I am there among them.”

²¹ Then Peter went up to him and said, “Lord, how often must I forgive my brother if he sins against me? As often as seven times?” ²² Jesus answered, “Not seven, I tell you, but seventy-seven times.

sound of the end of the verb ἁμαρτήσῃ and the prepositional phrase εἰς σέ). However, as MSS were normally copied by sight rather than by sound, such an unintentional change is unlikely; and, since scribes rarely deleted material, the shorter reading appears to be original.

¹⁶ This verse quotes Dt 19:15.

¹⁷ ‘Community’ (following the NJB – the NRSV has ‘church’) here translates ἐκκλησία – i.e., the ἑκκλησία, or gathering of the brethren.

¹⁸ One of the powers conferred on Peter (16:19) is here conferred also on the community.

¹⁹ The literal translation of ‘granted to you’ is ‘granted to them’; the 3PL Greek pronouns have been translated as 2PL.

²⁰ The NJB has ‘meet’ in place of ‘are gathered’, here following the NRSV.

²¹ Imitating God and Jesus (see #Lk 23:34), and following the example of the Israelites (Lv 19:18–19, see #Ex 21:25), Christians must forgive each other (5:39, 6:12ff, cf. 7:2, 2Co 2:7, Ep 4:32, Col 3:13); however, the ‘neighbour’ includes everyone, even those to whom one must return good for evil (5:44–45, Rm 12:17–21, 1Th 5:15, 1P 3:9, see #Ps 5:10). Love covers over a great number of sins (Pr 10:12, quoted by Jm 5:20, 1P 4:8).

²² Others translate ‘seventy-seven’ (ἑβδομηκοντάκις ἑπτὰ), here following the NJB & NRSV, as ‘seventy times seven’ (see #6:9).

²³ Διὰ τοῦτο ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς ἠθέλησεν συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. ²⁴ ἄρξαμένου δὲ αὐτοῦ συναίρειν προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων. ²⁵ μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος πρᾶθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα ὅσα ἔχει, καὶ ἀποδοθῆναι. ²⁶ πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων, Μακροθύμησον ἐπ’ ἐμοί, καὶ πάντα ἀποδώσω σοι. ²⁷ σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. ²⁸ ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὔρεν ἓνα τῶν συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἐπνιγεν λέγων, Ἀπόδος εἴ τι ὀφείλεις. ²⁹ πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων, Μακροθύμησον ἐπ’ ἐμοί, καὶ ἀποδώσω σοι. ³⁰ ὁ δὲ οὐκ ᾔθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδοῦναι τὸ ὀφειλόμενον. ³¹ ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα

²³ “For this reason, the kingdom of Heaven may be compared to a king who wanted to settle his accounts with his servants. ²⁴ When he began reckoning, one who owed him ten thousand talents was brought to him; ²⁵ and, as he had no means of paying, his master gave orders that he should be sold, together with his wife and children and all his possessions, to meet the debt. ²⁶ At this, the servant threw himself down at his master’s feet, with the words, “Have patience with me and I will pay you the whole sum.” ²⁷ And the servant’s master felt so sorry for him that he let him go and cancelled the debt. ²⁸ “Now, as this same servant went out, he met a fellow servant who owed him one hundred denarii; and he seized him and began to choke him, saying, “Pay what you owe me.” ²⁹ His fellow servant fell down and appealed to him, saying, “Have patience with me and I will pay you.” ³⁰ But he refused; rather, he threw him into prison until he should pay the debt. ³¹ When they saw what had happened, his fellow servants were deeply

²³ The NJB opens with ‘and so’, in place of ‘for this reason’, here following the NRSV.

²⁴ ‘Ten thousand talents’ is over £30,000,000 – the amount is deliberately fantastic (a talent, equal to 6,000 denarii, was worth more than fifteen years’ wages of a labourer).

²⁵ The literal translation of ‘together with’ is ‘and’ (καὶ).

²⁶ Literally translated, ‘threw himself down at his master’s feet’ is ‘falling therefore the slave bowed down to the ground’; the redundancy of this expression signals the desperation of the slave in begging for mercy.

²⁷ In place of ‘felt so sorry for him that he’, here following the NJB, NETB has ‘had compassion on that slave and he’.

²⁸ ‘One hundred denarii’ is less than £100 – cf. #24 (the denarius was the usual day’s wage for a labourer).

²⁹ NETB does not translate the participle λέγων (‘saying’); here, we follow the NJB.

³⁰ For this verse, here following the NJB, NETB is terser: “But he refused. Instead, he went out and threw him in prison until he repaid the debt.”

³¹ After ‘when’, the Greek text adds ‘therefore’ (οὖν).

ἐλυπήθησαν σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ
ἐαυτῶν πάντα τὰ γεγόμενα. ³² τότε προσκαλεσάμενος
αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρέ, πᾶσαν
τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με.
³³ οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ γὰρ σὲ
ἠλέησα; ³⁴ καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν
τοῖς βασανισταῖς ἕως οὗ ἀποδῶ πᾶν τὸ ὀφειλόμενον.
³⁵ Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν ἔὰν μὴ
ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

distressed, and they went to their master and reported all that
had taken place to him. ³² Then the master summoned the man
and said to him, "You wicked servant! I cancelled all that debt
of yours when you appealed to me. ³³ Were you not bound,
then, to have pity on your fellow servant just as I had pity on
you?" ³⁴ And, in his anger, the master handed him over to the
torturers until he should pay all his debt. ³⁵ And that is how
my heavenly Father will deal with you unless you each forgive
your brother from your heart."

³² In place of 'the man', the MSS have simply 'him'.

³³ An alternative translation for 'pity' (as NJB) is 'mercy' (as NETB).

³⁴ 'The torturers' refers specifically to guards whose job was to torture prisoners who were being questioned.

³⁵ The literal translation of 'your brother' is 'his brother'.

Κατα Ματθαιον 19

¹ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. ² καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ ἐθεράπευσεν αὐτοὺς ἐκεῖ.

³ Καὶ προσῆλθον αὐτῷ Φαρισαῖοι πειράζοντες αὐτὸν καὶ λέγοντες, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν; ⁴ ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐκ ἀνέγνωτε ὅτι ὁ κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς; ⁵ καὶ εἶπεν, Ἐνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. ⁶ ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία. ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος μὴ χωριζέτω.

⁷ λέγουσιν αὐτῷ, Τί οὖν Μωϋσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολῦσαι [αὐτήν]; ⁸ λέγει αὐτοῖς ὅτι Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν

MATTHEW 19

¹ And, when Jesus had finished what he wanted to say, he left Galilee and came into the territory of Judaea on the other side of the Jordan. ² And a great multitude followed him and he healed them there.

³ And some Pharisees approached him and, to put him to the test, they said, "Is it against the Law for a man to divorce his wife on any pretext whatever?" ⁴ He answered, "Have you not read that the one who made them, from the beginning, made them male and female ⁵ and that he said: For this reason, a man leaves his father and mother and becomes attached to his wife, and the two become one flesh? ⁶ They are no longer two, therefore, but one flesh. So then, what God has united, human beings must not divide."

⁷ They said to him, "Then why did Moses command to give a writ of divorce and dismiss her?" ⁸ He said to them, "It was because you were so hard-hearted that Moses allowed you to divorce your wives; but, from the beginning, it was not so.

MATTHEW 19

¹ On the use of the word 'finished', see #7:28.

² Vv. 1-2 parallel Mk 10:1-2.

³ The question of the Pharisees was anything but sincere; they were asking it 'to put him to the test'.

⁴ In place of 'one who made them', here following the NRSV, the NJB has 'Creator'. This verse refers to Gn 1:27.

⁵ This verse quotes Gn 2:24.

⁶ Jesus here gives an uncompromising assertion of the indissolubility of marriage.

⁷ This verse refers to the legislation of Dt 24:1-4.

⁸ The literal translation of 'you were so hard-hearted' is 'of your hard heart' (the noun is a collective singular).

οὕτως. ⁹ λέγω δὲ ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ πορνείᾳ καὶ γαμήσῃ ἄλλην μοιχᾶται.

¹⁰ Λέγουσιν αὐτῷ οἱ μαθηταί, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναίκος, οὐ συμφέρει γαμῆσαι. ¹¹ ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσιν τὸν λόγον [τοῦτον], ἀλλ' οἷς δέδοται. ¹² εἰσὶν γὰρ εὐνοῦχοι οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνούχισαν ἑαυτοὺς διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρεῖτω.

¹³ Τότε προσηνέχθησαν αὐτῷ παιδία, ἵνα τὰς χειρὰς ἐπιθῇ αὐτοῖς καὶ προσευξῇται· οἱ δὲ μαθηταί ἐπετίμησαν αὐτοῖς.

¹⁴ ὁ δὲ Ἰησοῦς εἶπεν, Ἄφετε τὰ παιδία καὶ μὴ κωλύετε αὐτὰ ἔλθεῖν πρὸς με, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. ¹⁵ καὶ ἐπιθεὶς τὰς χειρὰς αὐτοῖς ἐπορεύθη ἐκεῖθεν.

¹⁶ Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ εἶπεν, Διδάσκαλε, τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον; ¹⁷ ὁ δὲ εἶπεν αὐτῷ,

⁹ Now, I say to you: anyone who divorces his wife, except for harlotry, and marries another is guilty of adultery."

¹⁰ The disciples said to him, "If that is how things are between husband and wife, it is advisable not to marry." ¹¹ But he replied, "It is not everyone who can accept what I have said, but only those to whom it is granted. ¹² There are eunuchs born so from their mother's womb, there are eunuchs made so by human agency, and there are eunuchs who have made themselves so for the sake of the kingdom of Heaven. Let anyone accept this who can.

¹³ Then people brought little children to him, for him to lay his hands on them and pray. The disciples scolded them, ¹⁴ but Jesus said, "Let the little children alone, and do not stop them from coming to me; for, it is to such as these that the kingdom of Heaven belongs." ¹⁵ Then he laid his hands on them and went away.

¹⁶ And now a man came to him and asked, "Master, what good deed must I do to possess eternal life?" ¹⁷ He said to him, "Why

⁹ Some take πορνεία ('harlotry') as adultery and allow divorce in such cases but, for this sense, one might expect μοιχεία; rather, πορνεία here may have the sense that פְּדִיּוּת (prostitution) has in rabbinic writings (Lv 18). Some MSS add, "and he who marries a divorced woman commits adultery."

¹⁰ Some MSS read 'his disciples' (μαθηταί αὐτοῦ) in place of 'the disciples' (μαθηταί); Nestle-Aland includes the pronoun (αὐτοῦ) in brackets.

¹¹ The word τοῦτον is not present in some MSS.

¹² Christ invites perpetual continence as an expression of total consecration to the kingdom of God (cf. 1Co 7:1-9).

¹³ Vv. 13-15 parallel Mk 10:13-16 & Lk 18:15-17.

¹⁴ To receive the kingdom as a child is to depend in trustful simplicity on what God offers (cf. 18:2-4, 1Co 14:20).

¹⁵ The literal translation of 'went away' is 'went from there'.

¹⁶ Before 'master', some MSS add 'good' (cf. Mk & Lk).

¹⁷ The 'one alone who is good' is God (explicit in Mk & Lk, as also in the Vg version of Mt and a few Greek MSS).

Τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἷς ἐστὶν ὁ ἀγαθός. εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν, τήρησον τὰς ἐντολάς.
¹⁸ λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς εἶπεν, Τὸ Οὐ φονεύσεις, Οὐ μοιχεύσεις, Οὐ κλέψεις, Οὐ ψευδομαρτυρήσεις, ¹⁹ Τίμα τὸν πατέρα καὶ τὴν μητέρα, καί, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ²⁰ λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφύλαξα· τί ἔτι ὑστερῶ; ²¹ ἔφη αὐτῷ ὁ Ἰησοῦς, Εἰ θέλεις τέλειος εἶναι, ὕπαγε πώλησόν σου τὰ ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο ἀκολουθεῖ μοι. ²² ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον ἀπῆλθεν λυπούμενος, ἦν γὰρ ἔχων κτήματα πολλά.
²³ Ὁ δὲ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ, Ἀμὴν λέγω ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. ²⁴ πάλιν δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν κάμηλον διὰ τρυπήματος ῥαφίδος διελθεῖν ἢ πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. ²⁵ ἀκούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα λέγοντες, Τίς ἄρα δύναται σωθῆναι; ²⁶ ἐμβλέψας δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Παρὰ

do you ask me about what is good? There is one alone who is good. If you wish to enter into life, keep the commandments."

¹⁸ He said, "Which ones?" Jesus replied, "These: You shall not kill. You shall not commit adultery. You shall not steal. You shall not give false witness. ¹⁹ Honour your father and your mother. And, You shall love your neighbour as yourself."

²⁰ The young man said to him, "I have kept all these. What do I still lack?" ²¹ Jesus said, "If you wish to be perfect, go sell your possessions, and give to the poor, and you will have treasure in heaven; then come, follow me." ²² But, when the young man heard this word, he went away sad; for, he had great wealth.

²³ Then Jesus said to his disciples, "In truth I tell you, it will be hard for someone rich to enter the Kingdom of Heaven.

²⁴ Again, I say to you: it is easier for a camel to pass through the eye of a needle than for someone who is rich to enter the Kingdom of God." ²⁵ When the disciples heard this, they were greatly astonished, and they said, "Who can be saved, then?"

²⁶ But Jesus looked at them and he told them, "For a mere

¹⁸ Vv. 18–19 quote Dt 5:16 (Ex 20:12).

¹⁹ The last sentence quotes Lv 19:18 (cf. Mt 22:39, Rm 13:8, Jm 2:8–9).

²⁰ After 'these', some MSS add 'from my earliest days' (cf. Mk & Lk).

²¹ After 'give', the NJB & NRSV add 'the money' but this is not in any of the MSS.

²² The literal translation of 'great wealth' is 'many possessions'; the term κτήμα is often used for land as a possession.

²³ In place of 'will be', here following the NRSV, the NJB has 'is'.

²⁴ A few late witnesses read κάμιλον ('rope') for κάμηλον ('camel'), either through accidental misreading of the text or intentionally so as to soften Jesus' words. The NJB has 'Heaven' in place of 'God', here following the MSS (Θεοῦ) and NRSV.

²⁵ The disciples' assumption is that the rich are blessed, so if they risk exclusion, who is left to be saved?

²⁶ The plural Greek term ἀνθρώποις is used here in a generic sense, referring to both men and women (cf. NASB, 'people').

ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ δὲ Θεῷ πάντα δυνατά.

²⁷ Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἠκολουθήσαμεν σοι· τί ἄρα ἔσται ἡμῖν; ²⁸ ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν ὅτι ὑμεῖς οἱ ἀκολουθήσαντές μοι, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραὴλ. ²⁹ καὶ πᾶς ὅστις ἀφῆκεν οἰκίαν ἢ ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ὀνόματός μου ἑκατονταπλασίονα λήμψεται καὶ ζωὴν αἰώνιον κληρονομήσει.

³⁰ πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι καὶ ἔσχατοι πρῶτοι.

human being, this is impossible; but, for God, all things are possible.”

²⁷ Then Peter answered and said, “Look, we have left everything and followed you. What are we to have, then?”

²⁸ Jesus said to them, “In truth I tell you, in the age when everything is made new again, when the Son of Man is seated on his throne of glory, you who have followed me will also sit on twelve thrones, to judge the twelve tribes of Israel. 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 so will inherit eternal life.

³⁰ “But many who are first will be last and the last first.”

²⁷ Peter here distinguishes the disciples from the rich man of vv. 23–24.

²⁸ The reference here of ‘the age when everything is made new again’ (παλιγγενεσία) is to the messianic ‘renewal of all things’, which is to be revealed when the world ends but which, on the spiritual plane, will already have begun when Christ rises from the dead as Kyrios in the Church. ‘Judge’ is here used in the OT sense of ‘govern’; the ‘twelve tribes’ may be regarded as the New Israel, the Church.

²⁹ After ‘children’, some MSS add ‘wife’.

³⁰ A number of English translations repeat ‘will be’ before the final ‘first’; here, we follow the MSS.

Κατα Ματθαιον 20

MATTHEW 20

¹ Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν ἅμα πρωΐ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. ² συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ. ³ καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορᾷ ἀργούς. ⁴ καὶ ἐκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν. ⁵ οἱ δὲ ἀπῆλθον. πάλιν [δὲ] ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως. ⁶ περὶ δὲ τὴν ἐνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἐστῶτας, καὶ λέγει αὐτοῖς, Τί ὧδε ἐστήκατε ὅλην τὴν ἡμέραν ἀργοί; ⁷ λέγουσιν αὐτῷ, Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. ⁸ ὥψιας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος αὐτοῖς τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων. ⁹ καὶ ἐλθόντες οἱ περὶ τὴν

¹ “Now, the kingdom of Heaven is like a landowner who went out at daybreak to hire labourers for his vineyard. ² After agreeing with the labourers a denarius a day, he sent them to his vineyard. ³ He went out at about the third hour, saw others standing idle in the marketplace ⁴ and said to them, “You go to the vineyard too and I will pay you whatever is right.” ⁵ So, they went. At about the sixth hour and again at about the ninth hour, he went out and did the same. ⁶ Then, at about the eleventh hour, he went out and found more men standing around, and he said to them, “Why have you been standing here idle all day?” ⁷ “Because no one has hired us,” they said to him. He said to them, “You go into my vineyard too.” ⁸ In the evening, the vineyard’s owner said to his manager, “Call the labourers and pay them, starting with the last and ending with the first.” ⁹ So, those who were hired at about the eleventh hour came forward and received one denarius each. ¹⁰ When

MATTHEW 20

¹ In place of ‘at daybreak’, here following the NJB, the NRSV has ‘early in the morning’ (approx. 6 a.m.).

² The denarius was a silver coin worth about a day’s wage for a labourer in Palestine in the 1st Century.

³ The ‘third hour’ was about 9 a.m.

⁴ In place of ‘whatever is right’, here following the NRSV & NETB, the NJB has ‘a fair wage’.

⁵ The NRSV includes the words ‘so they went’ as part of v. 4; here, we follow the NJB. The ‘sixth’ and ‘ninth’ hours were noon and 3 p.m.

⁶ The ‘eleventh hour’ was 5 p.m.

⁷ The NJB has ‘answered’ in place of ‘said to him’, here following the NRSV & NETB.

⁸ Most witnesses have αὐτοῖς (‘to them’) after ἀπόδος (‘give the pay’) but this seems to be a motivated reading, clarifying the indirect object. The omission is supported by at least 1 MS; nevertheless, Nestle-Aland includes the pronoun on the basis of the greater external attestation.

⁹ There were smaller coins than the denarius, so the labourers could have been paid on an hourly basis.

¹⁰ The literal translation of ‘those hired first’, here following NETB, is ‘the first’.

ἐνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον. ¹⁰ καὶ ἐλθόντες οἱ
πρῶτοι ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ ἔλαβον [τὸ]
ἀνὰ δηνάριον καὶ αὐτοί. ¹¹ λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ
οἰκοδεσπότου ¹² λέγοντες, Οὗτοι οἱ ἔσχατοι μίαν ὥραν
ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας τοῖς βαστάσασι
τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα. ¹³ ὁ δὲ ἀποκριθεὶς
ἐνὶ αὐτῶν εἶπεν, Ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου
συνεφώνησάς μοι; ¹⁴ ἄρρον τὸ σὸν καὶ ὑπάγε· θέλω δὲ τούτῳ
τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί. ¹⁵ οὐκ ἔξεστίν μοι ὃ θέλω
ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστίν ὅτι
ἐγὼ ἀγαθός εἰμι; ¹⁶ Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ
οἱ πρῶτοι ἔσχατοι.

¹⁷ Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν τοὺς
δώδεκα κατ' ἰδίαν, καὶ ἐν τῇ ὁδῷ εἶπεν αὐτοῖς, ¹⁸ Ἴδού
ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ γραμματεῦσιν, καὶ

those hired first came, they thought they would receive more,
but each of them also received one denarius. ¹¹ When they took
it, they began to grumble at the landowner, ¹² saying, "These
men who came last have done only one hour, and you have
treated them the same as us, although we have done a heavy
day's labour in the scorching heat." ¹³ But he answered one of
them and said, "My friend, I am not being unjust to you; did
we not agree on one denarius? ¹⁴ Take what belongs to you and
go. I choose to pay the last man as much as I pay you. ¹⁵ Am I
not allowed to do what I choose with what belongs to me?
Why should you be envious because I am generous?" ¹⁶ Thus,
the last will be first, and the first will be last."

¹⁷ Jesus was going up to Jerusalem and, on the road, he
took the Twelve aside and said to them, ¹⁸ "Look, we are going
up to Jerusalem, and the Son of Man is about to be handed over
to the chief priests and scribes; and they will condemn him to

¹¹ The NJB opens this verse, here following NETB, with, "They took it but grumbled."

¹² The NJB includes the word 'saying' as part of v. 11.

¹³ Alternative readings for 'being unjust to you' (following the NJB) are 'doing you no wrong' (NRSV) and 'not treating you unfairly' (NETB).

¹⁴ The literal translation of 'last man' is 'last (one)'.

¹⁵ Before οὐκ ('am I not'), a number of significant witnesses read ἢ ('or'). Although in later Greek the οἱ in σοί – the last word of v. 14 – would have been pronounced like ἢ, since ἢ is lacking in early MSS and, since these were copied predominantly by sight rather than by sound, even into the later centuries, the omission of ἢ cannot be accounted for as easily. Thus, the shorter reading is most likely original; Nestle-Aland includes the word in brackets.

¹⁶ At the end of this verse, some MSS add, "For, many are called but few are chosen," probably borrowed from 22:14.

¹⁷ After 'Twelve', the NRSV, following some MSS, adds 'disciples' (μαθητὰς); the longer reading looks to be a scribal clarification and, hence, is considered to be secondary. Nestle-Aland includes the word in brackets.

¹⁸ On the 'scribes', see #2:4.

κατακρινούσιν αὐτὸν θανάτῳ, ¹⁹ καὶ παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.

²⁰ Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.

²¹ ὁ δὲ εἶπεν αὐτῇ, Τί θέλεις; λέγει αὐτῷ, Εἰπέ ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου εἰς ἐκ δεξιῶν σου καὶ εἰς ἐξ εὐωνύμων σου ἐν τῇ βασιλείᾳ σου. ²² ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Οὐκ οἶδατε τί αἰτεῖσθε· δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ, Δυνάμεθα. ²³ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν τοῦτο δοῦναι, ἀλλ' οἷς ἡτοιμάσται ὑπὸ τοῦ πατρὸς μου.

²⁴ Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. ²⁵ ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἶδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. ²⁶ οὐχ οὕτως ἔσται ἐν ὑμῖν· ἀλλ' ὅς ἐάν θέλῃ ἐν ὑμῖν μέγας γενέσθαι ἔσται

death; ¹⁹ and they will hand him over to the Gentiles to be mocked and scourged and crucified; and, on the third day, he will be raised up again."

²⁰ Then, the mother of the sons of Zebedee came with her sons, knelt, and made a request of him; ²¹ he said to her, "What do you want?" She said to him, "Promise that these, my two sons, may sit one at your right hand and the other at your left in your kingdom." ²² But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am going to drink?" They said to him, "We can." ²³ He said to them, "Very well; you shall drink my cup; but, as for seats at my right hand and my left, these are not mine to grant; rather, they belong to those to whom they have been allotted by my Father."

²⁴ When other the ten heard this, they were indignant with the two brothers. ²⁵ But Jesus called them to him and said, "You know that, among the Gentiles, the rulers lord it over them, and the great men make their authority felt. ²⁶ Among you, this is not to happen. Instead, anyone who wishes to become great

¹⁹ Roman citizens could not normally undergo crucifixion, the cruellest form of punishment reserved for the worst crimes, like treason.

²⁰ The 'sons of Zebedee' were the disciples James & John (4:21); their mother was Salome (25:56 & Mk 15:40).

²¹ The apostles expect Jesus' kingdom to be manifested very shortly in all its glory but this is reserved for his second coming (#4:17, #Ac 1:6).

²² The 'cup' is a biblical metaphor for suffering (see Is 51:17), here referring to the approaching Passion. At the end of Jesus' question, some MSS add, "or to be baptised with the baptism that I am baptised with." The Greek verbs in Jesus' speech are plural, indicating that he is not answering the mother but has turned his attention directly to the two disciples.

²³ James son of Zebedee was killed by Herod Agrippa circa 44 CE (Ac 12:2); John was not martyred but had no less share in his Master's sufferings.

²⁴ The word 'other' is not in the MSS and is here added for clarity (following the NJB).

²⁵ In place of 'the great men', here following the NJB & NRSV, NETB has 'those in high positions'.

²⁶ In place of 'instead', here following NETB, the NJB has simply 'no' and the NRSV, more closely following the MSS, has 'but'.

ὑμῶν διάκονος, ²⁷ καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι πρῶτος ἔσται ὑμῶν δοῦλος· ²⁸ ὥστε ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

²⁹ Καὶ ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχὼ ἠκολούθησεν αὐτῷ ὄχλος πολὺς. ³⁰ καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς παράγει, ἔκραξαν λέγοντες, [Κύριε,] ἐλέησον ἡμᾶς, υἱὲ Δαυίδ. ³¹ ὁ δὲ ὄχλος ἐπετίμησεν αὐτοῖς ἵνα σιωπήσωσιν· οἱ δὲ μεῖζον ἔκραξαν λέγοντες, Κύριε, ἐλέησον ἡμᾶς, υἱὲ Δαυίδ. ³² καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν, Τί θέλετε ποιήσω ὑμῖν; ³³ λέγουσιν αὐτῷ, Κύριε, ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.

among you must be your servant, ²⁷ and anyone who wishes to be the first among you must be your slave, ²⁸ just as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.

²⁹ And, as they were leaving Jericho, a large crowd followed him. ³⁰ And there were two blind men sitting at the side of the road; when they heard that Jesus was passing by, they shouted, “Have mercy on us, Lord, son of David.” ³¹ And the crowd scolded them and told them to keep quiet, but they only shouted the louder, “Lord! Have mercy on us, son of David.” ³² Jesus stopped, called them, and said, “What do you want me to do for you?” ³³ They said to him, “Lord, let us have our sight

²⁷ On the use of the word ‘slave’ for δοῦλος, see #8:9.

²⁸ The word for ‘ransom’ (λύτρον) is found also in Mk 10:45 and refers to the payment of a price in order to purchase the freedom of a slave. The idea is that Jesus paid the price with his own life by standing in our place as a substitute, enduring the judgment that we deserved for sin. After this verse, some MSS add the following passage, derived probably from some apocryphal gospel (and cf. Lk 14:8–10):

“But, as for you, from littleness you seek to grow great and from greatness you make yourselves small. When you are invited to a banquet, do not take one of the places of honour, because someone more important than you may arrive and then the steward will have to say, “Move down lower,” and you would be covered with confusion. Take the lowest place and then, if someone less important than you arrives, the steward will say to you, “Move up higher,” and that will be to your advantage.”

²⁹ The NJB has ‘left’ in place of ‘were leaving’, here following the NRSV.

³⁰ ‘Have mercy on us’ is a request for healing; it is not owed to the men: they simply ask for God’s kind grace. There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, *Antiquities* VIII 2:5).

³¹ The crowd’s view was that surely Jesus would not be bothered with someone as unimportant as a blind beggar. The majority of MSS read Κύριε (‘Lord’) after ἐλέησον ἡμᾶς (‘have mercy on us’), but since this is the order of words in v. 30 (though that wording is also disputed), and since the Κύριε -first reading enjoys widespread and early support, it is considered original.

³² In place of ‘stopped’, here following the NJB, the NRSV has ‘stood still’. Jesus responds not to the Messianic title, ‘Son of David’ (vv. 30–31) but to the cry of need (v. 34, cf. 15:22–28).

³³ The literal translation of ‘let us have our sight back’ is ‘let our eyes be opened’.

³⁴ σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀμμάτων αὐτῶν,
καὶ εὐθέως ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.

back.” ³⁴ Moved with compassion, Jesus touched their eyes,
and, at once, their sight returned and they followed him.

³⁴ The NJB has ‘Jesus felt pity for them’ in place of ‘moved with compassion, Jesus’, here following the NRSV & NETB.

Κατα Ματθαιον 21

¹ Καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα καὶ ἤλθον εἰς Βηθφαγή εἰς τὸ Ὄρος τῶν Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς ² λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθέως εὐρήσετε ὄνον δεδεμένην καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι. ³ καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρειὰν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. ⁴ Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος,

⁵ Εἶπατε τῇ θυγατρὶ Σιών,
Ἰδοὺ ὁ βασιλεὺς σου ἔρχεταιί σοι,
πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον,
καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

⁶ πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς ⁷ ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. ⁸ ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ

MATTHEW 21

¹ When they had come near Jerusalem and had reached Bethphage, on the Mount of Olives, Jesus sent two disciples, ² saying to them, "Go into the village ahead of you, and you will immediately find a tethered donkey and a colt with her. Untie them and bring them to me. ³ If anyone says anything to you, you are to say this, "The Master needs them and he will send them back immediately.'" ⁴ This was to fulfil what had been spoken through the prophet, saying:

⁵ Say to the daughter of Zion:
Look, your king is approaching,
humble and riding on a donkey
and on a colt, the foal of a beast of burden.

⁶ Therefore, the disciples went and did as Jesus had directed them. ⁷ They brought the donkey and the colt, then they laid their cloaks on their backs and he took his seat on them. ⁸ Great crowds of people spread their cloaks on the road, while others

MATTHEW 21

- ¹ The exact location of 'Bethphage' (Βηθφαγή) is not known; most put it SE of the Mount of Olives and NW of Bethany, 3 Km east of Jerusalem; the WEBBE has 'Bethsphage'.
- ² The literal translation of 'ahead of' (κατέναντι – here following the NRSV – the NJB has 'facing') is 'before'.
- ³ The NRSV places the words 'and he ... immediately' outside of the speech; here, we follow the NJB.
- ⁴ The word δὲ, near the beginning of this verse, has not been translated.
- ⁵ This verse quotes Is 62:11 (the 1st line) & Zc 9:9 (the last 3 lines – omitting one line of the OT book); the OT text refers to one animal, not to two: the reference to two animals in v. 7 may have arisen through misunderstanding the form of Hebrew poetic expression.
- ⁶ Here, δὲ has been translated as 'therefore' to indicate the implied result of Jesus instructions in vv. 2–3.
- ⁷ An alternative translation for 'great crowds' is 'most of the crowd'.
- ⁸ The 'cloaks' and 'branches' were tokens of honour (cf. 2K 9:13).

ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ. ⁹ οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες,

Ὡσαννὰ τῷ υἱῷ Δαυὶδ·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·

Ὡσαννὰ ἐν τοῖς ὑψίστοις.

¹⁰ καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσεΐσθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστὶν οὗτος; ¹¹ οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν ὁ προφῆτης Ἰησοῦς ὁ ἀπὸ Ναζαρεθ τῆς Γαλιλαίας.

¹² Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν πωλούντων τὰς περιστεράς, ¹³ καὶ λέγει αὐτοῖς, Γέγραπται, Ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν ποιεῖτε σπήλαιον ληστῶν. ¹⁴ Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς. ¹⁵ ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς παῖδας τοὺς κράζοντας ἐν

were cutting branches from the trees and spreading them in his path. ⁹ The crowds who went in front of him and those who followed were all shouting:

Hosanna to the son of David!

Blessed is he who is coming in the name of the Lord!

Hosanna in the highest heavens!

¹⁰ And, when he entered Jerusalem, the whole city was in turmoil, saying, “Who is this?” ¹¹ And the crowds were saying, “This is the prophet Jesus from Nazareth in Galilee.”

¹² Jesus then went into the Temple and drove out all those who were selling and buying in the Temple; he overturned the tables of the money changers and the seats of those who sold dove. ¹³ He said to them, “According to scripture, my house will be called a house of prayer; but you are turning it into a bandits’ den.” ¹⁴ There were also blind and lame people who came to him in the Temple, and he cured them. ¹⁵ At the sight of the wonderful things he did and of the children shouting in the Temple, saying, “Hosanna to the son of David”, the chief

⁹ The 2nd line of the incantation quotes Ps 118:26 and/or Zc 9:9. ‘Hosanna’ (Ὡσαννὰ) is a word of Hebrew origin; its primary meaning is ‘please, save’ but it becomes a mere shout of acclamation.

¹⁰ The literal translation of ‘in turmoil’ (here following the NJB & NRSV) is ‘shaken’; NETB has ‘in uproar’.

¹¹ The attitude towards Jesus was unchanged; his parable (#Mk 11:1) is seen but not understood (Jn 6:14, 7:40, Ac 3:22, Mk 6:15, Lk 13:33).

¹² The ‘money changers’ and ‘those who sold doves’ provided pilgrims with the coinage (Ex 30:13, Lv 1:14) and sacrificial victims necessary for oblations: a practice which, however legitimate, lent itself to abuse. Alternatively, the expulsion of the traders may simply be seen as part of the messianic gesture of cleansing the Temple and insisting on the primitive purity of its worship. After ‘Temple’, some MSS add ‘of God’.

¹³ Jesus here quotes from Is 56:7 (or 2S 5:8, LXX) and Jr 7:11.

¹⁴ The NRSV & NETB open this verse, here following the NJB, with, “The blind and the lame came to him ...”

¹⁵ The NJB places ‘in the Temple’ after the cry of the children and omits the word ‘saying’; here, we follow the MSS.

τῷ ἱερῷ καὶ λέγοντας, Ὡσαννὰ τῷ υἱῷ Δαυὶδ,
ἡγανάκτησαν ¹⁶ καὶ εἶπαν αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν;
ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί·

οὐδέποτε ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων
καὶ θηλαζόντων κατηρτίσω αἶνον;

¹⁷ καὶ καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς πόλεως εἰς
Βηθανίαν, καὶ ἡυλίσθη ἐκεῖ.

¹⁸ Πρωτὶ δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασεν. ¹⁹ καὶ ἰδὼν
συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ’ αὐτήν, καὶ οὐδὲν εὔρεν
ἐν αὐτῇ εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Μηκέτι ἐκ
σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα. καὶ ἐξηράνθη
παραχρῆμα ἡ συκὴ. ²⁰ καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν
λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ; ²¹ ἀποκριθεὶς
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε
πίστιν καὶ μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
ἀλλὰ καὶ τῷ ὅρει τούτῳ εἴπητε, Ἄρθητι καὶ βλήθητι εἰς
τὴν θάλασσαν, γενήσεται. ²² καὶ πάντα ὅσα ἂν αἰτήσητε
ἐν τῇ προσευχῇ πιστεύοντες λήμψεσθε.

²³ Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν προσῆλθον αὐτῷ
διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ

priests and the scribes were indignant and said to him, ¹⁶ “Do
you hear what they are saying?” Jesus answered, “Yes. Have
you never read this:

From the mouths of children, babes in arms,
you have made sure of praise?

¹⁷ And, with that, he left them and went out of the city to
Bethany, where he spent the night.

¹⁸ In the morning, as he returned to the city, he felt hungry.

¹⁹ And, seeing a fig tree by the road, he went up to it and found
nothing at all on it but leaves. And he said to it, “May you
never bear fruit again,” and instantly the fig tree withered.

²⁰ The disciples were amazed when they saw it and said, “How
is it that the fig tree withered so quickly?” ²¹ Jesus answered
them, “In truth I tell you, if you have faith and do not doubt at
all, not only will you do what I have done to the fig tree, but
even if you say to this mountain, “Be pulled up and thrown
into the sea,” it will be done. ²² And, if you have faith,
everything you ask for in prayer, you will receive.”

²³ When he had gone into the Temple and was teaching, the
chief priests and the elders of the people came to him and said,

¹⁶ Jesus here quotes the LXX rendering of Ps 8:3 (8:2).

¹⁷ The NJB & NRSV omit the opening conjunction, ‘and’; here, we follow the MSS (Kai) and NETB.

¹⁸ In place of ‘felt hungry’, here following the NJB, the NRSV & NETB have ‘was hungry’.

¹⁹ According to Mark, it was not the fig season, but Jesus’ action is symbolic (#Jr 18:1): the fig tree represents Israel punished for its fruitlessness.

²⁰ In place of ‘so quickly’, here following NETB, the NJB has ‘instantly’ and the NRSV has ‘at once’.

²¹ The phrase ‘in truth’ translates the word Ἀμὴν.

²² For this verse, here following the NJB, the NRSV reads, “Whatever you ask for in prayer with faith, you will receive.”

²³ The ‘authority to do these things’ refers to the expulsion of the merchants and the miraculous cures: Jesus had not been ordained as a rabbi.

λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; ²⁴ ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι καὶ γὰρ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. ²⁵ τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ; ²⁶ ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην. ²⁷ καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

²⁸ Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. καὶ προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον, ὕπαγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι. ²⁹ ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω, ὕστερον δὲ μεταμεληθεὶς ἀπήλθεν. ³⁰ προσελθὼν δὲ τῷ ἑτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπήλθεν. ³¹ τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ

“By what authority are you doing these things? And who gave you this authority?” ²⁴ Jesus answered them, “And I will ask you one question; if you tell me the answer, then I will tell you by what authority I do these things. ²⁵ John’s baptism, did it come from heaven, or was its origin human?” And they argued this way among themselves, “If we say, ‘from heaven’, he will reply to us, ‘Then why did you refuse to believe him?’; ²⁶ but, if we say, ‘of human origin’, we have the people to fear, for they all hold that John was a prophet.” ²⁷ So, their reply to Jesus was, “We do not know.” And he replied to them, “Nor will I tell you by what authority I am doing these things.

²⁸ “What is your opinion? A man had two sons. He went and said to the first, “My boy, go and work in the vineyard today.” ²⁹ He answered, “I will not go,” but afterwards thought better of it and went. ³⁰ The father then went and said the same thing to the second, who answered, “Certainly, sir,” but did not go. ³¹ Which of the two did the will of the father?” They said, “The

²⁴ A more literal translation of ‘in reply’ (here following the NJB) is ‘answering’.

²⁵ The term ἀνθρώπων (‘human origin’, as NRSV & NAB) is used here (and in v. 26) in a generic sense, referring to both men and women.

²⁶ In place of ‘people’, here following the NJB, the NRSV & NETB have ‘crowd’.

²⁷ Jesus’ question revealed the motivation of the religious leaders and exposed them for what they really were – hypocrites.

²⁸ In the opening of this verse, δὲ has not been translated.

²⁹ For ‘thought better of it’, the Greek text reads here μεταμεληθεὶς, ‘to change one’s mind’, with the probable implication of regret; the idea in this context involves more than just a change of mind, for the son regrets his initial response. The same verb is used in v. 32.

³⁰ In place of ‘the father then went’, the MSS open this verse with ‘he then went’.

³¹ Vv. 29–31 involve a complex and difficult textual problem. The variants cluster into three different groups: 1 the 1st son says ‘no’ but later has a change of heart, and the 2nd son says ‘yes’ but does not go. In the Western MSS, the 2nd son is called the one who does his father’s will but the reading is so hard as to be nearly impossible; one can only suspect tampering with the text, carelessness on the part of the scribe, or recognition

πατρός; λέγουσιν, Ὁ πρῶτος. λέγει αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. ³² ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπίστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὥστερον τοῦ πιστεῦσαι αὐτῷ.

³³ Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ὠκοδόμησεν πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν. ³⁴ ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.

first.” Jesus said to them, “In truth I tell you, the tax collectors and the prostitutes are making their way into the kingdom of God ahead of you. ³² For, John came to you, showing you the way of righteousness, but you did not believe him, and yet the tax collectors and the prostitutes believed him; and, even after seeing that, you refused to think better of it and believe in him.

³³ “Listen to another parable. There was a certain man, a landowner, who planted a vineyard; and he put a fence around it, dug a winepress in it, and built a watchtower. Then, he leased it to tenant farmers and went to another country.

³⁴ When the harvest time drew near, he sent his servants to the tenant farmers to collect his produce. ³⁵ But the tenant farmers

of the importance of not shaming one’s parent in public. The other two major variants are more difficult to assess; essentially, the responses make sense (the son who does his father’s will is the one who changes his mind after saying ‘no’): **2** the 1st son says ‘no’ and later has a change of heart, and the 2nd son says ‘yes’ but does not go; but here, the 1st son is called the one who does his father’s will (unlike the *Western* reading). **3** The 1st son says ‘yes’ but does not go, and the 2nd son says ‘no’ but later has a change of heart. Both of these latter two readings make good sense and have better textual support than the first reading; the real question, then, is this: Is the 1st son or the 2nd the obedient one? If one were to argue simply from the logic, the 2nd son would be seen as the obedient one (hence, the 3rd reading). The 1st son would represent the Pharisees who claim to obey God but do not (cf. 23:3); this accords well with the parable of the prodigal son (in which the oldest son represents the unbelieving Jews). Further, the chronological sequence of the 2nd son being obedient fits well with the real scene: Gentiles, tax collectors, and prostitutes were not, collectively, God’s chosen people, but they did repent and come to God, while the Jewish leaders claimed to be obedient to God but did nothing. But the external evidence is weaker for this reading (though stronger than the 1st reading), not as widespread, and certainly suspect because of how neatly it fits. Thus, the 2nd reading looks to be best both external and transcriptional grounds. But what about intrinsic evidence: one can surmise that Jesus didn’t always give predictable responses; in this instance, he may well have painted a picture in which the Pharisees saw themselves as the 1st son, only to stun them with his application (v. 32).

³² ‘Showing the way of righteousness’ is an OT expression: John practised and preached that conformity to the will of God makes a person ‘upright’.

³³ The murderous farmers are the faithless Jews and the nation to which the vineyard will be entrusted represents the Gentiles.

³⁴ The literal translation of ‘produce’ (as NJB & NRSV) is ‘fruit’; NETB has ‘portion of the crop’.

³⁵ The image of the ‘tenants’ mistreating the owner’s ‘servants’ pictures the nation’s rejection of the prophets and their message.

³⁵ καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν. ³⁶ πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως. ³⁷ ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται τὸν υἱόν μου. ³⁸ οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ. ³⁹ καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν. ⁴⁰ ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσῃ τοῖς γεωργοῖς ἐκείνοις; ⁴¹ λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν. ⁴² Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς,

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
παρὰ κυρίου ἐγένετο αὕτη,
καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

⁴³ διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρδῆσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

seized his servants; and they thrashed one, killed another, and stoned a third. ³⁶ Again, he sent out some more servants, this time a larger number, and they dealt with them in the same way. ³⁷ Finally, he sent his son to them, thinking, "They will respect my son." ³⁸ But, when the tenant farmers saw the son, they said amongst themselves, "This is the heir. Come on, let us kill him and take over his inheritance." ³⁹ So, they seized him and threw him out of the vineyard and killed him. ⁴⁰ Now, when the owner of the vineyard comes, what will he do to those tenant farmers?" ⁴¹ They answered him, "He will bring those wretches to a miserable death and lease the vineyard to other tenant farmers, who will deliver the produce to him at the harvest time." ⁴² Jesus said to them, "Have you never read in the scriptures:

The stone that the builders rejected
has become the cornerstone;
this is the Lord's doing
and we marvel at it?

⁴³ "I tell you, therefore, that the kingdom of God will be taken from you and given to a people who will produce the fruit of

³⁶ The literal translation of 'this time a larger number' (here following the NJB) is 'more than the first'.

³⁷ The owner's decision to send his son represents God sending Jesus.

³⁸ In place of 'take over', here following the NJB, the NRSV & NETB have simply 'get'.

³⁹ Throwing the heir 'out of the vineyard' pictures Jesus' death outside of Jerusalem.

⁴⁰ The NJB, NRSV & NETB concur verbatim on the translation of this verse.

⁴¹ NETB opens this verse, here following the NRSV, with, "He will utterly destroy these evil men." Cf. Ac 13:46, 18:6 & 28:28.

⁴² The use of Ps 118:22-23 and the 'stone' as a reference to Christ is common in the NT (Mk 12:10, Lk 20:17, Ac 4:11, 1P 2:6-8, Ep 2:20).

⁴³ An alternative translation for 'people' is 'nation'.

[⁴⁴ Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν.]

⁴⁵ Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι περὶ αὐτῶν λέγει· ⁴⁶ καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

the kingdom. ⁴⁴ *He who falls on this stone will be broken to pieces; but on whomever it falls, it will scatter him as dust.*"

⁴⁵ When they heard his parable, the chief priests and the Pharisees realised he was speaking about them; ⁴⁶ they would have liked to arrest him, but they were afraid of the crowds, because they considered him a prophet.

⁴⁴ Some MSS and translations omit this verse (here loosely following the WEBBE), which is probably a gloss taken from Lk 20:18; the NJB includes it as a footnote.

⁴⁵ In place of 'Pharisees', here following the MSS (Φαρισαῖοι), NRSV & NETB, the NJB has 'scribes'.

⁴⁶ The first two occurrences of the pronoun 'they' in this verse refer to the chief priests and the Pharisees, but the third refers to the crowds.

Κατα Ματθαίον 22

¹ Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων, ² Ὁμοιωθή ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ. ³ καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους, καὶ οὐκ ᾔθελον ἐλθεῖν. ⁴ πάλιν ἀπέστειλεν ἄλλους δούλους λέγων, Εἴπατε τοῖς κεκλημένοις, Ἴδου τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἔτοιμα· δεῦτε εἰς τοὺς γάμους. ⁵ οἱ δὲ ἀμελήσαντες ἀπήλθον, ὅς μὲν εἰς τὸν ἴδιον ἀγρόν, ὅς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ. ⁶ οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὑβρίσαν καὶ ἀπέκτειναν. ⁷ ὁ δὲ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν. ⁸ τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἔτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι. ⁹ πορεύεσθε οὖν ἐπὶ τὰς

MATTHEW 22

¹ And Jesus began to speak to them in parables once again, saying, ² “The kingdom of Heaven may be compared to a king who gave a banquet for his son’s wedding. ³ He set his servants to call those who had been invited to the wedding banquet, but they would not come. ⁴ Next, he sent some more servants with the words, “Tell those who have been invited: Look, my banquet is all prepared, my oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.” ⁵ But they were not interested: one went off to his farm, another to his business, ⁶ and the rest seized his servants, maltreated them and killed them. ⁷ The king was furious. He despatched his troops, destroyed those murderers and burned their town. ⁸ Then he said to his servants, “The wedding is ready; but, as those who were invited proved to be unworthy, ⁹ go, therefore, to the main crossroads and invite

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- ¹ This parable, like the preceding one, has allegorical features: the king is God, the wedding feast is the happiness of the Messianic Age and the king’s son is the Messiah. Those sent with invitations are the prophets and the apostles, the invited who ignore them and do them violence are the Jews and those called in from the street are the sinners and Gentiles; the burning of the town is the destruction of Jerusalem.
- ² In place of ‘banquet’, here following the NRSV & NETB, the NJB has ‘feast’.
- ³ The NJB lacks the phrase ‘to the wedding banquet’, here following the MSS & NRSV.
- ⁴ The literal translation of ‘everything is ready’ is ‘I have prepared my dinner’.
- ⁵ In place of ‘they were not interested’, here following the NJB, the NRSV has ‘they made light of it’ and NETB has ‘they were indifferent’.
- ⁶ The δὲ at the beginning of this verse has not been translated.
- ⁷ The verb ἀπώλεσεν (‘destroyed’) is causative, indicating that the king was the one behind the execution of the murderers.
- ⁸ ‘Proved to be unworthy’ follows the NJB; the NRSV & NETB have ‘were not worthy’.
- ⁹ In place of ‘crossroads’, here following the NJB, the NRSV & NETB have ‘streets’.

διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὔρητε καλέσατε εἰς τοὺς γάμους. ¹⁰ καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας οὓς εὔρον, πονηροὺς τε καὶ ἀγαθοὺς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων. ¹¹ εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου. ¹² καὶ λέγει αὐτῷ, Ἐταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφिमώθη. ¹³ τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις, Δῆσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων. ¹⁴ πολλοὶ γὰρ εἰσιν κλητοὶ ὀλίγοι δὲ ἐκλεκτοί.

¹⁵ Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. ¹⁶ καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ Θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ

everyone you can find to come to the wedding banquet.” ¹⁰ So those servants went out onto the streets and collected together everyone they could find, bad and good alike; and the wedding hall was filled with guests. ¹¹ But, when the king came in to look at the guests, he noticed one man there who was not wearing a wedding garment, ¹² and he said to him, “How did you get in here, my friend, without a wedding garment?” And the man was speechless. ¹³ Then the king said to the attendants, “Bind him hand and foot and throw him into the darkness outside, where there will be weeping and gnashing of teeth.” ¹⁴ For, many are called but few are chosen.”

¹⁵ Then the Pharisees went away to plot how to trap him in what he said. ¹⁶ And they sent their disciples to him, together with some Herodians, to say, “Master, we know that you are an honest man and teach the way of God in all honesty, and that you are not afraid of anyone, because human rank means

¹⁰ Here, following the NJB, the opening conjunction (καὶ – literally ‘and’) has been translated ‘so’.

¹¹ Here, the scene changes to that of the Last Judgement; Matthew, it seems, has combined two parables, one akin to Lk 14:16 – 24 and another whose concluding verses are found here, which explains that the man who accepted the invitation should have been dressed for the occasion – in other words, good works must go with faith (cf. 3:8, 5:20, 7:21ff, 13:46ff, 21:28ff).

¹² ‘Speechless’ follows the NRSV; the NJB has ‘silent’.

¹³ In place of the traditional ‘gnashing’ (here following the NRSV & NETB), the NJB has ‘grinding’.

¹⁴ This verse seems to refer to the first part of the parable rather than to the second; it is a question not of the elect as a whole but of the Jews, the first to be invited. The parable (of vv. 1–10) neither asserts nor denies that a ‘few’ of the Jewish people have accepted the invitation and are ‘chosen’ (see #24:22).

¹⁵ The literal translation of ‘in what he said’ is ‘in word’.

¹⁶ The ‘Herodians’ were supporters of the Herodian dynasty (see # Mk 3:6) – the most suitable people to report to the Roman authorities what they hoped to induce Jesus to say against Caesar.

βλέπεις εἰς πρόσωπον ἀνθρώπων. ¹⁷ εἰπὲ οὖν ἡμῖν τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον Καίσαρι ἢ οὐ; ¹⁸ γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν, Τί με πειράζετε, ὑποκριταί; ¹⁹ ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κῆνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. ²⁰ καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή; ²¹ λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. ²² καὶ ἀκούσαντες ἐθαύμασαν, καὶ ἀφέντες αὐτὸν ἀπῆλθον.

²³ Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν, καὶ ἐπηρώτησαν αὐτὸν ²⁴ λέγοντες, Διδάσκαλε, Μωϋσῆς εἶπεν, Ἐάν τις ἀποθάνῃ

nothing to you. ¹⁷ Give us your opinion, then. Is it permissible to pay taxes to Caesar or not? ¹⁸ But Jesus was aware of their malice and replied, “You hypocrites! Why are you putting me to the test? ¹⁹ Show me the money you pay taxes with.” They handed him a denarius, ²⁰ and he said, “Whose portrait is on this? Whose title?” ²¹ They replied, “Caesar’s.” Then he said to them, “Very well, pay Caesar what belongs to Caesar – and God what belongs to God.” ²² When they heard this, they were amazed; they left him alone and went away.

²³ That same day, some Sadducees – who say there is no resurrection – approached him and asked him, ²⁴ “Master, Moses said that if a man dies childless, his brother is to marry the

¹⁷ This question concerning ‘taxes’ was specifically designed to trap Jesus: if he answered ‘yes’, then his opponents could publicly discredit him as a sympathiser with Rome; if he answered ‘no’, then they could go to the Roman governor and accuse Jesus of rebellion.

¹⁸ In place of ‘malice’, here following the NJB & NRSV, NETB has ‘evil intentions’.

¹⁹ A ‘denarius’ (δηνάριον) was a silver coin worth approximately one day’s wage for a labourer; the fact that they had such a coin showed that they already operated in the economic world of Rome. The coin would have had a picture of Tiberius Caesar stamped on it.

²⁰ In this passage Jesus points to the ‘image’ (εἰκὼν) of Caesar on the coin; this same Greek word is used in Gn 1:26 (LXX) to state that humanity is made in the ‘image’ of God; Jesus is making a subtle yet powerful contrast: Caesar’s image is on the denarius, so he can lay claim to money through taxation, but God’s image is on humanity, so he can lay claim to each individual life.

²¹ They acknowledge the authority and accept the benefits of Roman government, of which this coin is a symbol; hence, it is permissible, indeed it is a duty, for them to pay that government, so long as this does not encroach on what they owe to the overriding authority of God.

²² An alternative translation for ‘amazed’ (as NJB & NRSV) is ‘stunned’ (as NETB).

²³ The ‘Sadducees’ (see #3:7) adhered rigidly to written tradition, especially as contained in the Pentateuch; they were confident that the doctrine of the resurrection (#2M 7:9) was not to be found in that tradition. Here, the Pharisees were opposed to the Sadducees (#Ac 4:1, #Ac 23:8).

²⁴ This practice is called levirate marriage (see Rt 4:1–12); the levirate law is described in Dt 25:5–10: the brother of a man who died without a son had an obligation to marry his brother’s widow. This served several purposes: it provided for the widow in a society where a widow with no children to care for her would be reduced to begging, and it preserved the name of the deceased, who would be regarded as the legal father of the first son produced from that marriage.

μη ἔχων τέκνα, ἐπιγαμβρεύσει ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ. ²⁵ ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ μη ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ τῷ ἀδελφῷ αὐτοῦ. ²⁶ ὁμοίως καὶ ὁ δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτὰ. ²⁷ ὕστερον δὲ πάντων ἀπέθανεν ἡ γυνή. ²⁸ ἐν τῇ ἀναστάσει οὖν τίνος τῶν ἑπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν. ²⁹ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πλανᾶσθε μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ Θεοῦ. ³⁰ ἐν γὰρ τῇ ἀναστάσει οὔτε γαμοῦσιν οὔτε γαμίζονται, ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσιν. ³¹ περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ λέγοντος, ³² Ἐγὼ εἰμι ὁ Θεὸς Ἀβραάμ καὶ ὁ Θεὸς Ἰσαὰκ καὶ ὁ Θεὸς Ἰακώβ; οὐκ ἔστιν [ὁ] Θεὸς νεκρῶν ἀλλὰ ζώντων. ³³ καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ. ³⁴ Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι ἐφίμωσεν τοὺς Σαδδουκαίους συνήχθησαν ἐπὶ τὸ αὐτό. ³⁵ καὶ ἐπηρώτησεν

widow, his sister-in-law, to raise seed for his brother. ²⁵ Now, we had a case involving seven brothers; the first married and then died without children, leaving his wife to his brother; ²⁶ the same thing happened with the second, and also the third, and so on down to the seventh, ²⁷ and then, last of all, the woman herself died. ²⁸ Now, at the resurrection, whose wife among the seven will she be, since she had been married to them all? ²⁹ Jesus answered them, "You are wrong, because you understand neither the scriptures nor the power of God. ³⁰ For, at the resurrection, men and women neither marry nor are given in marriage; no, they are like the angels in heaven. ³¹ And as for the resurrection of the dead, have you never read what was said to you by God himself: ³² I am the God of Abraham, the God of Isaac, and the God of Jacob? He is God, not of the dead, but of the living." ³³ And his teaching made a deep impression on the people who heard it. ³⁴ But, when the Pharisees heard that he had silenced the Sadducees, they gathered together ³⁵ and one of them, a

²⁵ An alternative opening for this verse, here following the NJB, is, "Now, there were seven brothers among us."

²⁶ For this verse, here following the NJB, the NRSV reads, "The second did the same, so also the third, down to the seventh."

²⁷ Here, δὲ has been translated as 'and then', following the NJB.

²⁸ The literal translation of 'she had been married to them all' is 'they all had her'.

²⁹ Alternative readings for '(you are) wrong' (Πλανᾶσθε) are 'deceived' and 'mistaken'.

³⁰ After 'angels' many MSS add 'of God' (τοῦ Θεοῦ).

³¹ The participle λέγοντος ('saying') is redundant here in contemporary English and has not been translated.

³² Here, Jesus asserts that the concept of bodily resurrection was contained in the old formula of Ex 3:6.

³³ In place of 'made a deep impression', here following the NJB, the NRSV has 'astounded'.

³⁴ At the end of this verse, the MSS add 'for the same'; that is, for the same purpose that the Sadducees had of testing Jesus.

³⁵ After 'one of them', some MSS (and the NRSV) add 'a lawyer' (νομικός), probably borrowed from Lk 10:25.

εἷς ἐξ αὐτῶν πειράζων αὐτόν, ³⁶ Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; ³⁷ ὁ δὲ ἔφη αὐτῷ, Ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ διανοίᾳ σου. ³⁸ αὕτη ἐστὶν ἡ μεγάλη καὶ πρώτη ἐντολὴ. ³⁹ δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. ⁴⁰ ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ οἱ προφῆται.

⁴¹ Συνηγμένων δὲ τῶν Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς ⁴² λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος υἱὸς ἐστίν; λέγουσιν αὐτῷ, Τοῦ Δαυὶδ. ⁴³ λέγει αὐτοῖς, Πῶς οὖν Δαυὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον λέγων,

⁴⁴ Εἶπεν κύριος τῷ κυρίῳ μου,
Κάθου ἐκ δεξιῶν μου ἕως
ἂν θῶ τοὺς ἐχθρούς σου ὑποκάτω τῶν
ποδῶν σου;

⁴⁵ εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν; ⁴⁶ καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ λόγον, οὐδὲ

lawyer, asked him a further question to test him, ³⁶ “Master, which is the greatest commandment of the Law?” ³⁷ Jesus said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. ³⁸ This is the greatest and the first commandment. ³⁹ The second resembles it: You shall love your neighbour as yourself. ⁴⁰ On these two commandments hang the whole Law, and the Prophets too.”

⁴¹ While the Pharisees were gathered round, Jesus asked them this question, ⁴² “What do you think about the Christ? Whose son is he?” They told him, “David’s” ⁴³ He said to them, “Then how is it that David, in the Spirit, calls him Lord, saying:

⁴⁴ “The Lord declared to my Lord,
take your seat at my right hand,
until I have made your enemies
your footstool?

⁴⁵ “If David thus calls him Lord, then how can he be his son?” ⁴⁶ No one could think of anything to say in reply; nor,

³⁶ An alternative translation for this question is, “What sort of commandment in the law is great?”

³⁷ Jesus here quotes from Dt 6:5; the threefold reference says, in effect, that one should love God with all one’s being.

³⁸ The literal translation of ‘the greatest and the first’ is ‘the great and first’.

³⁹ Jesus here quotes Lv 19:18. These two commandments of love of God and the neighbour are also associated in the Didache (1:2).

⁴⁰ The verb κρέμαται (‘hang’) is used here with a figurative meaning.

⁴¹ In the opening of this verse, δὲ has not been translated.

⁴² In place of ‘Christ’, here following the MSS (Χριστοῦ) and NJB, the NRSV has ‘Messiah’; both titles mean ‘one who has been anointed’.

⁴³ In place of ‘in the Spirit’, here following the MSS (ἐν πνεύματι), the NJB has ‘moved by the Spirit’.

⁴⁴ Jesus here quotes Ps 110:1.

⁴⁵ The literal translation of ‘how can he be his son’ is ‘how is he his son’.

⁴⁶ An answer could be that, though tracing his human origin to David (1:1–17), there is something divine in the Messiah to set him above David.

ἐτόλμησέν τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι. from that day, did anyone dare to ask him any further questions.

Κατα Ματθαιον 23

MATTHEW 23

¹ Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ ² λέγων, Ἐπὶ τῆς Μωϋσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. ³ πάντα οὖν ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε· λέγουσιν γὰρ καὶ οὐ ποιοῦσιν. ⁴ δεσμεύουσιν δὲ φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ δακτύλῳ αὐτῶν οὐ θέλουσιν κινήσαι αὐτά. ⁵ πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσιν πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσιν γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσιν τὰ κράσπεδα, ⁶ φιλοῦσιν δὲ τὴν πρωτοκλισίαν ἐν τοῖς δεῖπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς ⁷ καὶ τοὺς ἀσπασμούς ἐν ταῖς ἀγοραῖς καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί.

⁸ ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, πάντες δὲ ὑμεῖς ἀδελφοί ἐστε. ⁹ καὶ πατέρα μὴ

¹ Then, Jesus spoke to the crowds and to his disciples, ² saying, “The scribes and the Pharisees occupy the chair of Moses. ³ You must, therefore, pay attention to all the things they tell you and do them; but do not be guided by what they do, since they do not practise what they preach. ⁴ For, they tie up heavy burdens, hard to bear, and lay them on the shoulders of others, but they themselves are unwilling to lift a finger to move them. ⁵ Everything they do is done to in order to be seen by men, like making their phylacteries broader and their tassels longer. ⁶ They love taking the places of honour at banquets and the front seats in the synagogues, ⁷ and getting the elaborate greetings in the market squares and having the people call them Rabbi.

⁸ “But you must not be called Rabbi, since you have only one Master and you are all brothers. ⁹ Call no man on earth your

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¹ The discourse of this chapter is, for the most part, a public one (although see #8).

² Many translators consider the participle, λέγων (‘saying’), redundant in contemporary English and do not include it.

³ The 1st part of the verse means that one should observe the Pharisees as they hand on the traditional doctrine that goes back to Moses.

⁴ Some MSS (and the NJB) lack the phrase ‘hard to bear’, here following the NRSV.

⁵ The ‘phylactery’ is a small vessel containing the most important words of the Law; the Jews attach it to arm or forehead, carrying out the injunction of Ex 13:9, 16, Dt 6:8, 11:18 literally. The four tassels (κράσπεδα) were sewn one at each corner of the cloak (see #Nb 15:38).

⁶ Here, as in the openings of vv. 4 & 5, δὲ has not been translated.

⁷ ‘Rabbi’ is an Aramaic word meaning ‘my master’ – the usual title of the Jewish teacher; Jesus himself was thus addressed by his disciples.

⁸ In place of ‘brothers’, here following the MSS and NJB, the NRSV has ‘students’.

⁹ ‘Father’ (πατέρα) is ‘Abba’ in Aramaic – another title of honour.

καλέσητε ὑμῖν ἐπὶ τῆς γῆς, εἷς γάρ ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος. ¹⁰ μηδὲ κληθῆτε καθηγηταί, ὅτι καθηγητῆς ὑμῶν ἐστιν εἷς ὁ Χριστός. ¹¹ ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν διάκονος. ¹² ὅστις δὲ ὑψώσει ἑαυτὸν ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν ὑψωθήσεται.

¹³ Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

[¹⁴ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι κατεσθίετε τὰς οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ προσευχόμενοι· διὰ τοῦτο λήψεσθε περισσότερον κρίμα.]

¹⁵ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιῆσαι ἓνα προσήλυτον, καὶ ὅταν γένηται ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

¹⁶ Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ λέγοντες, Ὃς ἂν ὁμόσῃ ἐν τῷ ναῷ, οὐδὲν ἐστίν· ὃς δ' ἂν ὁμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ ὀφείλει. ¹⁷ μωροὶ καὶ τυφλοί, τίς γὰρ μείζων ἐστίν, ὁ χρυσὸς

father, since you have only one Father, who is in heaven. ¹⁰ Nor let yourselves to be called teachers; for, you have only one Teacher, the Christ. ¹¹ The greatest among you must be your servant. ¹² Anyone who exalts himself up will be humbled and anyone who humbles himself will be exalted.

¹³ “Alas for you, scribes and Pharisees, you hypocrites! For, you shut up the kingdom of Heaven in people’s faces; for, you do not go in yourselves and neither do you allow others to go in who want to.

[¹⁴ “Alas for you, scribes and Pharisees, you hypocrites! You devour the houses of widows, though you make a show of long prayers. So, you will receive more severe judgement.]

¹⁵ “Alas for you, scribes and Pharisees, you hypocrites! You travel over sea and land to make a single proselyte; and, when he becomes so, you make him twice as much a son of hell as you are.

¹⁶ “Alas for you, blind guides, who say, “Whoever swears by the Temple is not bound but whoever swears by the gold of the Temple is bound.” ¹⁷ Blind fools! For, which is greater: the

¹⁰ This verse may be an allusion to the religious leader of the community at Qumran, the ‘Teacher of Righteousness’.

¹¹ In place of ‘must be’, here following the NJB, the NRSV & NETB have ‘will be’.

¹² In this verse, the NJB has ‘raises ... up’ and ‘raised up’ in place of ‘exalts’ and ‘exalted’, here following the NRSV & NETB.

¹³ The exacting casuistry of the rabbis made observance of the Law impossible.

¹⁴ Most MSS lack this verse – an interpolation of Mk 12:40 & Lk 20:47 and making 8 maledictions instead of the deliberate seven (see #6:9).

¹⁵ A ‘proselyte’ was a gentile convert to Judaism. Jewish propaganda was extremely active in the Graeco-Roman world.

¹⁶ To release people from injudicious oaths, the rabbis used to invoke tortuous reasoning.

¹⁷ In place of ‘greater’, here following the NRSV & NETB, the NJB has ‘of greater value’.

ἢ ὁ ναὸς ὁ ἁγιάσας τὸν χρυσόν; ¹⁸ καί, Ὃς ἂν ὁμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστίν· ὃς δ' ἂν ὁμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ ὀφείλει. ¹⁹ τυφλοί, τί γὰρ μεῖζον, τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον; ²⁰ ὁ οὖν ὁμόσας ἐν τῷ θυσιαστηρίῳ ὁμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ. ²¹ καὶ ὁ ὁμόσας ἐν τῷ ναῷ ὁμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν. ²² καὶ ὁ ὁμόσας ἐν τῷ οὐρανῷ ὁμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

²³ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι κακεῖνα μὴ ἀφίεναι. ²⁴ ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες τὸν κώνωπα τὴν δὲ κάμηλον καταπίνοντες.

²⁵ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἀρπαγῆς καὶ ἀκρασίας. ²⁶ Φαρισαῖε

gold or the Temple that makes the gold sacred? ¹⁸ Again, “Whoever swears by the altar is not bound but whoever swears by the gift on the altar is bound.” ¹⁹ You blind men! For, which is greater, the gift or the altar that makes the gift sacred? ²⁰ So, whoever swears by the altar swears by it and everything on it; ²¹ and whoever swears by the temple swears by it and the one who dwells in it. ²² And whoever swears by heaven swears by the throne of God and by the one who sits on it.

²³ “Alas for you, scribes and Pharisees, you hypocrites! You pay your tithe of mint and dill and cumin and have neglected the weightier matters of the Law – justice, and mercy, and good faith! You should have practised these things, without neglecting the others. ²⁴ You blind guides, straining out gnats and swallowing camels!

²⁵ “Alas for you, scribes and Pharisees, you hypocrites! You clean the outside of cup and dish and leave the inside full of extortion and intemperance. ²⁶ Blind Pharisee! Clean the inside

¹⁸ The literal translation of ‘is bound by nothing’ (here following the NRSV) is ‘it is nothing’.

¹⁹ In place of ‘greater’, here following the NRSV & NETB, the NJB has ‘of greater worth’.

²⁰ The NJB has ‘anyone who swears’ in place of ‘whoever swears’, here and throughout this section; here, we follow the NRSV.

²¹ The NRSV & NETB do not capitalise ‘One’, here following the NJB.

²² In place of ‘upon it’, here following the NRSV, the NJB has ‘there’.

²³ Some witnesses have δὲ (‘but’) after ταῦτα (‘these things’); since asyndeton was rare in Koine Greek, the conjunction may be an intentional alteration and is thus omitted from the present translation. Nestle-Aland includes the word in brackets, indicating doubts as to its authenticity.

²⁴ Literally translated, this verse reads, “Blind guides who strain out a gnat yet who swallow a camel!”

²⁵ An alternative reading for ‘leave the inside full’ is ‘inside you are full’; alternative readings for ‘intemperance’ are ‘iniquity’, ‘impurity’ and ‘cupidity’.

²⁶ A very difficult textual problem is found here: the most important Alexandrian and Byzantine, as well as significant Western, MSS include ‘and the dish’ (καὶ τῆς παροψίδος) after ‘cup’ (as does the NJB), while a few important MSS omit the phrase (as does the NRSV). Since ‘and the dish’ is

τυφλέ, καθαρίσον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτοῦ καθαρὸν.

²⁷ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας. ²⁸ οὕτως καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ ἐστε μεστοὶ ὑποκρίσεως καὶ ἀνομίας.

²⁹ Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων, ³⁰ καὶ λέγετε, Εἰ ἡμεῖς ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἡμεῖς αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν. ³¹ ὥστε μαρτυρεῖτε ἑαυτοῖς ὅτι υἱοὶ ἐστε τῶν φονευσάντων τοὺς προφήτας. ³² καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

³³ ὅφεις γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; ³⁴ διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω πρὸς ὑμᾶς

of the cup [and the dish] first so that it and the outside are both clean.

²⁷ “Alas for you, scribes and Pharisees, you hypocrites! For, you are like whitewashed tombs that look handsome on the outside, but inside they are full of the bones of the dead and every kind of filth. ²⁸ In just the same way, from the outside you look righteous to people, but inside you are full of hypocrisy and lawlessness.

²⁹ “Alas for you, scribes and Pharisees, you hypocrites! You build the sepulchres of the prophets and decorate the tombs of the righteous, ³⁰ saying, “We would never have joined in shedding the blood of the prophets, had we lived in our ancestors’ day.” ³¹ So! Your own evidence tells against you! You are the children of those who murdered the prophets! ³² Very well then, finish off the work that your ancestors began.

³³ “You serpents, brood of vipers, how can you escape being condemned to hell? ³⁴ This is why – look – I am sending you

already present in v. 25, it may have been deleted in v. 26 by well-meaning scribes; on the other hand, the singular pronoun *αὐτοῦ* with *τὸ ἐκτὸς* (*‘the outside’*) in some of the MSS that have the longer reading hints that their archetype lacked the words. Although the external evidence for the shorter reading is not compelling in itself, it is to be slightly preferred.

²⁷ ‘Filth’ (following the NRSV – the NJB has ‘corruption’) was an idiom for hypocrisy.

²⁸ The NJB lacks the words ‘to people’, here following NETB (the NRSV has ‘to others’).

²⁹ An alternative reading for ‘tombs’ is, perhaps, ‘monuments’.

³⁰ Only one such murder is mentioned in the OT (2Ch 24:20–22), but Jewish legend had added others to the list of national martyrs.

³¹ The scribes and Pharisees admitted to being descended from those who murdered the prophets; Jesus insists their attitudes are similar (v. 28).

³² This verse is an allusion to Jesus’ own death soon to take place (cf. 21:38ff).

³³ ‘To hell’ here translates ‘to Gehenna’ (γεέννης).

³⁴ The terms used in this verse are of Jewish origin but are here applied to Christian missionaries (cf. 10:41, 13:52).

προφήτας καὶ σοφοὺς καὶ γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν· ³⁵ ὅπως ἔλθῃ ἐφ’ ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ τοῦ αἵματος Ἀβελ τοῦ δικαίου ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. ³⁶ ἀμὴν λέγω ὑμῖν, ἥξει ταῦτα πάντα ἐπὶ τὴν γενεὰν ταύτην.

³⁷ Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθέλησατε. ³⁸ ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος. ³⁹ λέγω γὰρ ὑμῖν, οὐ μὴ με ἴδῃτε ἀπ’ ἄρτι ἕως ἃν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου.

prophets and wise men and scribes: some of whom you will slaughter and crucify, and some you will scourge in your synagogues and pursue from town to town; ³⁵ and so you will draw down on yourselves the blood of every righteous person that has been shed on earth, from the blood of Abel the righteous to the blood of Zechariah son of Barachiah, whom you murdered between the Sanctuary and the altar. ³⁶ In truth I tell you, all these things will recoil on this generation.

³⁷ “Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing. ³⁸ Look! Your house will be left to you, deserted; ³⁹ for, I promise, you shall not see me any more until you are saying:

“Blessed is he who is coming in the name of the Lord!”

³⁵ The ‘Zechariah’ here referred to is probably he of 2Ch 24:20–22. His murder is the last one to be described in the OT (2Ch being the last book of the Jewish Canon), while Abel’s (Gn 4:8) is the first. It is possible that ‘son of Barachiah’ is the result of confusion with another Zechariah: see Is 8:2 (LXX), Zc 2:1. Alternatively, the words may be a copyist’s gloss.

³⁶ In place of ‘all these things will’, here following NETB, the NJB has ‘it will all’ and the NRSV has ‘all this will’.

³⁷ ‘How often’ is an allusion to repeated visits to Jerusalem on which the Synoptic Gospels are silent but which are reported by John.

³⁸ ‘Your house’ here refers to the city itself (1K 9:7, Jr 12:7, 22:5); the double use of the city’s name betrays intense emotion.

³⁹ Jesus quotes Ps 118:26; in Lk 13:35, Jesus implies the Jews will not see him again until the entry into Jerusalem on Palm Sunday (Lk 19:28ff). In the context of Mt, the words refer to the triumphant coming at the end of time: the reconciled Jews will acclaim this return (cf. Rm 11:25ff).

Κατα Ματθαιον 24

¹ Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδειῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ· ² ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐ βλέπετε ταῦτα πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς οὐ καταλυθήσεται. ³ Καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν λέγοντες, Εἰπὲ ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας καὶ συντελείας τοῦ αἰῶνος.
⁴ καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μὴ τις ὑμᾶς πλανήσῃ· ⁵ πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες, Ἐγὼ εἰμι ὁ Χριστός, καὶ πολλοὺς πλανήσουσιν.
⁶ μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ θροεῖσθε· δεῖ γὰρ γενέσθαι, ἀλλ' οὕτω ἔστιν τὸ τέλος. ⁷ ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ καὶ σεισμοὶ κατὰ τόπους.
⁸ πάντα δὲ ταῦτα ἀρχὴ ὧδίνων.

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¹ Now, as Jesus left the Temple, and was going away, his disciples came up to show him the Temple buildings. ² He said to them in reply, "You see all these? In truth I tell you, not a single stone here will be left on another: everything will be pulled down." ³ And, while he was sitting on the Mount of Olives, the disciples came and asked him when they were by themselves, "Tell us, when is this going to happen, and what sign will there be of your coming and of the end of the world?"
⁴ And Jesus answered them, "Beware that no one deceives you, ⁵ for many will come in my name, saying, "I am the Christ," and they will deceive many. ⁶ You will hear of wars and rumours of wars: see that you are not alarmed, for this is something that must happen, but the end will not be yet. ⁷ For, nation will fight against nation, and kingdom against kingdom. There will be famines and earthquakes in various places.
⁸ All this is only the beginning of the birth-pangs.

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- ¹ Here, the opening *Kaì* (literally 'and') has been translated as 'now' (following *NETB*), to indicate the transition to a new topic.
² The Jerusalem Temple was widely admired (see Josephus, *Ant.* 15.11); Jesus predicts its total destruction, something occurred in 70 CE.
³ 'Coming' translates *παρουσίας*, which means 'presences' and, in the Graeco-Roman world was used for official visits by royalty.
⁴ Alternative readings for 'deceives you' (following the *NJB*) are 'leads you astray' (*NRSV*) and 'misleads you' (*NETB*).
⁵ Before the year 70 CE, several impostors posed as messiahs.
⁶ Vv. 5-14 seem to include a larger community of followers than the original disciples.
⁷ After 'famines' (*λιμοὶ*) many *MSS* add 'and plagues' or 'and pestilences' (*καὶ λοιμοὶ*, cf. Lk 21:11). Cf. 2Ch 15:6, Is 8:21ff, 13:13, 19:2, Jr 21:9, 34:17, Ezk 5:12, Am 4:6-11.
⁸ The OT uses the metaphor of 'birth-pangs' for the coming of the Messianic Kingdom (cf. Is 13:8, 26:17, 66:7, Jr 6:24, 13:21, Ho 13:13, Mi 4:9-10).

⁹ Τότε παραδώσουσιν ὑμᾶς εἰς θλίψιν καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν διὰ τὸ ὄνομά μου. ¹⁰ καὶ τότε σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους παραδώσουσιν καὶ μισήσουσιν ἀλλήλους. ¹¹ καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται καὶ πλανήσουσιν πολλούς. ¹² καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν ψυγήσεται ἡ ἀγάπη τῶν πολλῶν. ¹³ ὁ δὲ ὑπομείνας εἰς τέλος οὗτος σωθήσεται.

¹⁴ καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν, καὶ τότε ἔξει τὸ τέλος.

¹⁵ Ὅταν οὖν ἴδῃτε τὸ βδέλυγμα τῆς ἐρημώσεως τὸ ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἐστὸς ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων νοείτω, ¹⁶ τότε οἱ ἐν τῇ Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, ¹⁷ ὁ ἐπὶ τοῦ δώματος μὴ καταβάτω ἄραι τὰ ἐκ

⁹ “Then you will be handed over to be tortured and they will put you to death, and you will be hated by all nations on account of my name. ¹⁰ And then many will fall away; people will betray one another and they will hate one another. ¹¹ And many false prophets will arise; they will deceive many ¹² and, because of the increase of lawlessness, love in most people will grow cold; ¹³ but anyone who stands firm to the end will be saved.

¹⁴ “And this good news of the kingdom will be proclaimed throughout the whole world as a testimony to all the nations; and then the end will come.

¹⁵ “So, when you see the appalling abomination, of which the prophet Daniel spoke, set up in the holy place (let the reader understand), ¹⁶ then those in Judaea must escape to the mountains; ¹⁷ if anyone is on the housetop, he must not come

⁹ ‘Nations’ could also be translated as ‘Gentiles’ (the same Greek word, ἐθνῶν, means both).

¹⁰ An alternative reading for ‘fall away’ is ‘stumble’; this could also refer to apostasy (NETB has ‘be led into sin’).

¹¹ See #4 on alternative readings for ‘deceive’.

¹² In place of ‘most people’, here following the NJB, the NRSV has ‘many’.

¹³ Jesus was not claiming here that salvation is by works; he was simply arguing that faith persists through even the worst of trials.

¹⁴ The literal translation of ‘whole world’ (οἰκουμένη) is ‘inhabited world’, i.e. the Graeco-Roman world. All the Jews of the empire are destined to hear the good news before punishment comes to Israel (see Rm 10:18). The earliest ‘witness’ will be directed against those Jews who refused to believe (cf. 10:18). The ‘end’ here refers to the fall of Jerusalem.

¹⁵ In his reference to the ‘appalling abomination’ (following the NJB – the NRSV has ‘desolating sacrilege’), Jesus is quoting Dn 9:27. Daniel probably refers to the statue of Zeus set up in Jerusalem by Antiochus Epiphanes (in 167 BCE – see #1M 1:54). The prophecy is here applied to the siege and capture of the holy city by armies from Rome (cf. Lk 21:20).

¹⁶ ‘Escape to the mountains’ is a key OT image: Gn 19:17, Jg 6:2, Is 15:5, Jr 16:16, Zc 14:5.

¹⁷ Most roofs in NT times were flat and made of pounded dirt; they generally had a means of access, typically wooden ladder outside the house.

τῆς οἰκίας αὐτοῦ, ¹⁸ καὶ ὁ ἐν τῷ ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἄραι τὸ ἱμάτιον αὐτοῦ. ¹⁹ οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις. ²⁰ προσεύχεσθε δὲ ἵνα μὴ γένηται ἡ φυγὴ ὑμῶν χειμῶνος μηδὲ σαββάτω. ²¹ ἔσται γὰρ τότε θλίψις μεγάλη οἷα οὐ γέγονεν ἀπ’ ἀρχῆς κόσμου ἕως τοῦ νῦν οὐδ’ οὐ μὴ γένηται. ²² καὶ εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν ἐσώθη πᾶσα σὰρξ· διὰ δὲ τοὺς ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.

²³ τότε ἐάν τις ὑμῖν εἴπῃ, Ἴδού ὧδε ὁ Χριστός, ἢ, Ὡδε, μὴ πιστεύσητε. ²⁴ ἐγερθήσονται γὰρ ψευδόχριστοι καὶ ψευδοπροφήται, καὶ δώσουσιν σημεῖα μεγάλα καὶ τέρατα ὥστε πλανῆσαι, εἰ δυνατόν, καὶ τοὺς ἐκλεκτούς. ²⁵ ἰδοὺ προεῖρηκα ὑμῖν.

²⁶ ἐὰν οὖν εἴπωσιν ὑμῖν, Ἴδού ἐν τῇ ἐρήμῳ ἐστίν, μὴ ἐξέλθῃτε. Ἴδού ἐν τοῖς ταμείοις, μὴ πιστεύσητε. ²⁷ ὥσπερ γὰρ ἡ ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ φαίνεται ἕως

down to collect his belongings from the house; ¹⁸ and if anyone is in the fields, he must not turn back to fetch his cloak. ¹⁹ Alas for those with child, or with babies at the breast, when those days come! ²⁰ Pray that you will not have to make your escape in winter or on a Sabbath. ²¹ For, then there will be great distress, unparalleled since the world began, and such as will never be again. ²² And, if that time had not been shortened, no human being would have survived; but, shortened that time shall be, for the sake of those who are chosen.

²³ “If anyone says to you then, “Look, here is the Christ,” or “Over here,” do not believe it; ²⁴ for, false Christs and false prophets will arise and provide great signs and portents, enough to deceive even the elect, if that were possible. ²⁵ Look! I have given you warning.

²⁶ “So, if they say to you, “Look, he is in the desert,” don’t go there; if they say, “Look, he is in the inner rooms,” don’t believe it; ²⁷ for, the coming of the Son of Man will be like

¹⁸ In place of ‘his cloak’, here following the NJB, the NRSV has ‘a cloak’.

¹⁹ The NRSV has ‘pregnant’ in place of ‘with child’ and ‘nursing infants’ in place of ‘with babies at the breast’; here, we follow the NJB.

²⁰ At the opening of this verse, δὲ has not been translated.

²¹ Compare this verse with Ex 10:14, 11:6, 1M 9:27, Jr 30:7, Ba 2:2, Dn 12:1, Jl 2:2, Rv 16:18.

²² The ‘chosen’ are those among the Jews who are called to enter the kingdom of God – the ‘remnant’ (see #Is 4:3, Rm 11:5–7).

²³ In place of ‘Christ’, here following the NJB, the NRSV has ‘Messiah’.

²⁴ The NRSV has ‘messiahs’ in place of ‘Christs’, here following the NJB.

²⁵ The literal translation of ‘look’ (here following the NJB) is ‘behold’ (ἰδοὺ); the NRSV has ‘take note’.

²⁶ In place of ‘the inner rooms’, here following the NRSV & NETB, the NJB has ‘some hiding place’.

²⁷ The coming of the Messiah will be as unmistakable as lightning. Lightning is a characteristic phenomenon that goes with divine judgement (see Ps 97:4, Is 29:6, 30:30, Zc 9:14).

δυσμῶν, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου.

²⁸ ὅπου ἐὰν ᾗ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

²⁹ Εὐθέως δὲ μετὰ τὴν θλίψιν τῶν ἡμερῶν ἐκείνων,
ὁ ἥλιος σκοτισθήσεται,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος αὐτῆς,
καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ οὐρανοῦ,
καὶ αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται.

³⁰ καὶ τότε φανήσεται τὸ σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν οὐρανῷ, καὶ τότε κόψονται πᾶσαι αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ δόξης πολλῆς. ³¹ καὶ ἀποστελεῖ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης, καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν.

³² Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν ᾗδῃ ὁ κλάδος αὐτῆς γένηται ἀπαλὸς καὶ τὰ φύλλα ἐκφύη, γινώσκετε ὅτι ἐγγὺς τὸ θέρους. ³³ οὕτως καὶ ὑμεῖς, ὅταν ἴδῃτε ταῦτα πάντα, γινώσκετε ὅτι ἐγγὺς ἐστὶν ἐπὶ θύραις.

³⁴ ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν

lightning from the east flashing far into the west. ²⁸ Wherever the corpse is, that is where the vultures will gather.

²⁹ “Immediately after the suffering of those days,
the sun will be darkened
and the moon will not give its light;
and the stars will fall from the sky
and the powers of the heavens will be shaken.

³⁰ And then the sign of the Son of Man will appear in heaven; then, too, all the peoples of the earth will beat their breasts; and they will see ‘the Son of Man coming on the clouds of heaven’ with power and great glory. ³¹ And he will send his angels with a loud trumpet call to gather his elect from the four winds, from one end of heaven to the other.

³² “Take the fig tree as a parable: as soon as its branches become supple and its leaves come out, you know that summer is near. ³³ So also with you, when you see all these things: know that he is near, right at the gates. ³⁴ In truth I tell you, before this generation has passed away, all these things

²⁸ This verse is perhaps a proverb expressing the same idea of unmistakable manifestation: a corpse, even hidden in the desert, is immediately indicated by the circling vultures (another reading is ‘eagles’).

²⁹ This verse follows on from v. 25; vv. 26–28 are a digression. Jesus here quotes from Is 13:10 & 34:4.

³⁰ Jesus here quotes Dn 7:13–14: the ‘cloud’ is the usual accompaniment of both OT and NT theophanies.

³¹ After ‘trumpet call’, some MSS add ‘and a voice’. Literally translated, this verse ends, “from the four winds, from the ends of the heavens to their ends,” a composite formula from Dt 30:4 and Zc 2:10, texts that are concerned with the reunion of scattered Israel (cf. Ne 1:9 & Ezk 37:9).

³² At the opening of this verse, δὲ has not been translated.

³³ Here, ‘he’ refers to the Son of Man coming to establish his kingdom.

³⁴ This statement refers to the destruction of Jerusalem and not to the end of the world. The word translated ‘generation’ can also mean ‘race’.

πάντα ταῦτα γένηται. ³⁵ ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσιν. ³⁶ Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ μόνος.

³⁷ ὥσπερ δὲ αἱ ἡμέραι τοῦ Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ³⁸ ὥς γὰρ ἦσαν ἐν ταῖς ἡμέραις ταῖς πρὸ τοῦ κατακλυσμοῦ τρώγοντες καὶ πίνοντες, γαμοῦντες καὶ γαμίζοντες, ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, ³⁹ καὶ οὐκ ἔγνωσαν ἕως ἥλθεν ὁ κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως ἔσται [καὶ] ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου. ⁴⁰ τότε δύο ἔσονται ἐν τῷ ἀγρῷ, εἷς παραλαμβάνεται καὶ εἷς ἀφίεται. ⁴¹ δύο ἀλῆθουσαι ἐν τῷ μύλῳ, μία παραλαμβάνεται καὶ μία ἀφίεται.

⁴² γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος ὑμῶν ἔρχεται. ⁴³ ἐκεῖνο δὲ γινώσκετε ὅτι εἰ ἦρδει ὁ οἰκοδεσπότης

will have taken place. ³⁵ Heaven and earth will pass away, but my words will never pass away. ³⁶ But, as for that day and hour, nobody knows it, neither the angels of heaven, nor the Son, no one but the Father alone.

³⁷ “For, as it was in Noah’s day, so it will be when the Son of man comes. ³⁸ For, in those days before the Flood, people were eating, drinking, marrying, and giving in marriage, right up to the day Noah went into the ark, ³⁹ and they suspected nothing until the Flood came and swept them all away. This is what it will be like when the Son of Man comes. ⁴⁰ Then, of two men in the fields, one will be taken and one will be left; ⁴¹ of two women grinding at the mill, one will be taken and one will be left.

⁴² “So, stay awake, for you do not know the day when your master is coming. ⁴³ But understand this: if the householder

³⁵ The ‘words’ that Jesus predicts here ‘will never pass away’ are more stable and lasting than creation itself. Cf. Is 40:8, 55:10–11.

³⁶ Many MSS omit ‘nor the Son’ (οὐδὲ ὁ υἱός), no doubt for the sake of theological scruples. As a man, Jesus had no clear knowledge of the details of future history, but the evangelists often read back into the lifetime of Jesus the knowledge and understanding of his significance, which the disciples later received by the full light of the Holy Spirit.

³⁷ Like in ‘Noah’s day’, the time of the Flood (Gn 6:5–8:22), the judgment will come as a surprise as people live their day to day lives.

³⁸ In place of ‘marrying and giving in marriage’, here following the NRSV & NETB, the NJB has ‘taking wives and taking husbands’.

³⁹ The NRSV ends this verse, here following the NJB, with, “so too will be the coming of the Son of Man.”

⁴⁰ There is debate among commentators and scholars over the phrase ‘one will be taken and one will be left’ about whether one is taken for judgment or for salvation. If the imagery is patterned after the rescue of Noah from the flood, as some suggest, the ones taken are the saved (as Noah was) and those left behind are judged.

⁴¹ The ‘mill’ here is probably a hand-mill operated by two women.

⁴² In place of ‘the day’, some MSS have ‘the hour’ (reading ὥρα for ἡμέρα).

⁴³ On Jesus pictured as a returning ‘thief’, see 1Th 5:2, 4, 2P 3:10, Rv 3:3, 16:15.

ποιᾶ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ. ⁴⁴ διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἑτοιμοί, ὅτι ἡ οὐ δοκεῖτε ὥρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

⁴⁵ Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφήν ἐν καιρῷ; ⁴⁶ μακάριος ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὕρήσει οὕτως ποιοῦντα. ⁴⁷ ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν. ⁴⁸ ἂν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει μου ὁ κύριος, ⁴⁹ καὶ ἄρξῃται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθύοντων, ⁵⁰ ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, ⁵¹ καὶ διχοτομήσει αὐτόν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

had known at what time of night the thief would come, he would have stayed awake and would not have let anyone break into his house. ⁴⁴ Therefore, you too must be ready because the Son of Man will come at an unexpected hour.

⁴⁵ “Who, then, is the wise and faithful servant his master put in charge of his household, to give them their allowance of food at the proper time? ⁴⁶ Blessed is that servant whom his master finds doing exactly that when he arrives. ⁴⁷ In truth I tell you, he will put that one in charge of everything he owns. ⁴⁸ But, if the servant is dishonest and should say to himself, “My master is taking his time,” ⁴⁹ and he sets about beating his fellow servants, and eating and drinking with drunkards, ⁵⁰ the master of that servant will come on a day he does not expect and at an hour he does not foresee. ⁵¹ And he will cut him off and send him to the same fate as the hypocrites, where there will be weeping and grinding of teeth.”

⁴⁴ Jesus made clear that his coming could not be timed and suggested it would take some time.

⁴⁵ After the discourse foretelling the destruction of Jerusalem and the visible coming of the Messianic reign, Mt adds 3 parables on the ultimate fate of individuals. The 1st presents one of Christ’s servants who, like the apostles, is given a task: he is judged on the way he performs it.

⁴⁶ The literal translation of ‘doing exactly that’, here following the NJB, is ‘doing his work’.

⁴⁷ The phrase, ‘in truth I tell you’, translates ἀμὴν (‘Amen’ – ‘I say to you’).

⁴⁸ In the Greek text, the phrase ‘but if’ is a third-class condition that for all practical purposes is a hypothetical condition (note the translation of the following verb ‘should say’).

⁴⁹ In place of ‘sets about beating’, here following the NJB, the NRSV & NETB has ‘begins to beat’.

⁵⁰ In place of ‘foresee’, here following NETB, the NJB & NRSV have ‘know’.

⁵¹ The word here translated as ‘will cut him off’ (διχοτομήσει) literally means ‘cut in two parts’, which could refer to dismemberment; it is probably to be taken metaphorically – a sort of excommunication.

Κατα Ματθαιον 25

¹ Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου. ² πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι. ³ αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον· ⁴ αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν. ⁵ χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. ⁶ μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἴδου ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ. ⁷ τότε ἠγέροντο πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. ⁸ αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται. ⁹ ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι, Μήποτε οὐκ ἀρκέσει ἡμῖν καὶ ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς

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¹ “Then the kingdom of Heaven will be like this: Ten wedding attendants took their lamps and went to meet the bridegroom. ² Five of them were foolish and five were sensible: ³ for, the foolish ones, though they took their lamps, they took no olive oil with them, ⁴ whereas the sensible ones took flasks of olive oil as well as their lamps. ⁵ The bridegroom was delayed, and they all became drowsy and fell asleep. ⁶ But, at midnight, there was a shout, “Look! Here is the bridegroom! Go out and meet him.” ⁷ Then all those wedding attendants woke up and trimmed their lamps, ⁸ and the foolish ones said to the sensible ones, “Give us some of your oil, for our lamps are going out.” ⁹ But the sensible ones answered, saying, “No! There will not be enough for us and for you; you had better go to those who sell it and buy some for yourselves.” ¹⁰ When

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- ¹ The ‘wedding attendants’ (literally, ‘virgins’; the NRSV has ‘bridesmaids’) represent Christians waiting for Christ; even when he is slow to come, they must be watchful – i.e. keep their lamps ready. At the end of this verse, some MSS add ‘and the bride’.
- ² In place of ‘sensible’, here following the NJB, the NRSV & NETB have ‘wise’ (throughout this section).
- ³ The point is that the five foolish attendants had only the oil in their lamps but took along no extra supply from which to replenish them; this is clear from v. 8, where the lamps of the foolish attendants are going out because they are running out of oil.
- ⁴ The NJB & NRSV do not include the word ‘olive’ before ‘oil’; here, we follow NETB (as also in v. 3).
- ⁵ At the opening of this verse, δὲ has not been translated.
- ⁶ Although most MSS include the word αὐτοῦ (‘with him’), there is some doubt as to its authenticity, as the meaning is implied without it.
- ⁷ In place of ‘those’, here following the NJB & NRSV, NETB has ‘the’.
- ⁸ At the opening of this verse, δὲ has not been translated.
- ⁹ In place of ‘answered, saying’, here following the MSS, the NJB, NRSV and most English translations, have ‘replied’.
- ¹⁰ NETB translates καὶ (‘and’) before ‘the door’ as ‘then’, to indicate the implied sequence of events within the narrative.

πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς. ¹⁰ ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἤλθεν ὁ νυμφίος, καὶ αἱ ἑτοιμοὶ εἰσῆλθον μετ’ αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα. ¹¹ ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι, Κύριε κύριε, ἄνοιξον ἡμῖν. ¹² ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς. ¹³ Γρηγορεῖτε οὖν, ὅτι οὐκ οἶδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

¹⁴ Ὡσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, ¹⁵ καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. εὐθέως ¹⁶ πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἡργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε. ¹⁷ ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο. ¹⁸ ὁ δὲ τὸ ἐν λαβὼν ἀπελθὼν ὥρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

¹⁹ μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ’ αὐτῶν. ²⁰ καὶ προσελθὼν

they had gone off to buy it, the bridegroom arrived; and those who were ready went in with him to the wedding banquet and the door was closed. ¹¹ The other attendants arrived later. “Lord, Lord,” they said, “open the door for us.” ¹² But he replied, “In truth I tell you, I do not know you.” ¹³ So stay awake, because you do not know either the day or the hour.

¹⁴ “It is like a man about to go abroad who called his servants and entrusted his property to them. ¹⁵ To one, he gave five talents, to another two, to a third one, each in proportion to his ability. Then he went on his journey. ¹⁶ He who had received five talents promptly went and traded with them and made five more. ¹⁷ He who had received two made two more in the same way. ¹⁸ But he who had received one went off, dug a hole in the ground and hid his master’s money.

¹⁹ “Now, after a long time, the master of those servants came back and settled his accounts with them. ²⁰ He who received

¹¹ At the opening of this verse, δὲ has not been translated.

¹² The literal translation of ‘he replied’ is ‘answering, he said’.

¹³ At the end of this verse, many later MSS add ‘in which the Son of Man is coming’ (ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται), reproducing almost verbatim the last line of 24:44. The earlier and better witnesses lack this phrase.

¹⁴ The parable of the pounds (Lk 19:12–27) has a similar form but a rather different moral.

¹⁵ A ‘talent’ (6,000 denarii or ~30 Kg of silver) was worth more than fifteen years’ wages of a labourer.

¹⁶ In place of ‘traded with them’, here following the MSS, NJB & NRSV, NETB has ‘put his money to work’.

¹⁷ For this verse, here following the NJB, NETB reads, “In the same way, the one who had two gained two more.”

¹⁸ After ‘one’ the NRSV & NETB add ‘talent’; here, we follow the MSS & NJB.

¹⁹ The NRSV & NETB do not translate δὲ (‘now’) at the opening of this verse; here, we follow the NJB.

²⁰ Alternative readings for ‘Sir’ (Κύριε) are ‘Lord’ or ‘Master’ (as NRSV), and so throughout this section.

ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε ἄλλα πέντε τάλαντα ἐκέρδησα. ²¹ ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἵσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

²² προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα εἶπεν, Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα. ²³ ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἧς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἵσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

²⁴ προσελθὼν δὲ καὶ ὁ τὸ ἐν τάλαντον εἰληφὼς εἶπεν, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ διεσκόρπισας. ²⁵ καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε ἔχεις τὸ σόν. ²⁶ ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ἦδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω ὅθεν οὐ διεσκόρπισα; ²⁷ ἔδει σε οὖν βαλεῖν τὰ ἀργύριά μου τοῖς τραπεζῖταις, καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. ²⁸ ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ

five talents came forward bringing five more. "Sir," he said, "you entrusted me with five talents; here are five more that I have made." ²¹ His master said to him, "Well done, good and trustworthy servant; you have shown you are trustworthy in small things; I will trust you with greater; come and join your master's happiness."

²² "And he with the two talents came and said. "Sir, you entrusted two talents to me; see I have made two more." ²³ His master answered, "Well done, good and trustworthy servant; you have been faithful with a few things; I will put you in charge of many; come and join in your master's happiness."

²⁴ "Then he who received one talent came and said, "Sir, I heard you were a hard man, reaping where you did not sow and gathering where you did not scatter; ²⁵ I was afraid, went off and hid your talent in the ground. See, you have it back."

²⁶ "But his master answered him, "You wicked and lazy servant! So, you knew that I reap where I did not sow and gather where I did not scatter? ²⁷ Well, you should have given my money to the bankers and, on my return, I would have my money with interest. ²⁸ So now, take the talent from him and

²¹ The 'happiness' is that of the heavenly banquet (see #8:11). 'I will trust you with greater things' implies actively sharing with Christ in his reign.

²² At the opening of this verse, δὲ has not been translated.

²³ In place of 'few' and 'many', here following the NRSV, the NJB has 'small' and 'great', respectively.

²⁴ The NJB opens this verse, here following the NRSV, with, "Last came forward the man who had the single talent."

²⁵ The opening conjunction of this verse (καὶ – literally 'and') has not here been translated.

²⁶ Literally translated, this verse opens, "But answering his master said to him."

²⁷ The master is here saying, "If you really feared me, you should have done a minimum to get what I asked for."

²⁸ At the end of this verse, here following the MSS, NJB & NRSV, NETB has simply 'ten' in place of 'the ten talents'.

ἔχοντι τὰ δέκα τάλαντα· ²⁹ τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται ἀπ’ αὐτοῦ. ³⁰ καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

³¹ Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ ἄγγελοι μετ’ αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ· ³² καὶ συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς ἀπ’ ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων, ³³ καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ ἐωνύμων.

³⁴ τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρὸς μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου· ³⁵ ἐπέινασα γὰρ καὶ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ ἐποτίσατέ με, ξένος ἦμην καὶ συνηγάγετέ με, ³⁶ γυμνὸς καὶ περιεβάλετέ με, ἡσθένησα καὶ ἐπεσκέψασθέ με, ἐν φυλακῇ ἦμην καὶ ἤλθατε πρὸς με. ³⁷ τότε ἀποκριθήσονται αὐτῷ οἱ

give it to him with the ten talents. ²⁹ For, to everyone who has will be given more and he will have more than enough; but anyone who has not will be deprived of even what he has. ³⁰ As for this worthless servant, throw him into the outer darkness, where there will be weeping and grinding of teeth.”

³¹ “When the Son of Man comes in his glory, escorted by all the angels, then he will take his seat on the throne of his glory.

³² All the nations will be assembled before him and he will separate people one from another as the shepherd separates the sheep from the goats; ³³ and he will place the sheep on his right hand and the goats on his left.

³⁴ “Then the King will say to those on his right hand, “Come, blessed of my Father, inherit the kingdom prepared for you since the foundation of the world. ³⁵ For, I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you made me welcome, ³⁶ I was lacking clothes and you clothed me, I was sick and you took care of me, I was in prison and you visited me.” ³⁷ Then the righteous will say

²⁹ This verse illustrates Jesus’ way of speaking in two settings at once: as the master’s servant had his original talent, yet had earned nothing by it, so individuals can have their earthly existence and all that derives from it yet lack merit in the final judgement (v. 30).

³⁰ In place of ‘worthless’, here following the NRSV, the NJB has ‘good-for-nothing’; the servant is without value to his master.

³¹ The perspective changes: it is now a question of Christ’s last coming at the end of the world.

³² ‘All the nations’ here refers to every human being of every period of history. The resurrection of the dead is implied (cf. 10:15, 11:22–24, 12:41ff).

³³ The NJB makes a separate sentence of this verse and omits the opening ‘and’ (καὶ); here, we follow the NRSV.

³⁴ Christ, the Messiah-King, ushers the elect from his own kingdom into that of his Father (see #13:43).

³⁵ Jesus is here drawing on Is 58:7, Job 22:6–7 & Si 7:32–35.

³⁶ People are judged by their works of mercy (here described in OT terms, see #35), not by their occasional exploits (cf. 7:22ff).

³⁷ Literally translated, this verse opens, “Then the righteous will answer him, saying.”

δίκαιοι λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα καὶ ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν; ³⁸ πότε δέ σε εἶδομεν ξένον καὶ συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν; ³⁹ πότε δέ σε εἶδομεν ἀσθενοῦντα ἢ ἐν φυλακῇ καὶ ἤλθομεν πρὸς σε; ⁴⁰ καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἐνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

⁴¹ τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ [οἱ] κατηραμένοι εἰς τὸ πῦρ τὸ αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ. ⁴² ἐπείνασα γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ οὐκ ἐποτίσατέ με, ⁴³ ξένος ἤμην καὶ οὐ συνηγάγετέ με, γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. ⁴⁴ τότε ἀποκριθήσονται καὶ αὐτοὶ λέγοντες, Κύριε, πότε σε εἶδομεν πεινῶντα ἢ διψῶντα ἢ ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ οὐ διηκονήσαμέν σοι; ⁴⁵ τότε ἀποκριθήσεται αὐτοῖς λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἐνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. ⁴⁶ καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.

to him in reply, “Lord, when did we see you hungry and give you food, or thirsty and give you something to drink? ³⁸ When did we see you a stranger and make you welcome, or lacking clothes and clothe you? ³⁹ When did we find you sick or in prison and go to see you?” ⁴⁰ And the King will answer them, “In truth I tell you, in so far as you did this to one of the least of these brothers of mine, you did it to me.”

⁴¹ “Then he will say to those on his left hand, “Go away from me, with your curse upon you, to the eternal fire prepared for the devil and his angels. ⁴² For, I was hungry and you never gave me food, I was thirsty and you never gave me anything to drink, ⁴³ I was a stranger and you never made me welcome, lacking clothes and you never clothed me, sick and in prison and you did not visit me.” ⁴⁴ Then it will be their turn to ask, “Lord, when did we see you hungry or thirsty, a stranger or lacking clothes or sick or in prison, and did not come to your help?” ⁴⁵ Then he will answer them, “In truth I tell you, in so far as you neglected to do this to one of the least of these, you neglected to do it to me.” ⁴⁶ And they will go away into eternal punishment, but the righteous into eternal life.”

³⁸ At the opening of this verse, δὲ has not been translated.

³⁹ At the opening of this verse, δὲ has not been translated.

⁴⁰ The NJB omits the word ‘them’, here following the MSS & NRSV.

⁴¹ The conjunction καὶ (‘and’) near the beginning of this verse has not been translated.

⁴² In this paragraph, the NRSV rearranges the structure of the negatives: ‘you gave me nothing to drink’, et cetera; here, we follow the NJB.

⁴³ The NJB has ‘never visited’ in place of ‘did not visit’, here following NETB.

⁴⁴ Literally translated, this verse opens, “Then they will also answer;” here, we follow the NJB.

⁴⁵ ‘In truth I tell you’ translates Ἀμὴν (‘Amen’).

⁴⁶ The NJB has ‘and’ in place of ‘but’, here following the MSS, NRSV & NETB.

Κατα Ματθαιον 26

¹ Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς πάντας τοὺς λόγους τούτους, εἶπεν τοῖς μαθηταῖς αὐτοῦ, ² Οἶδατε ὅτι μετὰ δύο ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ σταυρωθῆναι.

³ Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου Καϊάφα, ⁴ καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ ἀποκτείνωσιν. ⁵ ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

⁶ Τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ, ⁷ προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. ⁸ ἰδόντες δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη; ⁹ ἐδύνατο γὰρ τοῦτο πρᾶθῆναι πολλοῦ καὶ δοθῆναι πτωχοῖς. ¹⁰ γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ

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¹ And it happened when Jesus had finished all he wanted to say, he said to his disciples, ² “The Passover is coming, as you know, in two days’ time, and the Son of Man will be handed over to be crucified.”

³ Then the chief priests and the elders of the people assembled in the palace of the High Priest, whose name was Caiaphas, ⁴ and made plans to arrest Jesus by stealth and kill him. ⁵ But they said, “It must not be during the festivities; there must be no disturbance among the people.”

⁶ Jesus was at Bethany in the house of Simon, a man who had suffered from a virulent skin disease, when ⁷ a woman came to him with an alabaster jar of very expensive ointment and poured it on his head as he was at the table. ⁸ But, when they saw this, the disciples said indignantly, “Why this waste? ⁹ This could have been sold for a high price and the money given to the poor.” ¹⁰ But Jesus noticed this and said, “Why are

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¹ The NJB opens this verse with ‘now Jesus’ and the NRSV with ‘when Jesus’; here, we follow the MSS.

² The ‘Passover’ commemorated the escape from Egypt under Moses (Ex 12:1–20).

³ Joseph Caiaphas, son-in-law of Annas, was appointed High Priest in 26 CE by the Roman procurator Valerius Gratus.

⁴ In place of ‘stealth’, here following the NRSV & NETB, the NJB has ‘some trick’.

⁵ The suggestion here is that Jesus was too popular to openly arrest him.

⁶ ‘Simon, a man who has suffered from a virulent skin disease’ follows the NJB; the MSS & NRSV has ‘Simon the leper’ (Σίμωνος τοῦ λεπροῦ).

⁷ In John, the woman of this episode is called Mary, the sister of Lazarus; the event described in Lk 7:36–50 is not the same.

⁸ Here, δὲ has been translated as ‘but’, following the NRSV.

⁹ The words ‘the money’ are not in the MSS but are implied (as the proceeds from the sale of the ointment).

¹⁰ The Jews divide ‘good works’ into ‘almsgiving’ and ‘charitable deeds’; the latter were reckoned superior and included burying the dead.

καλὸν ἡργάσατο εἰς ἐμέ· ¹¹ πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἐαυτῶν, ἐμέ δὲ οὐ πάντοτε ἔχετε· ¹² βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. ¹³ ἀμὴν λέγω ὑμῖν, ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.

¹⁴ Τότε πορευθεῖς εἰς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς ¹⁵ εἶπεν, Τί θέλετέ μοι δοῦναι καὶ γὰρ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια. ¹⁶ καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

¹⁷ Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ λέγοντες, Ποῦ θέλεις ἐτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; ¹⁸ ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρὸς μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

you upsetting the woman? What she has done for me is indeed a good work! ¹¹ You have the poor with you always, but you will not always have me! ¹² When she poured this ointment on my body, she did it to prepare me for burial. ¹³ In truth I tell you, wherever in the whole world this gospel is proclaimed, what she has done will be told as well, in remembrance of her."

¹⁴ Then one of the twelve, the one called Judas Iscariot, went to the chief priests ¹⁵ and said, "What are you prepared to give me if I hand him over to you?" They paid him thirty silver pieces ¹⁶ and, from then onwards, he began to look for an opportunity to betray him.

¹⁷ Now, on the first day of Unleavened Bread, the disciples came to Jesus to say, "Where do you want us to make the preparations for you to eat the Passover?" ¹⁸ He said, "Go to a certain man in the city and say to him, "The Teacher says: My time is near. It is at your house that I am keeping Passover with

¹¹ In the Greek text of the final clause, 'me' (ἐμέ) is in the emphatic position (the 1st word in the clause); to convey some impression of the emphasis, an exclamation point is used in the translation (following NETB).

¹² The woman's act won higher praise from Jesus than any other mentioned in the NT.

¹³ The phrase, 'in truth I tell you', translates ἀμὴν.

¹⁴ In place of 'the one called', here following NETB, the NJB has 'the man called' and the NRSV has 'who was called'.

¹⁵ The price was 30 shekels, not 30 denarii (1 shekel = 4 denarii) as is often said; this was the price of a slave's life (Ex 21:32) and 120 days' wages.

¹⁶ In place of 'then onwards', here following the NJB, the NRSV has 'that moment'.

¹⁷ The 'first day' of the week during which unleavened bread (ἀζύμων) were eaten (see #Ex 12:1, #Ex 23:14) was normally that which followed the Passover supper – i.e. the 5th of Nisan; the Synoptic Gospels, however, give this title to the preceding day, thus attesting a wider use of the term. Nisan 14th (the day of the Passover) fell on a Friday in 30 & 33 CE; so, interpreters take one of these years as the date of Christ's death.

¹⁸ The NJB has 'Master' in place of 'Teacher', here following the NRSV & NETB.

¹⁹ καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.

²⁰ Ὁψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα. ²¹ καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με. ²² καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος, Μήτι ἐγὼ εἰμι, κύριε; ²³ ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός με παραδώσει. ²⁴ ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδεται· καλὸν ἦν αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος. ²⁵ ἀποκριθεὶς δὲ Ἰούδας ὁ παραδιδούς αὐτὸν εἶπεν, Μήτι ἐγὼ εἰμι, ῥαββί; λέγει αὐτῷ, Σὺ εἶπας.

²⁶ Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ δούς τοῖς μαθηταῖς εἶπεν, Λάβετε φάγετε, τοῦτό ἐστιν τὸ σῶμά μου. ²⁷ καὶ λαβὼν ποτήριον

my disciples.”” ¹⁹ And the disciples did what Jesus told them and prepared the Passover.

²⁰ When evening came, he was reclining at the table with the Twelve. ²¹ And, while they were eating, he said, “Truly I tell you, one of you will betray me.” ²² And they were greatly distressed and started asking him one after another, “Not me, Lord, surely?” ²³ He answered, “Someone who has dipped his hand into the dish with me will betray me. ²⁴ The Son of Man is going to his fate, as it is written of him, but alas for that man by whom the Son of Man is betrayed! It would have been better for that man if he had never been born!” ²⁵ Then Judas, who was to betray him, asked in his turn, “Not me, Rabbi, surely?” Jesus answered, “It is you who say it.”

²⁶ Now, as they were eating, Jesus took bread and, when he had blessed it, he broke it and gave it to the disciples. “Take it and eat,” he said, “this is my body.” ²⁷ Then he took a cup and,

¹⁹ Preparing the Passover required getting a suitable lamb and finding lodging in Jerusalem where the meal could be eaten; the population of the city swelled during the feast, so lodging could be difficult to find. The Passover lamb was roasted and eaten after sunset in a family group of at least ten people.

²⁰ After ‘twelve’ (δώδεκα), some MSS add ‘disciples’ (μαθητῶν).

²¹ Here, they were ‘eating’ the first course; it preceded the Passover supper properly so called.

²² The participle λυπούμενοι (‘distressed’) has been translated as a finite verb to make the sequence of events clear in English.

²³ The point of Jesus’ comment here is not to identify the specific individual *per se*, but to indicate that it is one who was close to him: somebody whom no one would suspect; his comment serves to heighten the treachery of Judas’ betrayal.

²⁴ In place of ‘as it is written of him’, here following the NRSV, the NJB has ‘as the scriptures say he will’.

²⁵ Judas’ question is phrased to imply that the answer will be negative; Jesus answer was a common form of assent in Palestine.

²⁶ In place of ‘blessed’, here following the *Textus Receptus*, the WEBBE has ‘gave thanks for’.

²⁷ The literal translation of ‘given thanks’ is ‘returned thanks’ (εὐχαριστήσας – a noun used a name for the action that re-creates the Last Supper).

καὶ εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων, Πίετε ἐξ αὐτοῦ πάντες, ²⁸ τοῦτο γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκχυννόμενον εἰς ἄφεσιν ἁμαρτιῶν. ²⁹ λέγω δὲ ὑμῖν, οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρὸς μου. ³⁰ καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος τῶν Ἑλαιῶν.

³¹ Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ, γέγραπται γάρ, Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα τῆς ποιμνῆς. ³² μετὰ δὲ τὸ ἐγερθῆναί με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. ³³ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθήσομαι. ³⁴ ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρίς ἀπαρνήσῃ με. ³⁵ λέγει αὐτῷ ὁ Πέτρος, Καὶν δέη με σὺν σοὶ ἀποθανεῖν, οὐ μὴ σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπαν.

when he had given thanks, he handed it to them saying, "Drink form this, all of you, ²⁸ for this is my blood, the blood of the covenant, poured out for many for the forgiveness of sins. ²⁹ From now on, I tell you, I shall never again drink of this fruit of the vine until that day when I drink the new wine with you in the kingdom of my Father." ³⁰ And, after the psalms had been sung, they went out to the Mount of Olives.

³¹ Then Jesus said to them, "You will all be made to stumble because of me tonight; for, the scripture says: I shall strike the shepherd and the sheep of the flock will be scattered; ³² but, after I am raised up, I shall go ahead of you to Galilee." ³³ At this, Peter said to him, "Even if all stumble because of you, I will never desert you." ³⁴ Jesus answered him, "In truth I tell you, this very night, before the cock crows, you will have disowned me three times." ³⁵ Peter said to him, "Even though I have to die with you, I will never disown you." And all the disciples said the same thing.

²⁸ Before 'covenant', some MSS add 'new' (cf. Lk 22:30, 1Co 11:25). As at Sinai, the blood of victims sealed the Covenant of Yahweh with his people (Ex 24:4-8), so on the cross the blood of Jesus, the perfect victim, is about to seal the 'new' Covenant (cf. Lk 22:20) between God and humanity.

²⁹ Jesus here alludes to the eschatological banquet (cf. 8:11, 22:1ff); Jesus and his disciples will never meet at table again.

³⁰ The 'psalms' here are those of the Hallel (Ps 113-118), with which the Passover meal closed.

³¹ Jesus here quotes from Zc 13:7. The literal translation of 'made to stumble' is 'brought down'; it will be an obstacle for their faith when they see the one they believe to be the Messiah (16:16) and whose approaching triumph they expect (20:21ff) passively yield to his enemies; for a time, it will make them lose courage and even faith (cf. Lk 22:31-32).

³² In place of 'I am raised up', here following the NRSV, the NJB has 'my resurrection'.

³³ Literally translated, this verse opens, "Answering, Peter said to him."

³⁴ Many English translations use 'denied' in place of 'disowned', here following the NJB.

³⁵ For the last sentence, here following the NJB/NETB, the NRSV reads, "And so said all the disciples."

³⁶ Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανί, καὶ λέγει τοῖς μαθηταῖς, Καθίσате αὐτοῦ ἕως ἂν ἀπελθὼν ἐκεῖ προσεύξωμαι. ³⁷ καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

³⁸ τότε λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ. ³⁹ καὶ προελθὼν μικρὸν ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστιν, παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὥς ἐγὼ θέλω ἀλλ' ὥς σύ. ⁴⁰ καὶ ἔρχεται πρὸς τοὺς μαθητάς καὶ εὕρισκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; ⁴¹ γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ δὲ σὰρξ ἀσθενής. ⁴² πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο παρελθεῖν ἐὰν μὴ αὐτὸ πῖω, γεννηθήτω τὸ θέλημά σου. ⁴³ καὶ ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας, ἦσαν

³⁶ Then Jesus came with them to a plot of land called Gethsemane; and he said to his disciples, "Stay here while I go over there to pray." ³⁷ He took Peter and the two sons of Zebedee with him; and he began to feel sadness and anguish.

³⁸ Then he said to them, "My soul is deeply grieved, even to the point of death. Remain here and stay awake with me." ³⁹ And, going on a little further, he threw himself down with his face to the ground and prayed. "My Father," he said, "if it is possible, let this cup pass me by. Nevertheless, let it be as you, not I, would have it." ⁴⁰ And he came back to the disciples and found them sleeping, and he said to Peter, "So, you had not the strength to stay awake with me for one hour? ⁴¹ Stay awake and pray that you may not come into the time of temptation. The spirit is willing enough, but human nature is weak." ⁴² Again, a second time, he went away and prayed: "My Father," he said, "if this cup cannot pass by, but I must drink it, your will be done!" ⁴³ And he came back again and

³⁶ 'Gethsemane' (Γεθσημανί) means 'oil press'; it lies in the Kidron valley at the foot of the Mount of Olives.

³⁷ Alternative readings for the last part of this verse, here following the NJB are, "and began to be grieved and agitated" (NRSV) and "and became anguished and distressed" (NETB).

³⁸ Jesus' turn of phrase here recalls Ps 42:5 & Jon 4:9.

³⁹ Jesus feels the full force of the human fear of death; he feels the instinctive urge to escape, gives expression to it and then stifles it by his acceptance of the Father's will (see #4:1).

⁴⁰ The NJB omits the opening conjunction ('and' - καί), and the NRSV translates it as 'then'.

⁴¹ The NRSV has 'trial' in place of 'temptation' and, for this phrase, the NJB has 'be put to the test'; in such a trial, best intentions may give way.

⁴² The word 'cup' is not in the MSS but has here been added for clarity (following the NJB & NETB).

⁴³ The phrase 'their eyes were so heavy' is an idiom for being extremely or excessively sleepy.

γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι. ⁴⁴ καὶ ἀφεῖς αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν. ⁴⁵ τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε; ἰδοὺ ἤγγικεν ἡ ὥρα καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀμαρτωλῶν. ⁴⁶ ἐγείρεσθε, ἄγωμεν· ἰδοὺ ἤγγικεν ὁ παραδιδούς με.

⁴⁷ Καὶ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ. ⁴⁸ ὁ δὲ παραδιδούς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον λέγων, Ὁν ἂν φιλήσω αὐτός ἐστιν· κρατήσατε αὐτόν. ⁴⁹ καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν, Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν. ⁵⁰ ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἐταῖρε, ἐφ' ὃ πάρει. τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. ⁵¹ καὶ ἰδοὺ εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ πατάξας τὸν δοῦλον τοῦ ἀρχιερέως ἀφείλεν αὐτοῦ τὸ

found them sleeping, for their eyes were so heavy. ⁴⁴ So, leaving them there, he went away again and prayed for the third time, repeating the same words. ⁴⁵ Then he came back to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour is at hand when the Son of Man is to be betrayed into the hands of sinners. ⁴⁶ Get up! Let us be going! Look, my betrayer is not far away."

⁴⁷ And suddenly, while he was still speaking, Judas, one of the Twelve, appeared and with him a large number of men armed with swords and clubs, sent by the chief priests and elders of the people. ⁴⁸ Now, the traitor had arranged a sign with them saying, "The one I kiss, he is the man. Arrest him." ⁴⁹ So, he went up to Jesus at once and said, "Greetings, Rabbi," and he kissed him. ⁵⁰ Jesus said to him, "My friend, do what you are here for." Then they came forward, laid their hands on Jesus and arrested him. ⁵¹ And suddenly, one of the followers of Jesus put out his hand to his sword and drew it; he struck the High Priest's servant and cut off his ear. ⁵² Jesus

⁴⁴ Here, the opening conjunction (*καὶ* – literally, 'and') has been translated as 'so' for stylistic reasons.

⁴⁵ Jesus' reproach is ironic: The hour they should have stayed awake has passed; now, the testing time is here and Jesus must go through it alone.

⁴⁶ The literal translation of 'my betrayer' is 'the one who betrays me'.

⁴⁷ The 'large number of men' suggests that considerable resistance was expected.

⁴⁸ NETB places this entire verse in parentheses.

⁴⁹ Judas' sign is especially sinister when it is realised that it was in those times for a disciple to kiss his master when greeting him.

⁵⁰ The literal translation of Jesus' statement is, "Friend, for what you are here." Instead of a question or a reproach, one may prefer to see in this a stereotyped phrase; Jesus cuts short the empty show of greeting – it is time for action (cf. Jn 13:27).

⁵¹ In place of 'put out his hand to', the NJB has 'grasped' and NETB has 'grabbed'.

⁵² The NJB lacks 'into its place', here following the NRSV.

ώτίον. ⁵² τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψον τὴν μάχαιράν σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολοῦνται. ⁵³ ἢ δοκεῖς ὅτι οὐ δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ παραστήσει μοι ἄρτι πλείω δώδεκα λεγιῶνας ἀγγέλων; ⁵⁴ πῶς οὖν πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως δεῖ γενέσθαι; ⁵⁵ Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καὶ ἡμέραν ἐν τῷ ἱερῷ ἐκαθεζόμεν διδάσκων καὶ οὐκ ἐκρατήσατέ με. ⁵⁶ τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῶσιν αἱ γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

⁵⁷ Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. ⁵⁸ ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν τὸ τέλος.

⁵⁹ οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,

then said, “Put your sword back into its place, for all who draw the sword will die by the sword. ⁵³ Or do you think that I cannot appeal to my Father, and he would promptly send more than twelve legions of angels to my defence? ⁵⁴ But then, how would the scriptures be fulfilled that say this it must happen in this way?” ⁵⁵ It was at this time that Jesus said to the crowds, “Am I a bandit that you had to set out to capture me with swords and clubs? I sat teaching in the Temple day after day and you never laid a hand on me.” ⁵⁶ Now, all this happened to fulfil the scriptures of the prophets. Then all the disciples deserted him and ran away.

⁵⁷ Then those who had arrested Jesus led him off to Caiaphas the High Priest, in whose house the scribes and the elders were assembled. ⁵⁸ But Peter was following him at a distance, right to the High Priest’s courtyard, and he went in and sat down with the attendants to see what the end would be.

⁵⁹ Now, the chief priests and the whole Sanhedrin were looking for false evidence against Jesus, so they might put him

⁵³ A legion was a Roman army unit of about 6,000 soldiers, so ‘twelve legions’ (δώδεκα λεγιῶνας) would be 72,000.

⁵⁴ In place of ‘it must happen in this way’, here following the NRSV, the NJB has ‘this is the way it must be’.

⁵⁵ The word translated as ‘bandit’ (ληστήν) could also mean a ‘revolutionary’; this term can refer to one who stirs up rebellion. However, this usage generally postdates Jesus’ time. Luke uses the term for those who attack the traveller in the parable of the Good Samaritan (Lk 10:30).

⁵⁶ In place of ‘scriptures of the prophets’, here following the NRSV, the NJB has ‘prophecies of scripture’.

⁵⁷ The accounts of Luke and John enable us to distinguish a preliminary hearing before Annas (at night-time) and a solemn session of the Sanhedrin on the following morning (27:1). Matthew and Mark describe the night episode in terms of the morning one, which was the only formal and decisive meeting.

⁵⁸ The ‘attendants’ would have been the guards of the chief priests who had accompanied Judas to arrest Jesus.

⁵⁹ The ‘Sanhedrin’ was the Jewish Supreme Court.

⁶⁰ καὶ οὐχ εὗρον πολλῶν προσελθόντων ψευδομαρτύρων. ὕστερον δὲ προσελθόντες δύο ⁶¹ εἶπαν, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομήσαι. ⁶² καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ; τί οὗτοί σου καταμαρτυροῦσιν; ⁶³ ὁ δὲ Ἰησοῦς ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ. ⁶⁴ λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ’ ἄρτι ὅψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. ⁶⁵ τότε ὁ ἀρχιερεὺς διέρρηξεν τὰ ἱμάτια αὐτοῦ λέγων, Ἐβλασφήμησεν· τί ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκούσατε τὴν βλασφημίαν. ⁶⁶ τί ὑμῖν δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν, Ἐνοχος θανάτου ἐστίν. ⁶⁷ τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν αὐτόν, οἱ δὲ ἐράπισαν ⁶⁸ λέγοντες, Προφήτευσον ἡμῖν, Χριστέ, τίς ἐστὶν ὁ παῖσας σε;

to death. ⁶⁰ But they found none, though many lying witnesses came forward. At last, two came forward ⁶¹ and declared, “This man said, “I am able to destroy the Temple of God and rebuild it in three days.”” ⁶² The High Priest then rose and said to him, “Have you no answer? What is it these men bring against you?” ⁶³ But Jesus was silent; and the High Priest said to him, “I put you on oath by the living God to tell us if you are the Christ, the Son of God.” ⁶⁴ Jesus said to him, “It is you who say it; but, I tell you that, after this, you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven.” ⁶⁵ Then the High Priest tore his clothes and said, “He has blasphemed. What need of witnesses have we now? There: you have just heard the blasphemy. ⁶⁶ What is your opinion?” They answered, “He deserves to die.” ⁶⁷ Then they spat in his face and hit him with their fists; others said as they slapped him, ⁶⁸ “Prophecy to us, Christ! Who is the one who hit you?”

⁶⁰ The NJB has ‘several’ in place of ‘many’, here following the NRSV.

⁶¹ Central to Jesus’ message was the provisional nature of the Jewish cult, which was to be perfected by his own new covenant. As Jn 2:22 makes clear, the significance of his statement became clear only after his resurrection: a new Temple was to substituted for the old one, and this was to be, in the first place, his own body risen after three days (16:21, 17:23, 20:19, Jn 2:19–22); but, beyond that, it was to be the Church (Mt 16:18).

⁶² Some versions present the High Priest’s retort as one question: “Do you make no answer to the evidence these men are bringing against you?”

⁶³ ‘Christ’ (Χριστός) means ‘the one who has been anointed’.

⁶⁴ Jesus here quotes from Dn 7:13 & Ps 110:1; the ‘Power’ is equivalent to ‘Yahweh’ (see #3:2).

⁶⁵ It is difficult to decide what the ‘blasphemy’ was: not the claim to be the Messiah but perhaps the claim to be the Son of God.

⁶⁶ The literal translation of ‘he deserves to die’ (θανάτου ἐστίν) is ‘he is guilty of death’.

⁶⁷ The NJB has ‘struck’ in place of ‘slapped’, here following the NRSV & NETB.

⁶⁸ Matthew’s editing is awkward for, not being blindfolded as in Lk 22:63, Jesus can easily indicate who hit him.

⁶⁹ Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. ⁷⁰ ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων, Οὐκ οἶδα τί λέγεις. ⁷¹ ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει τοῖς ἐκεῖ, Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου. ⁷² καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. ⁷³ μετὰ μικρὸν δὲ προσελθόντες οἱ ἐστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ. ⁷⁴ τότε ἤρξατο καταδεματίζειν καὶ ὀμνύειν ὅτι Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησεν. ⁷⁵ καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι Πρὶν ἀλέκτορα φωνῆσαι τρεῖς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἐκλαυσεν πικρῶς.

⁶⁹ Now, Peter was sitting outside in the court and a maid came to him saying, "You, too, were with Jesus the Galilean." ⁷⁰ But he denied it in front of them all. "I don't know what you are talking about," he said. ⁷¹ When he went out to the gateway, another maid saw him and said to the people there, "This man was with Jesus the Nazarene." ⁷² And again, with an oath, he denied it, "I don't know the man." ⁷³ A little later, the bystanders came up and said to Peter, "You are certainly one of them too! Why, your accent gives you away." ⁷⁴ Then he started cursing and swearing, "I do not know the man." And, at once, the cock crowed, ⁷⁵ and Peter remembered what Jesus had said, "Before the cock crows, you will have disowned me three times." And he went outside and wept bitterly.

⁶⁹ 'Maid' translates παιδίσκη.

⁷⁰ The participle λέγων ('saying') is redundant in English and has not here been translated.

⁷¹ 'Nazarene' translates Ναζωραίου; variant MSS have Ναζαρενου.

⁷² Peter makes his second denial more forcefully than his first ('with an oath').

⁷³ Peter spoke with a Galilean accent differing from the Judaeans (see Ac 2:7).

⁷⁴ It seems most likely that this verse refers to a real cock crowing, although a number of scholars have suggested that 'cock-crow' is a technical term referring to the trumpet call that ended the third watch of the night (from midnight to 3 a.m.); the natural cock-crow would have occurred at approximately 3 a.m. in Palestine at this time of year (March-April).

⁷⁵ When Peter 'went outside and wept bitterly', it shows he really did not want to fail here and was deeply grieved that he had.

Κατα Ματθαιον 27

¹ Πρωΐας δὲ γενομένης συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν· ² καὶ δήσαντες αὐτόν ἀπήγαγον καὶ παρέδωκαν Πιλάτῳ τῷ ἡγεμόνι.

³ Τότε ἰδὼν Ἰούδας ὁ παραδιδούς αὐτόν ὅτι κατεκρίθη μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσιν καὶ πρεσβυτέροις ⁴ λέγων, Ἑμαρτον παραδοὺς αἷμα ἀθῶν. οἱ δὲ εἶπαν, Τί πρὸς ἡμᾶς; σὺ ὄψη. ⁵ καὶ ῥίψας τὰ ἀργύρια εἰς τὸν ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν ἀπήγγαστο. ⁶ οἱ δὲ ἀρχιερεῖς λαβόντες τὰ ἀργύρια εἶπαν, Οὐκ ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, ἐπεὶ τιμὴ αἱματός ἐστιν. ⁷ συμβούλιον δὲ λαβόντες ἡγόρασαν ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις. ⁸ διὸ ἐκλήθη ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἱματος ἕως τῆς σήμερον. ⁹ τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος, Καὶ ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν

MATTHEW 27

¹ When morning came, all the chief priests and the elders of the people met in council to bring about the death of Jesus. ² They had him bound and led him away to hand him over to Pilate, the governor.

³ When he found that he had been condemned, then Judas, his betrayer, was filled with remorse and took the thirty pieces of silver back to the chief priests and elders ⁴ saying, "I have sinned. I have betrayed innocent blood." They replied, "What is that to us? That is your concern." ⁵ And, flinging down the silver pieces in the Sanctuary, he made off, and went and hanged himself. ⁶ The chief priests picked up the silver pieces and said, "It is against the Law to put this into the Treasury; it is blood-money." ⁷ So, they discussed the matter and with it bought the potter's field as a graveyard for foreigners, ⁸ and this is why the field is still called the Field of Blood. ⁹ The word spoken through the prophet Jeremiah was then fulfilled: And

MATTHEW 27

- ¹ Jewish law required that the Sanhedrin take formal action by daylight; apparently, 26:57–68 describes a pre-dawn hearing.
- ² In place of 'Pilate' (Πιλάτῳ), most MSS have 'Pontius Pilate' (Ποντίῳ Πιλάτῳ – see #Lk 3:1) but the shorter reading is most likely authentic.
- ³ In place of the 2nd occurrence of the pronoun 'he' (here following the MSS), most English translations name the referent, 'Jesus'.
- ⁴ Some MSS have 'upright' or 'righteous' in place of 'innocent' (cf. 23:35).
- ⁵ The NRSV omits the opening conjunction (καὶ – 'and') and NETB translates it as 'so'.
- ⁶ See Dt 23:18 for scruples about ill-gotten gains for sacred purposes.
- ⁷ In the opening of this verse, δὲ has not been translated.
- ⁸ 'Field of Blood' in Aramaic is *Hakeldama* (cf. Ac 1:19); a very ancient tradition locates it in the Valley of Gehinnom.
- ⁹ Some MSS lack 'Jeremiah'; this is a free quotation of Zc 11:12–13 (1 MS has 'Zechariah' and 1 has 'Isaiah') and Jr 32:6–15. The fact that Jeremiah speaks of potters (Jr 18:1–3) who lived in *Hakeldama* (Jr 19:1ff), explains how the whole text could be attributed to Jeremiah.

τοῦ τετιμημένου ὃν ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, ¹⁰ καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως, καθὰ συνέταξέν μοι κύριος.

¹¹ Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμὼν λέγων, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη, Σὺ λέγεις. ¹² καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων οὐδὲν ἀπεκρίνατο. ¹³ τότε λέγει αὐτῷ ὁ Πιλάτος, Οὐκ ἀκούεις πόσα σου καταμαρτυροῦσιν; ¹⁴ καὶ οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν ῥῆμα, ὥστε θαυμάζειν τὸν ἡγεμόνα λίαν.

¹⁵ Κατὰ δὲ ἐορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἓνα τῷ ὄχλῳ δέσμιον ὃν ᾔθελον. ¹⁶ εἶχον δὲ τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν. ¹⁷ συνηγμένων οὖν αὐτῶν εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν, Βαραββᾶν ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; ¹⁸ ἥδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

they took the thirty silver pieces, the sum at which the precious One was pierced by the children of Israel, ¹⁰ and they gave them for the potter's field, just as the Lord directed me.

¹¹ Jesus, then, was brought before the governor, and the governor put to him this question: "Are you the king of the Jews?" Jesus replied, "It is you who say it." ¹² But, when he was accused by the chief priests and the elders, he refused to answer at all. ¹³ Pilate then said to him, "Do you not hear how many charges they have made against you?" ¹⁴ But, to the governor's great amazement, he offered not a word in answer to any of the charges.

¹⁵ At feasts, it was the governor's custom to release a prisoner for the people, anyone they chose. ¹⁶ They had then a notorious prisoner called Barabbas. ¹⁷ So, when the crowd gathered, Pilate said to them, "Who do you want me to release to you: Barabbas or Jesus who is called Christ?" ¹⁸ For, he knew it was out of jealousy that they had handed him over.

¹⁰ Matthew here quotes from Zc 11:12–13 & Jr 19:1–13, 32:6–9.

¹¹ By his words here, Jesus acknowledges as correct what he would never have said on his own initiative (see 26:25, 64, and cf. Jn 18:33–37).

¹² The NRSV ends this verse, here following the NJB, with 'he did not answer'.

¹³ In place of 'charges', here following the NJB, the NRSV has 'accusations'.

¹⁴ The NJB lacks the word 'great', here following the NRSV & NETB.

¹⁵ The custom of Pilate 'to release a prisoner' was a Roman custom at the time and thus probably used in Palestine as well (cf. Jn 18:39).

¹⁶ Here, and in v. 17, some MSS have 'Jesus' before 'Barabbas', which would give peculiar point to Pilate's question but appears to originate in an apocryphal tradition (see also #17). Nestle-Aland includes the words in brackets.

¹⁷ There is no good explanation for a scribe unintentionally adding Ἰησοῦν τὸν before Βαραββᾶν, especially since Barabbas is mentioned first here (as in v. 16) – thus dittography is ruled out.

¹⁸ This verse is a parenthetical note by the author.

¹⁹ Καθήμενου δὲ αὐτοῦ ἐπὶ τοῦ βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ γυνὴ αὐτοῦ λέγουσα, Μηδὲν σοὶ καὶ τῷ δικαίῳ ἐκείνῳ, πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.

²⁰ Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ Ἰησοῦν ἀπολέσωσιν.

²¹ ἀποκριθεὶς δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς, Τίνα θέλετε ἀπὸ τῶν δύο ἀπολύσω ὑμῖν; οἱ δὲ εἶπαν, Τὸν Βαραββᾶν. ²² λέγει αὐτοῖς ὁ Πιλᾶτος, Τί οὖν ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν; λέγουσιν πάντες, Σταυρωθήτω. ²³ ὁ δὲ ἔφη, Τί γὰρ κακὸν ἐποίησεν; οἱ δὲ περισσῶς ἔκραζον λέγοντες, Σταυρωθήτω. ²⁴ ἰδὼν δὲ ὁ Πιλᾶτος ὅτι οὐδὲν ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς ὀφείδετε. ²⁵ καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπεν, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν. ²⁶ τότε ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα σταυρωθῇ.

¹⁹ While he was sitting in the judgement seat, his wife sent him a message: "Have nothing to do with that upright man; I have been extremely upset today by a dream that I had about him."

²⁰ But the chief priests and the elders had persuaded the crowd to demand the release of Barabbas and to execute Jesus. ²¹ So, when the governor spoke and asked them, "Which of the two do you want me to release for you?" they said, "Barabbas."

²² Pilate said to them, "What, then, am I to do with Jesus who is called Christ?" They all said, "Crucify him!" ²³ He asked, "But what harm has he done?" But they shouted all the louder, "Crucify him!" ²⁴ Then Pilate saw he was making no impression, that in fact a riot was imminent. So, he took some water, washed his hands before the crowd and said, "I am innocent of this man's blood. It is your concern." ²⁵ And all the people shouted back, "Let his blood be on us and on our children!" ²⁶ Then he released Barabbas for them. After having Jesus scourged, he handed him over to be crucified.

¹⁹ The 'judgement seat' was a raised platform mounted by steps and usually furnished with a seat; it was used by officials in addressing an assembly or making official pronouncements, often of a judicial nature.

²⁰ In place of 'the execution of Jesus', here following the NJB, the NRSV has 'to have Jesus killed'.

²¹ Literally translated, this verse opens, "Answering, the governor said to them."

²² The literal translation of the crowd's response is, "Him – be crucified!" The 3rd person imperative is difficult to translate because English has no corresponding form. The traditional translation "Let him be crucified" (as NJB & NRSV) sounds as if the crowd is giving consent or permission. "He must be crucified" is closer but it is more natural in English to convert the passive to active and simply say "Crucify him" (as NETB).

²³ In place of 'harm', here following the NJB, the NRSV has 'evil' and NETB has 'wrong'.

²⁴ The significance of Pilate's gesture of washing his hands must have been well understood by the Jews (see Dt 21:6ff, Ps 26:6, 73:13).

²⁵ The Jews' reply is a traditional OT phrase (2S 1:16, 3:28–29, cf. Ac 18:6), by which they accept responsibility for the death they demand.

²⁶ Scourging with a whip normally preceded execution.

²⁷ Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν εἰς τὸ πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην τὴν σπεῖραν. ²⁸ καὶ ἐκδύσαντες αὐτὸν χλαμύδα κοκκίνην περιέδηκαν αὐτῷ, ²⁹ καὶ πλέξαντες στέφανον ἐξ ἁκανθῶν ἐπέδηκαν ἐπὶ τῆς κεφαλῆς αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ, καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ ἐνέπαιζαν αὐτῷ λέγοντες, Χαῖρε, βασιλεῦ τῶν Ἰουδαίων, ³⁰ καὶ ἐμπτύσαντες εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. ³¹ καὶ ὅτε ἐνέπαιζαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

³² Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον ἡγγάρευσαν ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ. ³³ Καὶ ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστὶν Κρανίου Τόπος λεγόμενος, ³⁴ ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς μεμιγμένον· καὶ γευσάμενος οὐκ ἠθέλησεν πιεῖν.

²⁷ Then the soldiers of the governor took Jesus with them into the Praetorium and they collected the whole cohort around him. ²⁸ And they stripped him and put a scarlet cloak round him ²⁹ and, having twisted some thorns into a crown, they put this on his head and placed a reed in his right hand. To make fun of him, they knelt before him saying, "Hail, King of the Jews!" ³⁰ And they spat on him and took the reed and struck him repeatedly on the head with it. ³¹ And, when they had finished making fun of him, they stripped him of the cloak and dressed him in his own clothes; and then they led him away to crucifixion.

³² On their way out, they found a man from Cyrene, called Simon, and they enlisted him to carry his cross. ³³ When they had reached a place called Golgotha, that is, the place of the skull, ³⁴ they gave him wine to drink mixed with gall, which he tasted but refused to drink. ³⁵ When they had finished

²⁷ The 'Praetorium' was the former palace of King Herod the Great, where the procurator resided when he went from Caesarea to Jerusalem.

²⁸ The 'cloak' was that of a Roman soldier; being red, it suggested the imperial purple to the mocking soldiery.

²⁹ The Jews had mocked Jesus as 'Prophet' (26:68ff); the Romans mock him as 'King'. These two scenes reflect the two aspects, religious and political, of the trial of Jesus.

³⁰ The verb 'struck ... repeatedly' has here been translated as an iterative imperfect, following NETB.

³¹ In the 2nd part of this verse, the conjunction *καὶ* has been translated as 'and then' to indicate the implied sequence of events.

³² The procession included Jesus, two other prisoners, a centurion and a few soldiers. On Simon of Cyrene, see #Mk 15:21.

³³ 'Golgotha' (Γολγοθᾶ) is a transliteration of the Aramaic word meaning 'a place of the skull'; in Latin, this is *Calvariae locus* (whence 'Calvary').

³⁴ The drink was a narcotic that compassionate Jewish women used to offer the condemned to diminish their suffering; the wine was mixed with myrrh (cf. 15:23) rather than with gall (any bitter liquid) – the 'gall' of Mt (like the correction of 'wine' to 'vinegar' in the Antiochene recension) is due to a reminiscence of Ps 69:21. Jesus refuses the palliative.

³⁵ After 'lots', some MSS add, "that the saying of the prophet might be fulfilled: they divided my garments between them and for my robe they cast lots" (Ps 22:18) – a gloss taken from Jn 19:24.

³⁵ σταυρώσαντες δὲ αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ βάλλοντες κλῆρον, ³⁶ καὶ καθήμενοι ἐτήρουν αὐτὸν ἐκεῖ.

³⁷ καὶ ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γεγραμμένην· Οὗτός ἐστιν Ἰησοῦς ὁ βασιλεὺς τῶν Ἰουδαίων. ³⁸ Τότε σταυροῦνται σὺν αὐτῷ δύο λησται, εἷς ἐκ δεξιῶν καὶ εἷς ἐξ εὐωνύμων.

³⁹ Οἱ δὲ παραπορευόμενοι ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς αὐτῶν ⁴⁰ καὶ λέγοντες, Ὁ καταλύων τὸν ναὸν καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον σεαυτόν, εἰ υἱὸς εἶ τοῦ Θεοῦ, [καὶ] κατάβηθι ἀπὸ τοῦ σταυροῦ. ⁴¹ ὁμοίως καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων καὶ πρεσβυτέρων ἔλεγον, ⁴² Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς Ἰσραὴλ ἐστιν, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ’ αὐτόν. ⁴³ πέποιθεν ἐπὶ τὸν Θεόν, ῥυσάσθω νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ εἰμι υἱός. ⁴⁴ τὸ δ’ αὐτὸ καὶ οἱ λησται οἱ συσταυρωθέντες σὺν αὐτῷ ὠνείδιζον αὐτόν.

crucifying him, they shared out his clothing by casting lots, ³⁶ and then sat down and stayed there keeping guard over him.

³⁷ And, above his head was placed the charge against him, which read: “This is Jesus, the King of the Jews.” ³⁸ Then two bandits were crucified with him, one on his right hand and one on his left.

³⁹ The passers-by jeered at him; they shook their heads ⁴⁰ and said, “So, you would destroy the Temple and in three days rebuild it! Then save yourself if you are the Son of God and come down from the cross!” ⁴¹ The chief priests, together with the scribes and elders, mocked him in the same way, with the words, ⁴² “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. ⁴³ He has put his trust in God; now let God rescue him if he wants him. For, he did say, “I am God’s son.””

⁴⁴ Even the bandits who were crucified with him taunted him in the same way.

³⁶ In place of ‘keeping guard’, here following the NJB, the NRSV has ‘and kept watch’.

³⁷ Mention of the inscription is an important detail, because the inscription would normally give the reason for the execution.

³⁸ In place of ‘bandits’, here following the NJB & NRSV, NETB has ‘outlaws’.

³⁹ An alternative reading for ‘jeered’ is ‘blasphemed’.

⁴⁰ There is rich irony in the statements of the passers-by, “save yourself” and “come down from the cross!” They wanted Jesus to save his physical life but it was his staying on the cross and giving his physical life that led to the fact that they could experience resurrection from death to life.

⁴¹ Only ‘chief priests’ is in the nominative case; the sentence structure of the translation attempts to capture this emphasis. After ‘scribes’, the WEBBE adds ‘the Pharisees’.

⁴² ‘Israel’ (rather than ‘the Jews’, v. 37) here refers to the religious community rather than the political state.

⁴³ This verse alludes to Ps 22:8.

⁴⁴ Matthew here suggests that both criminals spoke abusively to him; if so, one quickly changed his attitude toward Jesus (see Lk 23:40–43).

⁴⁵ Ἀπὸ δὲ ἑκτῆς ὥρας σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης. ⁴⁶ περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ λέγων, Ἡλί ηλι λεμα σαβαχθανι; τοῦτ' ἔστιν, Θεέ μου θεέ μου, ἵνατί με ἐγκατέλιπες; ⁴⁷ τινὲς δὲ τῶν ἐκεῖ ἐστηκότων ἀκούσαντες ἔλεγον ὅτι Ἡλίαν φωνεῖ οὗτος. ⁴⁸ καὶ εὐθέως δραμὼν εἰς ἕξ αὐτῶν καὶ λαβὼν σπόγγον πλήσας τε ὄξους καὶ περιθεὶς καλάμῳ ἐπότιζεν αὐτόν. ⁴⁹ οἱ δὲ λοιποὶ ἔλεγον, Ἄφες ἰδῶμεν εἰ ἔρχεται Ἡλίας σώσων αὐτόν. ⁵⁰ ὁ δὲ Ἰησοῦς πάλιν κράζας φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.

⁵¹ Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως κάτω εἰς δύο, καὶ ἡ γῆ ἐσεισθη, καὶ αἱ πέτραι ἐσχίσθησαν, ⁵² καὶ τὰ μνημεῖα ἀνεώχθησαν καὶ πολλὰ

⁴⁵ From the sixth hour, there was darkness over all the land until the ninth hour. ⁴⁶ And, about the ninth hour, Jesus cried out in a loud voice, "Eli, Eli, lama sabachthani?" that is, "My God, my God, why have you forsaken me?" ⁴⁷ When some of those who stood there heard this, they said, "The man is calling on Elijah," ⁴⁸ and one of them quickly ran to get a sponge, which he filled with vinegar; and, putting it on a reed, gave it to him to drink. ⁴⁹ But the rest of them said, "Wait! And see if Elijah will come to save him." ⁵⁰ But Jesus, again crying out in a loud voice, yielded up his spirit.

⁵¹ And behold, the veil of the temple was torn in two, from top to bottom. The earth quaked and the rocks were split. ⁵² The tombs also were opened and the bodies of many holy people

⁴⁵ The timespan is from noon until 3 pm. An alternative reading for 'all the land' is 'the whole earth'.

⁴⁶ Jesus' cry is one of real distress but not despair: this lament that Jesus takes from the scriptures (Ps 22:1) is a prayer to God and is followed in the Psalm by an expression of joyful confidence in final victory.

⁴⁷ The people's response is a malicious play on words based on the expectation of Elijah as the Messiah's precursor (see 17:10–13), or on the Jewish belief that he would come to help the upright in their hour of need.

⁴⁸ The 'vinegar' was a sour drink of the Roman soldier; the gesture was probably sympathetic (cf. Jn 19:28ff) but the Synoptic Gospels regard it as malevolent (Lk 23:36) and describe it in terms that recall Ps 69:21.

⁴⁹ Early and important MSS have another sentence at the end of this verse: "And another [soldier] took a spear and pierced him in the side, and water and blood flowed out" (ἄλλος δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα). This comment finds such a strong parallel in Jn 19:34 that it was undoubtedly lifted from the Fourth Gospel by early, well-meaning scribes and inserted here.

⁵⁰ In place of 'yielded up his spirit', here following the NJB, the NRSV has 'breathed his last'.

⁵¹ The 'veil' was either the curtain that hung in front of the Holy Place or, more probably, the one that divided the Holy Place from the Holy of Holies (see Ex 26:31ff). Following Heb 9:12, 10:20, Christian tradition saw in this tearing of the veil the abrogation of the old Mosaic cult and the way opened up by Christ into the messianic sanctuary.

⁵² Matthew describes the circumstances surrounding the crucifixion in terms drawn from descriptions of the 'Day of Yahweh' (Am 8:9).

σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθησαν, ⁵³ καὶ ἐξελθόντες ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ ἐνεφανίσθησαν πολλοῖς. ⁵⁴ Ὁ δὲ ἐκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα ἐφοβήθησαν σφόδρα, λέγοντες, Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος.

⁵⁵ Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι αὐτῷ. ⁵⁶ ἐν αἷς ἦν Μαρία ἡ Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου καὶ Ἰωσήφ μήτηρ καὶ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου.

⁵⁷ Ὁψίας δὲ γενομένης ἦλθεν ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοῦνομα Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ Ἰησοῦ. ⁵⁸ οὗτος προσελθὼν τῷ Πιλάτῳ ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. τότε ὁ Πιλάτος ἐκέλευσεν ἀποδοθῆναι. ⁵⁹ καὶ λαβὼν τὸ σῶμα ὁ Ἰωσήφ ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ, ⁶⁰ καὶ ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ ὃ

who had fallen asleep were raised. ⁵³ And these, after his resurrection, came out of the tombs, entered the holy city, and appeared to a number of people. ⁵⁴ Now, when the centurion, together with the others guarding Jesus, had seen the earthquake and all that was taking place, they were extremely terrified and said, "In truth, this man was a son of God."

⁵⁵ And many women were also there, looking on from a distance, the same women who had followed Jesus from Galilee and looked after him. ⁵⁶ Among them were Mary of Magdala, Mary the mother of James and Joseph, and the mother of Zebedee's sons.

⁵⁷ When evening had come, there came a rich man from Arimathaea, called Joseph, and he had himself become a disciple of Jesus. ⁵⁸ This man went to Pilate and asked for the body of Jesus. Then Pilate commanded that it should be handed over to him. ⁵⁹ So, Joseph took the body, wrapped it in a clean linen cloth, ⁶⁰ and put it in his own new tomb, which

⁵³ This resurrection of the upright is, in the OT, a sign of the eschatological era (Is 26:19, Ezk 37, Dn 12:2). Freed from Hades by the death of Jesus (see #Mt 16:18), they await his resurrection to enter with him the Holy City – that is, the Heavenly Jerusalem (Rv 21:2, 10, 22:19).

⁵⁴ In place of 'a son of God', following the NJB, the NRSV has 'God's son'.

⁵⁵ The literal translation of 'looked after him' is 'ministered to him'.

⁵⁶ The NRSV has 'Mary Magdalene' in place of 'Mary of Magdala', here following the NJB.

⁵⁷ The NJB omits the word 'rich', here following the NRSV & NETB.

⁵⁸ Asking 'for the body of Jesus' was a bold by Joseph of Arimathaea; for, it openly identified him with a man who had just been condemned and executed. His faith is exemplary, especially for a member of the council that handed Jesus over for crucifixion (cf. Mk 15:43, Lk 23:51).

⁵⁹ In place of 'linen cloth', here following the NRSV, the NJB has 'shroud'.

⁶⁰ The fact that the shroud was 'clean' (v. 59) and the tomb 'new' stress that the burial was an act of piety; the latter also shows how the burial was possible; for, the corpse of an executed man could not be placed in a tomb already in use, where it would defile the bones of the upright.

ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ προσκυλίσας λίθον μέγαν τῇ θύρᾳ τοῦ μνημείου ἀπῆλθεν. ⁶¹ ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.

⁶² Τῇ δὲ ἐπαύριον, ἣτις ἐστὶν μετὰ τὴν παρασκευὴν, συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλᾶτον ⁶³ λέγοντες, Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος ὁ πλάνος εἶπεν ἔτι ζῶν, Μετὰ τρεῖς ἡμέρας ἐγείρομαι. ⁶⁴ κέλευσον οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας, μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ κλέψωσιν αὐτὸν καὶ εἰπωσιν τῷ λαῷ, Ἐγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἔσται ἡ ἐσχάτη πλάνη χειρῶν τῆς πρώτης. ⁶⁵ ἔφη αὐτοῖς ὁ Πιλᾶτος, Ἔχετε κουστωδῖαν· ὑπάγετε ἀσφαλίσασθε ὡς οἴδατε. ⁶⁶ οἱ δὲ πορευθέντες ἡσφάλισαν τὸν τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς κουστωδίας.

he had hewn out of the rock. He then rolled a large stone across the entrance of the tomb and went away. ⁶¹ Now, Mary of Magdala and the other Mary were there, sitting opposite the sepulchre.

⁶² Next day, that is, after Preparation Day, the chief priests and the Pharisees went in a body to Pilate ⁶³ and said to him, “Your Excellency, we recall that this impostor said, while still alive, “After three days, I shall rise again.” ⁶⁴ So, give the order to have the sepulchre kept secure until the third day, for fear his disciples come and steal him away and tell the people, “He has been raised from the dead.” This last piece of fraud would be worse than what went before.” ⁶⁵ Pilate said to them, “You may have your guard; go and make all as secure as you know how.” ⁶⁶ So, they went and made the sepulchre secure, putting seals on the stone and mounting a guard.

⁶¹ NETB places this verse in parentheses.

⁶² ‘Preparation Day’ (παρασκευὴν), meaning Friday, was the day when preparation was made for the Sabbath.

⁶³ In place of ‘Your Excellency’, here following the NJB, the NRSV & NETB have simply ‘sir’; the Greek word *Κύριε* is here an honorific form of address.

⁶⁴ The NJB has ‘risen’ in place of ‘been raised’, here following the NRSV.

⁶⁵ Pilate’s answer could mean either ‘use your own guard’ (see #Lk 22:4) or ‘I put a guard at your disposal’ (cf. Jn 18:3).

⁶⁶ Here *δε* has been translated as ‘so’ to indicate the implied result of Pilate’s order.

Κατα Ματθαιον 28

¹ Ὅψὲ δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία θεωρῆσαι τὸν τάφον. ² καὶ ἰδοὺ σεισμός ἐγένετο μέγας· ἄγγελος γὰρ κυρίου καταβάς ἐξ οὐρανοῦ καὶ προσελθὼν ἀπεκύλισεν τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ. ³ ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς χιῶν. ⁴ ἀπὸ δὲ τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦντες καὶ ἐγενήθησαν ὡς νεκροί. ⁵ ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν ταῖς γυναιξίν, Μὴ φοβεῖσθε ὑμεῖς, οἶδα γὰρ ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητεῖτε. ⁶ οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου ἔκειτο. ⁷ καὶ ταχὺ πορευθεῖσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν. ⁸ καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.

MATTHEW 28

¹ After the Sabbath, and towards dawn on the first day of the week, Mary of Magdala and the other Mary went to visit the sepulchre. ² And suddenly, there was a violent earthquake, for an angel of the Lord, descending from heaven, came and rolled away the stone and sat on it. ³ His appearance was like lightning and his clothing was white as snow. ⁴ The guards were so shaken by fear of him that they were like dead men. ⁵ But the angel answered; and he said to the women, "There is no need for you to be afraid. For, I know you are looking for Jesus, who was crucified. ⁶ He is not here, for he has been raised, as he said he would. Come and see the place where he lay, ⁷ then go quickly and tell his disciples, "He has been raised from the dead and now he is going ahead of you to Galilee; that is where you will see him." Look: I have told you." ⁸ And, filled with awe and great joy, the women came quickly away from the tomb and ran to tell his disciples.

MATTHEW 28

- ¹ In place of 'after the Sabbath', the Vg has, erroneously, 'on the Sabbath evening' (*Vespere autem sabbati*); since the Sabbath was the day of rest, the 'first day' of the (Jewish) week corresponds to our Sunday (Rv 1:10). The 'other Mary' was the mother of James (Mk 16:1, Lk 24:10,).
- ² Some translates 'an angel of the Lord' as 'the Angel of the Lord' (see #1:20).
- ³ In place of 'appearance', here following the NRSV, the NJB has 'face'; on this description, see Dn 10:6.
- ⁴ Concerning the 'guards', see 27:62-66.
- ⁵ Literally translated, this verse opens, "But answering, the angel said to the women..."
- ⁶ In place of the passive 'he has been raised', here following the MSS (ἠγέρθη) and NRSV, the NJB has 'he has risen'; this 'divine passive' points to the fact that Jesus was raised by God. In place of 'he lay', some MSS have 'the Lord lay'.
- ⁷ Some MSS lack the words 'from the dead'.
- ⁸ Some MSS have 'out of the tomb' in place of 'away from the tomb' (see Mk 16:8).

⁹ καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων, Χαίρετε. αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτῷ. ¹⁰ τότε λέγει αὐταῖς ὁ Ἰησοῦς, Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, κάκει με ὄψονται.

¹¹ Πορευομένων δὲ αὐτῶν ἰδοὺ τινες τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα τὰ γενόμενα. ¹² καὶ συναχθέντες μετὰ τῶν πρεσβυτέρων συμβούλιόν τε λαβόντες ἀργύρια ἱκανὰ ἔδωκαν τοῖς στρατιώταις ¹³ λέγοντες, Εἴπατε ὅτι Οἱ μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἐκλεψαν αὐτὸν ἡμῶν κοιμωμένων. ¹⁴ καὶ ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς πείσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. ¹⁵ οἱ δὲ λαβόντες τὰ ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ διεφημίσθη ὁ λόγος οὗτος παρὰ Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.

¹⁶ Οἱ δὲ ἑνδεκα μαθηταὶ ἐπορεύθησαν εἰς τὴν Γαλιλαίαν εἰς τὸ ὅρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, ¹⁷ καὶ ἰδόντες αὐτὸν

⁹ And suddenly, coming to meet them, was Jesus. “Greetings,” he said. And the women came up to him and, clasping his feet, they did him homage. ¹⁰ Then Jesus said to them, “Do not be afraid; go and tell my brothers that they must leave for Galilee; there, they will see me.”

¹¹ Now, while they were going, some guards went off into the city to tell the chief priests all that has happened. ¹² These held a meeting with the elders and, after some discussion, handed a considerable sum of money to the soldiers, ¹³ saying, “This is what you must say, “His disciples came during the night and stole him away while we were asleep.” ¹⁴ And, should the governor come to hear of this, we undertake to satisfy him ourselves and to see that you do not get into trouble.” ¹⁵ So, they took the money and carried out their instructions; and, to this day, that is the story among the Jews.

¹⁶ Meanwhile, the eleven disciples set out for Galilee, to the mountain where Jesus had arranged to meet them. ¹⁷ And

⁹ The Greek word ἰδοὺ has here been translated as ‘suddenly’, although it has no exact English equivalent; however, it adds interest and emphasis.

¹⁰ Although agreeing on the initial appearance of an angel to the women (28:5–7, Mk 16:5–7, Lk 24:4–7, Jn 20:12–13), the Gospels diverge on the appearance of Christ; but these differences are far better witnesses than any contrived uniformity of evidence.

¹¹ The Greek word ἰδοὺ (‘behold’) has not been translated because it has no exact English equivalent here but adds interest and emphasis.

¹² The ‘sum of money’ was large enough to persuade the soldiers to invent a story contrary to the truth, at their own peril.

¹³ In place of ‘stole him’, here following the MSS, NJB & NRSV, NETB has ‘his body’.

¹⁴ The elders would ‘satisfy’ (following the NRSV – the NJB has ‘put things right with’) the governor as they had persuaded the soldiers – by bribes.

¹⁵ The word ἡμέρας (‘day’) is found after σήμερον (‘today’, ‘this [day]’) in some early and important witnesses but may be a clarifying (or perhaps redundant) note; the shorter reading is thus preferred. Nestle-Aland includes the word in brackets, indicating doubts about its authenticity.

¹⁶ Here, δὲ has been translated as ‘meanwhile’, following the NJB; the NRSV uses ‘now’ and NETB has ‘so’.

¹⁷ An alternative translation for ‘though some hesitated’, though with less grammatical support, is ‘those who had hesitated’.

προσεκύνησαν, οἱ δὲ ἐδίσταντο. ¹⁸ καὶ προσελθὼν ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων, Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. ¹⁹ πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, ²⁰ διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος.

when they saw him, they fell down before him, though some hesitated. ¹⁸ And Jesus came up and spoke to them. He said, "All authority in heaven and on earth has been given to me. ¹⁹ Go, therefore, and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to observe all I have commanded you. And remember, I am with you always; yes, to the end of time."

¹⁸ In these last instructions of Jesus, with the ensuing promise, is contained the apostolic mission of the Church. The glorified Christ wields power on earth just as in heaven (6:10, cf. Jn 17:2, Ph 2:10, Rv 12:10), limitless power (Mt 7:29, 9:6, 21:23) received from his Father (see #Jn 3:35). His disciples, therefore, wield this power in his name by baptising and forming Christians; their mission is universal: after having first been proclaimed to the people of Israel (#10:5, 15:24), as the divine plan demanded, salvation must then be offered to all nations (8:11, 21:41, 22:8–10, 24:14, 30ff, 25:32, 26:13, see #Ac 1:8, #Ac 13:5, # Rm 1:16). In this work of universal conversion, however long and laborious, the risen Lord will be present and active with his own.

¹⁹ The formula here is probably a reflection of the liturgical usage established later in the primitive community: Acts speaks of baptising 'in the name of Jesus' (see #Ac 1:5); the attachment of the baptised person to all three persons of the Trinity will have been made explicit only later. The WEBBE lacks 'therefore', here following the *Textus Receptus*.

²⁰ The Greek word ἰδοὺ (literally, 'behold') has here been translated as 'remember', following the NRSV & NETB. At the end of this verse, some MSS add 'Amen'.