

# Matthew

## *The Genealogy of Jesus Christ*

**1:1** This is the record of the genealogy<sup>4</sup> of Jesus Christ, the son of David, the son of Abraham.

**1:2** Abraham was the father<sup>2</sup> of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, **1:3** Judah the father of Perez and Zerah (by Tamar), Perez the father of Hezron, Hezron the father of Ram, **1:4** Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, **1:5** Salmon the father of Boaz (by Rahab), Boaz the father of Obed (by Ruth), Obed the father of Jesse, **1:6** and Jesse the father of David the king.

David was the father of Solomon (by the wife of Uriah<sup>3</sup>), **1:7** Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa,<sup>4</sup> **1:8** Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, **1:9** Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, **1:10** Hezekiah the father of Manasseh, Manasseh the father of Amon,<sup>5</sup> Amon the father of Josiah, **1:11** and Josiah<sup>6</sup> the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

**1:12** After<sup>7</sup> the deportation to Babylon, Jeconiah became the father of Shealtiel,<sup>8</sup> Shealtiel

<sup>1</sup> **tn** Grk “the book of the genealogy.” The noun βιβλος (*biblos*), 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.

<sup>2</sup> **tn** Grk “fathered.”

<sup>3</sup> **sn** By the wife of Uriah, i.e., Bathsheba (cf. 2 Sam 11:3).

<sup>4</sup> **tc** The reading Ἀσάφ (*Asaph*), a variant spelling on Ἀσά (*Asa*), is found in the earliest and most widespread witnesses (Ɑ<sup>vid</sup> Ɱ B C [D<sup>luc</sup>] f<sup>1-13</sup> 700 pc it co). 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 (such as “Asab,” “Asanos,” and “Asaph”). Thus the spelling Ἀσάφ that is almost surely found in the original of Matt 1:7-8 has been translated as “Asa” in keeping with the more common spelling of the king’s name.

<sup>5</sup> **tc** Ἀμόν (*Amōn*) is the reading found in the earliest and best witnesses (Ɱ B C [D<sup>luc</sup>] Γ Δ Θ f<sup>1</sup> 33 pc it sa bo), and as such is most likely original, but this is a variant spelling of the name Ἀμών (*Amōn*). The translation uses the more well-known spelling “Amon” found in the Hebrew MT and the majority of LXX mss. See also the textual discussion of “Asa” versus “Asaph” (vv. 7-8); the situation is similar.

<sup>6</sup> **sn** Before the mention of *Jeconiah*, several medieval mss add Jehoiakim, in conformity with the genealogy in 1 Chr 3:15-16. But this alters the count of fourteen generations (v. 17). It is evident that the author is selective in his genealogy for a theological purpose.

<sup>7</sup> **tn** Because of the difference between Greek style, which usually begins a sentence with a conjunction, and English style, which generally does not, the conjunction δέ (*de*) has not been translated here.

<sup>8</sup> **sn** The Greek text and the KJV read *Salathiel*. Most mod-

ern English translations use the OT form of the name (cf. Ezra 3:2).

the father of Zerubbabel, **1:13** Zerubbabel the father of Abiud, Abiud the father of Eliakim, Eliakim the father of Azor, **1:14** Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, **1:15** Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, **1:16** and Jacob the father of Joseph, the husband of Mary, by whom<sup>9</sup> Jesus was born, who is called Christ.<sup>10</sup>

**1:17** So all the generations from Abraham to David are fourteen generations, and from David to the deportation to Babylon, fourteen generations, and from the deportation to Babylon to Christ,<sup>11</sup> fourteen generations.

## *The Birth of Jesus Christ*

**1:18** Now the birth of Jesus Christ happened this way. While his mother Mary was engaged to Joseph, but before they came together,<sup>12</sup> she was found to be pregnant through the Holy

ern English translations use the OT form of the name (cf. Ezra 3:2).

<sup>9</sup> **tc** There are three significant variant readings at this point in the text. Some mss and versional witnesses (Θ f<sup>13</sup> it) read, “Joseph, to whom the virgin Mary, being betrothed, bore Jesus, who is called Christ.” This reading makes even more explicit than the feminine pronoun (see **sn** below) the virginal conception of Jesus and as such seems to be a motivated reading. The Sinaitic Syriac ms alone indicates that Joseph was the father of Jesus (“Joseph, to whom was betrothed Mary the virgin, fathered Jesus who is called the Christ”). Although much discussed, this reading has not been found in any Greek witnesses. B. M. Metzger suggests that it was produced by a careless scribe who simply reproduced the set formula of the preceding lines in the genealogy (TCGNT 6). In all likelihood, the two competing variants were thus produced by intentional and unintentional scribal alterations respectively. The reading adopted in the translation has overwhelming support from a variety of witnesses (Ɑ<sup>1</sup> Ɱ B C L W [f<sup>2</sup>] 33 Ɑt co), and therefore should be regarded as authentic. For a detailed discussion of this textual problem, see TCGNT 2-6.

**sn** The pronoun *whom* is feminine gender in the Greek text, referring to Mary.

<sup>10</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** The term χριστός (*christos*) was originally an adjective (“anointed”), developing in LXX into a substantive (“an anointed one”), then developing still further into a technical generic term (“the anointed one”). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus’ last name.

<sup>11</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on *Christ* in 1:16.

<sup>12</sup> **tn** The connotation of the Greek is “before they came together in marital and domestic union” (so BDAG 970 s.v. συνέρχονται 3).

Spirit. **1:19** Because Joseph, her husband to be,<sup>1</sup> was a righteous man, and because he did not want to disgrace her, he intended to divorce her<sup>2</sup> privately. **1:20** When he had contemplated this, an<sup>3</sup> angel of the Lord<sup>4</sup> appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, because the child conceived in her is from the Holy Spirit. **1:21** She will give birth to a son and you will name him<sup>5</sup> Jesus,<sup>6</sup> because he will save his people from their sins.” **1:22** This all happened so that what was spoken by the Lord through the prophet would be fulfilled: **1:23** “*Look! The virgin will conceive and bear a son, and they will call him<sup>7</sup> Emmanuel,*”<sup>8</sup> which means<sup>9</sup> “*God with us.*”<sup>10</sup> **1:24** When Joseph awoke from sleep he did what the angel of the Lord<sup>11</sup> told him. He took his wife, **1:25** but did not have marital relations<sup>12</sup> with her until she gave birth to a son, whom he named<sup>13</sup> Jesus.

### *The Visit of the Wise Men*

**2:1** After Jesus was born in Bethlehem<sup>14</sup> in Judea, in the time<sup>15</sup> of King Herod,<sup>16</sup> wise men<sup>17</sup> from the East came to Jerusalem<sup>18</sup> **2:2** saying, “Where is the one who is born king of the Jews? For we saw his star when it rose<sup>19</sup> and have come to worship him.” **2:3** When King Herod<sup>20</sup> heard this he was alarmed, and all Jerusalem with him. **2:4** After assembling all the chief priests and experts in the law,<sup>21</sup> he asked them where the Christ<sup>22</sup> was to be born. **2:5** “In Bethlehem of Judea,” they said, “for it is written this way by the prophet:

**2:6** ‘*And you, Bethlehem, in the land of Judah, are in no way least among the rulers of Judah, for out of you will come a ruler who will shepherd my people Israel.*’<sup>23</sup>

**2:7** Then Herod<sup>24</sup> privately summoned the wise men and determined from them when the star had appeared. **2:8** He<sup>25</sup> sent them to Bethlehem and said, “Go and look carefully for the child. When you find him, inform me so that I can go and worship him as well.” **2:9** After listening to the king they left, and once again<sup>26</sup> the star they saw when it rose<sup>27</sup> led them until it stopped above the place where the child was. **2:10** When they saw the star they shouted

<sup>1</sup> **tn** Grk “husband.” See following note for discussion.

<sup>2</sup> **tn** Or “send her away.”

**sn** In the Jewish context, “full betrothal was so binding that its breaking required a certificate of divorce, and the death of one party made the other a widow or widower (*m. Ketub. 1:2; m. Sota 1:5; m. Git. passim...*)” (R. H. Gundry, *Matthew: A Commentary on his Literary and Theological Art*, 21).

<sup>3</sup> **tn** Grk “behold, an angel.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>4</sup> **tn** Or “the angel of the Lord.” Linguistically, “angel of the Lord” is the same in both testaments (and thus, he is either “an angel of the Lord” or “the angel of the Lord” in both testaments). For arguments and implications, see *ExSyn* 252; M. J. Davidson, “Angels,” *DJG*, 9; W. G. MacDonald argues for “an angel” in both testaments: “Christology and ‘The Angel of the Lord,’” *Current Issues in Biblical and Patristic Interpretation*, 324–35.

<sup>5</sup> **tn** Grk “you will call his name.”

<sup>6</sup> **sn** The Greek form of the name *Iēsous*, which was translated into Latin as *Jesus*, is the same as the Hebrew *Yeshua* (Joshua), which means “Yahweh saves” (Yahweh is typically rendered as “LORD” in the OT). It was a fairly common name among Jews in 1st century Palestine, as references to a number of people by this name in the LXX and Josephus indicate.

<sup>7</sup> **tn** Grk “they will call his name.”

<sup>8</sup> **sn** A quotation from Isa 7:14.

<sup>9</sup> **tn** Grk “is translated.”

<sup>10</sup> **sn** An allusion to Isa 8:8, 10 (LXX).

<sup>11</sup> **tn** See the note on the word “Lord” in 1:20. Here the translation “the angel of the Lord” is used because the Greek article (ὁ, *ho*) which precedes ἄγγελος (*angelos*) is taken as an anaphoric article (*ExSyn* 217–19) referring back to the angel mentioned in v. 20.

<sup>12</sup> **tn** Or “did not have sexual relations”; Grk “was not knowing her.” The verb “know” (in both Hebrew and Greek) is a frequent biblical euphemism for sexual relations. However, a translation like “did not have sexual relations with her” is too graphic in light of the popularity and wide use of Matthew’s infancy narrative. Thus the somewhat more subdued but still clear “did not have marital relations” was selected.

<sup>13</sup> **tn** Grk “and he called his name Jesus.” The coordinate clause has been translated as a relative clause in English for stylistic reasons.

<sup>14</sup> **map** For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

<sup>15</sup> **tn** Grk “in the days.”

<sup>16</sup> **sn** King Herod was Herod the Great, who ruled Palestine from 37 B.C. until he died in 4 B.C. He was known for his extensive building projects (including the temple in Jerusalem) and for his cruelty.

<sup>17</sup> **sn** The Greek term *magi* here describes a class of wise men and priests who were astrologers (L&N 32.40).

<sup>18</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>19</sup> **tn** Or “in its rising,” referring to the astrological significance of a star in a particular portion of the sky. The term used for the “East” in v. 1 is ἀνατολαί (*anatolai*, a plural form that is used typically of the rising of the sun), while in vv. 2 and 9 the singular ἀνατολή (*anatolē*) is used. The singular is typically used of the rising of a star and as such should not normally be translated “in the east” (cf. BDAG 74 s.v. 1: “because of the sg. and the article in contrast to ἀπὸ ἀνατολῶν, vs. 1, [it is] prob. not a geographic. expr. like the latter, but rather astronomical...likew. vs. 9”).

<sup>20</sup> **sn** See the note on King Herod in 2:1.

<sup>21</sup> **tn** Or “and scribes of the people.” The traditional rendering of γραμματεῦς (*grammateus*) as “scribe” does not communicate much to the modern English reader, for whom the term might mean “professional copyist,” if it means anything at all. The people referred to here were recognized experts in the law of Moses and in traditional laws and regulations. Thus “expert in the law” comes closer to the meaning for the modern reader.

<sup>22</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on Christ in 1:16.

<sup>23</sup> **sn** A quotation from Mic 5:2.

<sup>24</sup> **sn** See the note on King Herod in 2:1.

<sup>25</sup> **tn** Here καί (*kai*) has not been translated.

<sup>26</sup> **tn** Grk “and behold the star.”

<sup>27</sup> **tn** See the note on the word “rose” in 2:2.

joyfully.<sup>1</sup> **2:11** As they came into the house and saw the child with Mary his mother, they bowed down<sup>2</sup> and worshiped him. They opened their treasure boxes and gave him gifts of gold, frankincense,<sup>3</sup> and myrrh.<sup>4</sup> **2:12** After being warned in a dream not to return to Herod,<sup>5</sup> they went back by another route to their own country.

### *The Escape to Egypt*

**2:13** After they had gone, an<sup>6</sup> angel of the Lord<sup>7</sup> appeared to Joseph in a dream and said, “Get up, take the child and his mother and flee to Egypt, and stay there until I tell you, for Herod<sup>8</sup> is going to look for the child to kill him.” **2:14** Then he got up, took the child and his mother during<sup>9</sup> the night, and went to Egypt. **2:15** He stayed there until Herod<sup>10</sup> died. In this way what was spoken by the Lord through the prophet was fulfilled: “*I called my Son out of Egypt.*”<sup>11</sup>

**2:16** When Herod<sup>12</sup> saw that he had been tricked by the wise men, he became enraged. He sent men<sup>13</sup> to kill all the children in Bethlehem<sup>14</sup> and throughout the surrounding region from the age of two and under, according to the time he had learned from the wise men. **2:17** Then what was spoken by Jeremiah the prophet was fulfilled:

**2:18** “*A voice was heard in Ramah, weeping and loud wailing,*<sup>15</sup>

*Rachel weeping for her children, and she did not want to be comforted, because they were<sup>16</sup> gone.*”<sup>17</sup>

### *The Return to Nazareth*

**2:19** After Herod<sup>18</sup> had died, an<sup>19</sup> angel of the Lord<sup>20</sup> appeared in a dream to Joseph in Egypt **2:20** saying, “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.” **2:21** So<sup>21</sup> he got up and took the child and his mother and returned to the land of Israel. **2:22** But when he heard that Archelaus<sup>22</sup> was reigning over Judea in place of his father Herod,<sup>23</sup> he was afraid to go there. After being warned in a dream, he went to the regions of Galilee. **2:23** He came to a town called Nazareth<sup>24</sup> and lived there. Then what had been spoken by the prophets was fulfilled, that Jesus<sup>25</sup> would be called a Nazarene.<sup>26</sup>

### *The Ministry of John the Baptist*

**3:1** In those days John the Baptist came into the wilderness<sup>27</sup> of Judea proclaiming,

<sup>1</sup> **tn** Grk “they rejoiced with very great joy.”

<sup>2</sup> **tn** Grk “they fell down.” BDAG 815 s.v. πίπτω 1.b.α.α has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”

<sup>3</sup> **sn** Frankincense refers to the aromatic resin of certain trees, used as a sweet-smelling incense (L&N 6.212).

<sup>4</sup> **sn** Myrrh consisted of the aromatic resin of certain shrubs (L&N 6.208). It was used in preparing a corpse for burial.

<sup>5</sup> **sn** See the note on *King Herod* in 2:1.

<sup>6</sup> **tn** Grk “behold, an angel.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>7</sup> **tn** Or “the angel of the Lord.” See the note on the word “Lord” in 1:20.

<sup>8</sup> **sn** See the note on *King Herod* in 2:1. Herod the Great was particularly ruthless regarding the succession to his throne.

<sup>9</sup> **tn** The feminine singular genitive noun νυκτός (*nyktos*, “night”) indicates the time during which the action of the main verb takes place (ExSyn 124).

<sup>10</sup> **sn** See the note on *King Herod* in 2:1.

<sup>11</sup> **sn** A quotation from Hos 11:1.

<sup>12</sup> **sn** See the note on *King Herod* in 2:1. Note the fulfillment of the prophecy given by the angel in 2:13.

<sup>13</sup> **tn** Or “soldiers.”

<sup>14</sup> **map** For location see Map5-B1; Map7-E2; Map8-E2; Map10-B4.

<sup>15</sup> **tc** The LXX of Jer 38:15 (31:15 ET) has “lamentation, weeping, and loud wailing”; most later MSS (C D L W 0233 f<sup>13</sup> 33 37) have a quotation in Matthew which conforms to that of the LXX (θρήνος και κλαυθμός και ὄδυμος; *thrēnos kai klauthmos kai odurmos*). But such assimilations were routine among the scribes; as such, they typically should be discounted because they are both predictable and motivated. The shorter reading, without “lamentation and,” is thus to be preferred, especially since it cannot easily be accounted for unless it is the original wording here. Further, it is found in the better MSS along with a good cross-section of other witnesses (S B Z 0250 f<sup>1</sup>-pc lat co).

<sup>16</sup> **tn** Grk “are”; the Greek text uses a present tense verb.

<sup>17</sup> **sn** A quotation from Jer 31:15.

<sup>18</sup> **sn** See the note on *King Herod* in 2:1. When Herod the Great died in 4 B.C., his kingdom was divided up among his three sons: Archelaus, who ruled over Judea (where Bethlehem was located, v. 22); Philip, who became tetrarch of Iturea and Trachonitis (cf. Luke 3:1); and Antipas, who became tetrarch of Galilee.

<sup>19</sup> **tn** Grk “behold, an angel.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>20</sup> **tn** Or “the angel of the Lord.” See the note on the word “Lord” in 1:20.

<sup>21</sup> **tn** Here δε (*de*) has been translated as “so” to indicate the implied result of the angel’s instructions.

<sup>22</sup> **sn** Archelaus took after his father Herod the Great in terms of cruelty and ruthlessness, so Joseph was afraid to go there. After further direction in a dream, he went instead to Galilee.

<sup>23</sup> **sn** See the note on *King Herod* in 2:1.

<sup>24</sup> **sn** Nazareth was a very small village in the region of Galilee (Galilee lay north of Samaria and Judea). The town was located about 15 mi (25 km) west of the southern edge of the Sea of Galilee. According to Luke 1:26, Mary was living in Nazareth when the birth of Jesus was announced to her.

**map** For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

<sup>25</sup> **tn** There is no expressed subject of the third person singular verb here; the pronoun “he” is implied. Instead of this pronoun the referent “Jesus” has been supplied in the text to clarify to whom this statement refers.

<sup>26</sup> **tn** The Greek could be indirect discourse (as in the text), or direct discourse (“he will be called a Nazarene”). Judging by the difficulty of finding OT quotations (as implied in the plural “prophets”) to match the wording here, it appears that the author was using a current expression of scorn that conceptually (but not verbally) found its roots in the OT.

<sup>27</sup> **tn** Or “desert.”

3:2 “Repent,<sup>4</sup> for the kingdom of heaven is near.”  
3:3 For he is the one about whom Isaiah the prophet had spoken.<sup>2</sup>

“*The voice<sup>3</sup> of one shouting in the wilderness,  
‘Prepare the way for the Lord, make<sup>4</sup> his paths straight.’*”<sup>5</sup>

3:4 Now John wore clothing made from camel’s hair with a leather belt around his waist, and his diet consisted of locusts and wild honey.<sup>6</sup> 3:5 Then people from Jerusalem,<sup>7</sup> as well as all Judea and all the region around the Jordan, were going out to him, 3:6 and he was baptizing them<sup>8</sup> in the Jordan River as they confessed their sins.

3:7 But when he saw many Pharisees<sup>9</sup> and Sadducees<sup>10</sup> coming to his baptism, he said to them, “You offspring of vipers! Who warned you to flee from the coming wrath? 3:8 Therefore produce fruit<sup>11</sup> that proves your<sup>12</sup> repentance, 3:9 and don’t think you can say to yourselves, ‘We have Abraham as our father.’ For I tell you that God can raise up children for Abraham from these stones! 3:10 Even now the ax is

<sup>1</sup> tn Grk “and saying, ‘Repent.’” The participle λέγων (legōn) at the beginning of v. 2 is redundant in English and has not been translated.

<sup>2</sup> tn Grk “was spoken of by Isaiah the prophet, saying.” The participle λέγοντος (legontos) is redundant and has not been translated. The passive construction has also been rendered as active in the translation for the sake of English style.

<sup>3</sup> tn Or “A voice.”

<sup>4</sup> sn This call to “make paths straight” in this context is probably an allusion to preparation through repentance.

<sup>5</sup> sn A quotation from Isa 40:3.

<sup>6</sup> sn John’s lifestyle was in stark contrast to many of the religious leaders of Jerusalem who lived in relative ease and luxury. While his clothing and diet were indicative of someone who lived in the desert, they also depicted him in his role as God’s prophet (cf. Zech 13:4); his appearance is similar to the Prophet Elijah (2 Kgs 1:8). Locusts and wild honey were a common diet in desert regions, and locusts (dried insects) are listed in Lev 11:22 among the “clean” foods.

<sup>7</sup> tn Grk “Then Jerusalem.”

map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>8</sup> tn Grk “they were being baptized by him.” The passive construction has been rendered as active in the translation for the sake of English style.

<sup>9</sup> sn Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, *Ant.* 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.

<sup>10</sup> sn The Sadducees controlled the official political structures of Judaism at this time, being the majority members of the Sanhedrin. They were known as extremely strict on law and order issues (Josephus, *J. W.* 2.8.2 [2.119], 2.8.14 [2.164-166]; *Ant.* 13.5.9 [13.171-173], 13.10.6 [13.293-298], 18.1.2 [18.11], 18.1.4 [18.16-17], 20.9.1 [20.199]; *Life* 2 [10-11]). See also Matt 16:1-12; 22:23-34; Mark 12:18-27; Luke 20:27-38; Acts 5:17; 23:6-8.

<sup>11</sup> sn Fruit that proves your repentance refers to the deeds that indicate a change of attitude (heart) on the part of John’s hearers.

<sup>12</sup> tn Grk “fruit worthy of.”

laid at<sup>13</sup> the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

3:11 “I baptize you with water, for repentance, but the one coming after me is more powerful than I am – I am not worthy<sup>14</sup> to carry his sandals. He will baptize you with the Holy Spirit and fire.<sup>15</sup>

3:12 His winnowing fork<sup>16</sup> is in his hand, and he will clean out his threshing floor and will gather his wheat into the storehouse,<sup>17</sup> but the chaff he will burn up with inextinguishable fire.”<sup>18</sup>

### The Baptism of Jesus

3:13 Then Jesus came from Galilee to John to be baptized by him in the Jordan River.<sup>19</sup> 3:14 But John<sup>20</sup> tried to prevent<sup>21</sup> him, saying, “I

<sup>13</sup> sn Laid at the root. That is, placed and aimed, ready to begin cutting.

<sup>14</sup> tn Grk “of whom I am not worthy.”

sn The humility of John is evident in the statement *I am not worthy*. This was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet.

<sup>15</sup> sn With the Holy Spirit and fire. There are differing interpretations for this phrase regarding the number of baptisms and their nature. (1) Some see one baptism here, and this can be divided further into two options. (a) The baptism of the Holy Spirit and fire could refer to the cleansing, purifying work of the Spirit in the individual believer through salvation and sanctification, or (b) it could refer to two different results of Christ’s ministry: Some accept Christ and are baptized with the Holy Spirit, but some reject him and receive judgment. (2) Other interpreters see two baptisms here: The baptism of the Holy Spirit refers to the salvation Jesus brings at his first advent, in which believers receive the Holy Spirit, and the baptism of fire refers to the judgment Jesus will bring upon the world at his second coming. One must take into account both the image of fire and whether individual or corporate baptism is in view. A decision is not easy on either issue. The image of fire is used to refer to both eternal judgment (e.g., Matt 25:41) and the power of the Lord’s presence to purge and cleanse his people (e.g., Isa 4:4-5). The pouring out of the Spirit at Pentecost, a fulfillment of this prophecy no matter which interpretation is taken, had both individual and corporate dimensions. It is possible that since *Holy Spirit and fire* are governed by a single preposition in Greek, the one-baptism view may be more likely, but this is not certain. Simply put, there is no consensus view in scholarship at this time on the best interpretation of this passage.

<sup>16</sup> sn 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. The note of purging is highlighted by the use of imagery involving sifting though threshed grain for the useful kernels.

<sup>17</sup> tn Or “granary,” “barn” (referring to a building used to store a farm’s produce rather than a building to house livestock).

<sup>18</sup> sn The image of fire that cannot be extinguished is from the OT: Job 20:26; Isa 34:8-10; 66:24.

<sup>19</sup> tn “River” is not in the Greek text but is supplied for clarity.

<sup>20</sup> tc † The earliest mss (N\* B sa) lack the name of John here (“but he tried to prevent him,” instead of “but John tried to prevent him”). It is, however, clearly implied (and is thus supplied in translation). Although the longer reading has excellent support (ⲓ<sup>96</sup> N<sup>1</sup> C D<sup>5</sup> L W O233 O250 f<sup>1-13</sup> 33 ⲛⲓ lat[?] sy mae bo), it looks to be a motivated and predictable reading: Scribes apparently could not resist adding this clarification.

<sup>21</sup> tn The imperfect verb has been translated conatively.

need to be baptized by you, and yet you come to me?" **3:15** So Jesus replied<sup>1</sup> to him, "Let it happen now,<sup>2</sup> for it is right for us to fulfill all righteousness." Then John<sup>3</sup> yielded<sup>4</sup> to him. **3:16** After<sup>5</sup> Jesus was baptized, just as he was coming up out of the water, the<sup>6</sup> heavens<sup>7</sup> opened<sup>8</sup> and he saw the Spirit of God descending like a dove<sup>9</sup> and coming on him. **3:17** And<sup>10</sup> a voice from heaven said,<sup>11</sup> "This is my one dear Son,<sup>12</sup> in him<sup>13</sup> I take great delight."<sup>14</sup>

### The Temptation of Jesus

**4:1** Then Jesus was led by the Spirit into the wilderness<sup>15</sup> to be tempted by the devil. **4:2** After he fasted forty days and forty nights he was famished.<sup>16</sup> **4:3** The tempter came and said to him, "If you are the Son of God, command these stones to become bread."<sup>17</sup> **4:4** But he answered,<sup>18</sup> "It is written, '*Man<sup>19</sup> does not*

*live<sup>20</sup> by bread alone, but by every word that comes from the mouth of God.*'"<sup>21</sup> **4:5** Then the devil took him to the holy city,<sup>22</sup> had him stand<sup>23</sup> on the highest point<sup>24</sup> of the temple, **4:6** and said to him, "If you are the Son of God, throw yourself down. For it is written, '*He will command his angels concerning you*'<sup>25</sup> and '*with their hands they will lift you up, so that you will not strike your foot against a stone.*'"<sup>26</sup> **4:7** Jesus said to him, "Once again it is written: '*You are not to put the Lord your God to the test.*'"<sup>27</sup> **4:8** Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and their grandeur.<sup>28</sup> **4:9** And he said to him, "I will give you all these things if you throw yourself to the ground and worship<sup>29</sup> me." **4:10** Then Jesus said to him, "Go away,<sup>30</sup> Satan! For it is written: '*You are to worship the Lord your God and serve only him.*'"<sup>31</sup> **4:11** Then the devil left him, and angels<sup>32</sup> came and began ministering to his needs.

### Preaching in Galilee

**4:12** Now when Jesus<sup>33</sup> heard that John had been imprisoned,<sup>34</sup> he went into Galilee.

<sup>1</sup> **tn** Grk "but Jesus, answering, said." This construction with passive participle and finite verb is pleonastic (redundant) and has been simplified in the translation to "replied to him."

<sup>2</sup> **tn** Grk "Permit now."

<sup>3</sup> **tn** Grk "he"; the referent (John the Baptist) has been specified in the translation for clarity.

<sup>4</sup> **tn** Or "permitted him."

<sup>5</sup> **tn** Here δέ (*de*) has not been translated.

<sup>6</sup> **tn** Grk "behold the heavens." The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>7</sup> **tn** Or "sky." The Greek word οὐρανός (*ouranos*) may be translated "sky" or "heaven," depending on the context. The same word is used in v. 17.

<sup>8</sup> **tc** † αὐτῷ (*autō*, "to/before him") is found in the majority of witnesses (N<sup>1</sup> C D<sup>3</sup> L W 0233 f<sup>1-13</sup> 33 ℣ lat), perhaps added as a point of clarification or emphasis. NA<sup>27</sup> includes the word in brackets, indicating doubts as to its authenticity.

<sup>9</sup> **sn** The phrase *like a dove* is a descriptive comparison. The Spirit is not a dove, but descended like one in some sort of bodily representation.

<sup>10</sup> **tn** Grk "and behold." The Greek word ἰδοῦ (*idou*) has not been translated here.

<sup>11</sup> **tn** Grk "behold, a voice from the cloud, saying." This is an incomplete sentence in Greek which portrays intensity and emotion. The participle λέγουσα (*legousa*) was translated as a finite verb in keeping with English style.

<sup>12</sup> **tn** Grk "my beloved Son," or "my Son, the beloved [one]." The force of ἀγαπητός (*agapētos*) is often "pertaining to one who is the only one of his or her class, but at the same time is particularly loved and cherished" (L&N 58.53; cf. also BDAG 7 s.v. 1).

**sn** The parallel accounts in Mark 1:11 and Luke 3:22 read "You are" rather than "This is," portraying the remark as addressed personally to Jesus.

<sup>13</sup> **tn** Grk "in whom."

<sup>14</sup> **tn** Or "with whom I am well pleased."

**sn** The allusions in the remarks of the text recall Ps 2:7a; Isa 42:1 and either Isa 41:8 or, less likely, Gen 22:12,16. God is marking out Jesus as his chosen one (the meaning of "[in him I take] great delight"), but it may well be that this was a private experience that only Jesus and John saw and heard (cf. John 1:32-33).

<sup>15</sup> **tn** Or "desert."

<sup>16</sup> **tn** Grk "and having fasted forty days and forty nights, afterward he was hungry."

<sup>17</sup> **tn** Grk "say that these stones should become bread."

<sup>18</sup> **tn** Grk "answering, he said." The participle ἀποκριθεὶς (*apokritheis*) is redundant, but the syntax of the phrase has been changed for clarity.

<sup>19</sup> **tn** Or "a person." Greek ὁ ἄνθρωπος (*ho anthrōpos*) is

used generically for humanity. The translation "man" is used because the emphasis in Jesus' response seems to be on his dependence on God as a *man*.

<sup>20</sup> **tn** Grk "will not live." The verb in Greek is a future tense, but it is unclear whether it is meant to be taken as a command (also known as an imperative future) or as a statement of reality (predictive future).

<sup>21</sup> **sn** A quotation from Deut 8:3.

<sup>22</sup> **sn** The order of the second and third temptations differs in Luke's account (4:5-12) from the order given in Matthew.

<sup>23</sup> **tn** Grk "and he stood him."

<sup>24</sup> **sn** The *highest point of the temple* probably refers to the point on the temple's southeast corner where it looms directly over a cliff some 450 ft (135 m) high. However, some have suggested the reference could be to the temple's high gate.

<sup>25</sup> **sn** A quotation from Ps 91:11. This was not so much an incorrect citation as a use in a wrong context (a misapplication of the passage).

<sup>26</sup> **sn** A quotation from Ps 91:12.

<sup>27</sup> **sn** A quotation from Deut 6:16.

<sup>28</sup> **tn** Grk "glory."

<sup>29</sup> **tn** Grk "if, falling down, you will worship." BDAG 815 s.v. πίπτω 1.b.α.1 has "fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings."

<sup>30</sup> **tc** The majority of later witnesses (C<sup>2</sup> D L Z 33 ℣) have "behind me" (ὀπίσω μου; *opisō mou*) after "Go away." But since this is the wording in Matt 16:23, where the text is certain, scribes most likely added the words here to conform to the later passage. Further, the shorter reading has superior support (N B C<sup>3</sup>vid K P W Δ 0233 f<sup>1-13</sup> 565 579\* 700 al). Thus, both externally and internally, the shorter reading is strongly preferred.

<sup>31</sup> **sn** A quotation from Deut 6:13. The word "only" is an interpretive expansion not found in either the Hebrew or Greek (LXX) text of the OT.

<sup>32</sup> **tn** Grk "and behold, angels." The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>33</sup> **tn** Grk "he."

<sup>34</sup> **tn** Or "arrested," "taken into custody" (see L&N 37.12).

4:13 While in Galilee, he moved from Nazareth<sup>1</sup> to make his home in Capernaum<sup>2</sup> by the sea,<sup>3</sup> in the region of Zebulun and Naphtali, 4:14 so that what was spoken by Isaiah the prophet would be fulfilled:<sup>4</sup>

4:15 “Land of Zebulun and land of Naphtali,  
the way by the sea, beyond the Jordan,  
Galilee of the Gentiles –  
4:16 the people who sit in darkness have  
seen a great light,  
and on those who sit in the region and  
shadow of death a light has dawned.”<sup>5</sup>

4:17 From that time Jesus began to preach this message:<sup>6</sup> “Repent, for the kingdom of heaven is near.”

### *The Call of the Disciples*

4:18 As<sup>7</sup> he was walking by the Sea of Galilee he saw two brothers, Simon (called Peter) and Andrew his brother, casting a net into the sea (for they were fishermen).<sup>8</sup> 4:19 He said to them, “Follow me, and I will turn you into fishers of people.”<sup>9</sup> 4:20 They<sup>10</sup> left their nets immediately and followed him.<sup>11</sup> 4:21 Going on from

there he saw two other brothers, James the son of Zebedee and John his brother, in a boat<sup>12</sup> with Zebedee their father, mending their nets. Then<sup>13</sup> he called them. 4:22 They<sup>14</sup> immediately left the boat and their father and followed him.

### *Jesus’ Healing Ministry*

4:23 Jesus<sup>15</sup> went throughout all of Galilee, teaching in their synagogues,<sup>16</sup> preaching the gospel of the kingdom, and healing all kinds of disease and sickness among the people. 4:24 So a report about him spread throughout Syria. People<sup>17</sup> brought to him all who suffered with various illnesses and afflictions, those who had seizures,<sup>18</sup> paralytics, and those possessed by demons,<sup>19</sup> and he healed them. 4:25 And large crowds followed him from Galilee, the Decapolis,<sup>20</sup> Jerusalem,<sup>21</sup> Judea, and beyond the Jordan River.<sup>22</sup>

**1 map** For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

**2 tn** Grk “and leaving Nazareth, he came and took up residence in Capernaum.”

**sn** Capernaum was a town located on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region, and it became the hub of operations for Jesus’ Galilean ministry.

**map** For location see Map1-D2; Map2-C3; Map3-B2.

**3 tn** Or “by the lake.”

**sn** By the sea refers to the Sea of Galilee.

**4 tn** The redundant participle λέγοντος (*legontos*) has not been translated here.

**5 sn** A quotation from Isa 9:1.

**6 tn** Grk “and to say.”

**7 tn** Here δέ (*de*) has not been translated.

**8 tn** The two phrases in this verse placed in parentheses are explanatory comments by the author, parenthetical in nature.

**9 tn** The Greek term ἀνθρώπος (*anthrōpos*) is used here in a generic sense, referring to both men and women, thus “people.”

**sn** The kind of fishing envisioned was net – not line – fishing (cf. v. 18; cf. also BDAG 55 s.v. ἀμφιβάλλω, ἀφιβλήτρον) which involved a circular net that had heavy weights around its perimeter. The occupation of fisherman was labor-intensive. The imagery of using a lure and a line (and waiting for the fish to strike) is thus foreign to this text. Rather, the imagery of a fisherman involved much strain, long hours, and often little results. Jesus’ point may have been one or more of the following: the strenuousness of evangelism, the work ethic that it required, persistence and dedication to the task (often in spite of minimal results), the infinite value of the new “catch” (viz., people), and perhaps an eschatological theme of snatching people from judgment (cf. W. L. Lane, *Mark* [NICNT], 67). If this last motif is in view, then catching people is the opposite of catching fish: The fish would be caught, killed, cooked, and eaten; people would be caught so as to remove them from eternal destruction and to give them new life.

**10 tn** Here δέ (*de*) has not been translated.

**11 sn** 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.

**12 tn** Or “their boat.” The phrase ἐν τῷ πλοίῳ (*en tō plōiō*) can either refer to a generic boat, some boat (as it seems to do here); or it can refer to “their” boat, implying possession. Mark assumes a certain preunderstanding on the part of his readers about the first four disciples and hence the translation “their boat” is justified (cf. also v. 20 in which the “hired men” indicates that Zebedee’s family owned the boats), while Matthew does not.

**13 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**14 tn** Here δέ (*de*) has not been translated.

**15 tn** Grk “And he.”

**16 sn** Synagogues were places for Jewish prayer and worship, with recognized leadership (cf. Luke 8:41). Though the origin of the synagogue is not entirely clear, it seems to have arisen in the postexilic community during the intertestamental period. A town could establish a synagogue if there were at least ten men. In normative Judaism of the NT period, the OT scripture was read and discussed in the synagogue by the men who were present (see the Mishnah, *m. Megillah* 3-4; *m. Berakhot* 2).

**17 tn** Grk “And they”; “they” is probably an indefinite plural, referring to people in general rather than to the Syrians (cf. v. 25).

**18 tn** Grk “those who were moonstruck,” possibly meaning “lunatic” (so NAB), although now the term is generally regarded as referring to some sort of seizure disorder such as epilepsy (L&N 23.169; BDAG 91.9 s.v. σεληνιαζομαι).

**19 tn** The translation has adopted a different phrase order here than that in the Greek text. The Greek text reads, “People brought to him all who suffered with various illnesses and afflictions, those possessed by demons, epileptics, and paralytics.” Even though it is obvious that four separate groups of people are in view here, following the Greek word order could lead to the misconception that certain people were possessed by epileptics and paralytics. The word order adopted in the translation avoids this problem.

**20 tn** Here καί (*kai*) has not been translated before each of the places in the list, since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

**sn** The Decapolis refers to a league of towns (originally consisting of ten; the Greek name literally means “ten towns”) whose region (except for Scythopolis) lay across the Jordan River.

**21 map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

**22 tn** “River” is not in the Greek text but is supplied for clarity. The region referred to here is sometimes known as Transjordan (i.e., “across the Jordan”).

*The Beatitudes*

5:1 When<sup>1</sup> he saw the crowds, he went up the mountain.<sup>2</sup> After he sat down his disciples came to him. 5:2 Then<sup>3</sup> he began to teach<sup>4</sup> them by saying:

- 5:3 “Blessed<sup>5</sup> are the poor in spirit,<sup>6</sup> for the kingdom of heaven belongs<sup>7</sup> to them.  
 5:4 “Blessed are those who mourn, for they will be comforted.<sup>8</sup>  
 5:5 “Blessed are the meek, for they will inherit the earth.  
 5:6 “Blessed are those who hunger<sup>9</sup> and thirst for righteousness, for they will be satisfied.  
 5:7 “Blessed are the merciful, for they will be shown mercy.  
 5:8 “Blessed are the pure in heart, for they will see God.  
 5:9 “Blessed are the peacemakers, for they will be called the children<sup>10</sup> of God.  
 5:10 “Blessed are those who are persecuted for righteousness, for the kingdom of heaven belongs to them.  
 5:11 “Blessed are you when people<sup>11</sup> insult you and persecute you and say all kinds of evil things about you falsely<sup>12</sup> on account of me. 5:12 Rejoice and be glad

<sup>1</sup> **tn** Here δέ (*de*) has not been translated.

<sup>2</sup> **tn** Or “up a mountain” (εις τὸ ὄρος, *eis to oros*).

**sn** The expression *up the mountain* here may be idiomatic or generic, much like the English “he went to the hospital” (cf. 15:29), or even intentionally reminiscent of Exod 24:12 (LXX), since the genre of the Sermon on the Mount seems to be that of a new Moses giving a new law.

<sup>3</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>4</sup> **tn** *Grk* “And opening his mouth he taught them, saying.” The imperfect verb ἐδίδασκεν (*edidasken*) has been translated ingressively.

<sup>5</sup> **sn** The term *Blessed* introduces the first of several beatitudes promising blessing to those whom God cares for. They serve as an invitation to come into the grace God offers.

<sup>6</sup> **sn** *The poor in spirit* is a reference to the “pious poor” for whom God especially cares. See Ps 14:6; 22:24; 25:16; 34:6; 40:17; 69:29.

<sup>7</sup> **sn** The present tense (*belongs*) here is significant. Jesus makes the kingdom and its blessings currently available. This phrase is unlike the others in the list with the possessive pronoun being emphasized.

<sup>8</sup> **sn** The promise *they will be comforted* is the first of several “reversals” noted in these promises. The beatitudes and the reversals that accompany them serve in the sermon as an invitation to enter into God’s care, because one can know God cares for those who turn to him.

<sup>9</sup> **sn** *Those who hunger* are people like the poor Jesus has already mentioned. The term has OT roots both in conjunction with the poor (Isa 32:6-7; 58:6-7, 9-10; Ezek 18:7, 16) or by itself (Ps 37:16-19; 107:9).

<sup>10</sup> **tn** *Grk* “sons,” though traditionally English versions have taken this as a generic reference to both males and females, hence “children” (cf. KJV, NAB, NRSV, NLT).

<sup>11</sup> **tn** *Grk* “when they insult you.” The third person pronoun (here implied in the verb ὀνειδίσασιν [*oneidisōsin*]) has no specific referent, but refers to people in general.

<sup>12</sup> **tc** Although ψευδόμενοι (*pseudomenoi*, “bearing witness falsely”) could be a motivated reading, clarifying that the disciples are unjustly persecuted, its lack in only D it sy<sup>6</sup> Tert does not help its case. Since the Western text is known for numerous free alterations, without corroborative evidence the shorter reading must be judged as secondary.

because your reward is great in heaven, for they persecuted the prophets before you in the same way.

*Salt and Light*

5:13 “You are the salt<sup>13</sup> of the earth. But if salt loses its flavor,<sup>14</sup> how can it be made salty again? It is no longer good for anything except to be thrown out and trampled on by people. 5:14 You are the light of the world. A city located on a hill cannot be hidden. 5:15 People<sup>15</sup> do not light a lamp and put it under a basket<sup>16</sup> but on a lampstand, and it gives light to all in the house. 5:16 In the same way, let your light shine before people, so that they can see your good deeds and give honor to your Father in heaven.

*Fulfillment of the Law and Prophets*

5:17 “Do not think that I have come to abolish the law or the prophets. I have not come to abolish these things but to fulfill them.<sup>17</sup> 5:18 I<sup>18</sup> tell you the truth,<sup>19</sup> until heaven and earth pass away not the smallest letter or stroke of a letter<sup>20</sup> will pass from the law until everything takes place. 5:19 So anyone who breaks one of the

<sup>13</sup> **sn** Salt was used as seasoning or fertilizer (BDAG 41 s.v. ἄλας *a*), or as a preservative. If salt ceased to be useful, it was thrown away. With this illustration Jesus warned about a disciple who ceased to follow him.

<sup>14</sup> **sn** The difficulty of this saying is understanding how salt could lose *its flavor* since its chemical properties cannot change. It is thus often assumed that Jesus was referring to chemically impure salt, perhaps a natural salt which, when exposed to the elements, had all the genuine salt leached out, leaving only the sediment or impurities behind. Others have suggested that the background of the saying is the use of salt blocks by Arab bakers to line the floor of their ovens; under the intense heat these blocks would eventually crystallize and undergo a change in chemical composition, finally being thrown out as unserviceable. A saying in the Talmud (*b. Bekhorot* 8b) attributed to R. Joshua ben Chanania (ca. A.D. 90), when asked the question “When salt loses its flavor, how can it be made salty again?” is said to have replied, “By salting it with the afterbirth of a mule.” He was then asked, “Then does the mule (being sterile) bear young?” to which he replied: “Can salt lose its flavor?” The point appears to be that both are impossible. The saying, while admittedly late, suggests that culturally the loss of flavor by salt was regarded as an impossibility. Genuine salt can never lose its flavor. In this case the saying by Jesus here may be similar to Matt 19:24, where it is likewise impossible for the camel to go through the eye of a sewing needle.

<sup>15</sup> **tn** *Grk* “Nor do they light.” The plural in Greek is indefinite, referring to people in general.

<sup>16</sup> **tn** Or “a bowl”; this refers to any container for dry material of about eight liters (two gallons) capacity. It could be translated “basket, box, bowl” (L&N 6.151).

<sup>17</sup> **tn** *Grk* “not come to abolish but to fulfill.” Direct objects (“these things,” “them”) were frequently omitted in Greek when clear from the context, but have been supplied here to conform to contemporary English style.

<sup>18</sup> **tn** *Grk* “For I tell.” Here an explanatory γάρ (*gar*) has not been translated.

<sup>19</sup> **tn** *Grk* “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>20</sup> **tn** *Grk* “Not one *iota* or one serif.”

**sn** The *smallest letter* refers to the smallest Hebrew letter (*yod*) and the *stroke of a letter* to a serif (a hook or projection on a Hebrew letter).

least of these commands and teaches others<sup>4</sup> to do so will be called least in the kingdom of heaven, but whoever obeys them and teaches others to do so will be called great in the kingdom of heaven. **5:20** For I tell you, unless your righteousness goes beyond that of the experts in the law<sup>2</sup> and the Pharisees,<sup>3</sup> you will never enter the kingdom of heaven.

### Anger and Murder

**5:21** “You have heard that it was said to an older generation,<sup>4</sup> ‘**Do not murder**,’<sup>5</sup> and ‘whoever murders will be subjected to judgment.’ **5:22** But I say to you that anyone who is angry with a brother<sup>6</sup> will be subjected to judgment. And whoever insults<sup>7</sup> a brother will be brought before<sup>8</sup> the council,<sup>9</sup> and whoever says ‘Fool’<sup>10</sup> will be sent<sup>11</sup> to fiery hell.<sup>12</sup> **5:23** So then, if you bring your gift to the altar and there remember that your brother has something against you, **5:24** leave your gift there in front of the altar. First go and be reconciled to your brother and then come and present your gift. **5:25** Reach agreement<sup>13</sup> quickly with your accuser while on

the way to court,<sup>14</sup> or he<sup>15</sup> may hand you over to the judge, and the judge hand you over to the warden, and you will be thrown into prison. **5:26** I tell you the truth,<sup>16</sup> you will never get out of there until you have paid the last penny!<sup>17</sup>

### Adultery

**5:27** “You have heard that it was said, ‘**Do not commit adultery**.’<sup>18</sup> **5:28** But I say to you that whoever looks at a woman to desire her has already committed adultery with her in his heart. **5:29** If your right eye causes you to sin, tear it out and throw it away! It is better to lose one of your members than to have your whole body thrown into hell.<sup>19</sup> **5:30** If your right hand causes you to sin, cut it off and throw it away! It is better to lose one of your members than to have your whole body go into hell.

### Divorce

**5:31** “It was said, ‘**Whoever divorces his wife must give her a legal document**.’<sup>20</sup> **5:32** But I say to you that everyone who divorces his wife, except for immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

### Oaths

**5:33** “Again, you have heard that it was said to an older generation,<sup>21</sup> ‘**Do not break an oath, but fulfill your vows to the Lord**.’<sup>22</sup> **5:34** But I say to you, do not take oaths at all – not by heaven, because it is the throne of God, **5:35** not by earth, because it is his footstool, and not by Jerusalem,<sup>23</sup> because it is the city of the great King. **5:36** Do not take an oath by your head, because you are not able to make one hair white or black. **5:37** Let your word be ‘Yes, yes’ or ‘No, no.’ More than this is from the evil one.<sup>24</sup>

<sup>1</sup> **tn** Grk “teaches men” (in a generic sense, people).

<sup>2</sup> **tn** Or “that of the scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>3</sup> **sn** See the note on Pharisees in 3:7.

<sup>4</sup> **tn** Grk “to the ancient ones.”

<sup>5</sup> **sn** A quotation from Exod 20:13; Deut 5:17.

<sup>6</sup> **tc** The majority of mss read the word εἰκῆ (*eikhē*, “without cause”) here after “brother.” This insertion has support from **Ν**<sup>2</sup> **D** **L** **W** **Θ** **0233** **ƒ**<sup>1,13</sup> **33** **37** **it** **sy** **co** **I**<sup>pl</sup> **Or**<sup>ms</sup> **Cyp** **Cyr**. Thus the Western, Caesarean, and Byzantine texttypes all include the word, while the best Alexandrian and some other witnesses (**Π**<sup>64</sup> **Ν**<sup>\*</sup> **B** **1424**<sup>mg</sup> **pc** **aur** **vg** **Or** **Hier**<sup>ms</sup>) lack it. The **ms** evidence favors its exclusion, though there is a remote possibility that εἰκῆ could have been accidentally omitted from these witnesses by way of homoioarcton (the next word, ἐνοχος [*enochos*, “guilty”], begins with the same letter). An intentional change would likely arise from the desire to qualify “angry,” especially in light of the absolute tone of Jesus’ words. While “without cause” makes good practical sense in this context, and must surely be a true interpretation of Jesus’ meaning (cf. Mark 3:5), it does not commend itself as original.

<sup>7</sup> **tn** Grk “whoever says to his brother ‘Raca,’” an Aramaic word of contempt or abuse meaning “fool” or “empty head.”

<sup>8</sup> **tn** Grk “subjected,” “guilty,” “liable.”

<sup>9</sup> **tn** Grk “the Sanhedrin.”

<sup>10</sup> **tn** The meaning of the term μωρός (*mōros*) is somewhat disputed. Most take it to mean, following the Syriac versions, “you fool,” although some have argued that it represents a transliteration into Greek of the Hebrew term מוֹרֵד (*moreh*) “rebel” (Deut 21:18, 20; cf. BDAG 663 s.v. μωρός c).

<sup>11</sup> **tn** Grk “subjected,” “guilty,” “liable.”

<sup>12</sup> **tn** Grk “the Gehenna of fire.”

**sn** The word translated *hell* is “Gehenna” (γέεννα, *geenna*), a Greek transliteration of the Hebrew words *ge hinnom* (“Valley of Hinnom”). This was the valley along the south side of Jerusalem. In OT times it was used for human sacrifices to the pagan god Molech (cf. Jer 7:31; 19:5-6; 32:35), and it came to be used as a place where human excrement and rubbish were disposed of and burned. In the intertestamental period, it came to be used symbolically as the place of divine punishment (cf. *1 En.* 27-2, 90:26; *4 Ezra* 7:36).

<sup>13</sup> **tn** Grk “Make friends.”

<sup>14</sup> **tn** The words “to court” are not in the Greek text but are implied.

<sup>15</sup> **tn** Grk “the accuser.”

<sup>16</sup> **tn** Grk “Truly (ἀμήν, *amēn*), I say to you.”

<sup>17</sup> **tn** Here the English word “penny” is used as opposed to the parallel in Luke 12:59 where “cent” appears since the Greek word there is different and refers to a different but similar coin.

**sn** The *penny* here was a quadrans, a Roman copper coin worth 1/64 of a denarius (L&N 6.78). The parallel passage in Luke 12:59 mentions the lepton, equal to one-half of a quadrans and thus the smallest coin available.

<sup>18</sup> **sn** A quotation from Exod 20:14; Deut 5:18 (5:17 LXX).

<sup>19</sup> **sn** On this word here and in the following verse, see the note on the word *hell* in 5:22.

<sup>20</sup> **sn** A quotation from Deut 24:1.

<sup>21</sup> **tn** Grk “the ancient ones.”

<sup>22</sup> **sn** A quotation from Lev 19:12.

<sup>23</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>24</sup> **tn** The term πονηροῦ (*ponērou*) 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 articular (τοῦ πονηροῦ, *tou ponērou*). Cf. also “the evildoer” in v. 39, which is the same construction.



## Retaliation

**5:38** “You have heard that it was said, ‘*An eye for an eye and a tooth for a tooth.*’<sup>1</sup> **5:39** But I say to you, do not resist the evildoer.<sup>2</sup> But whoever strikes you on the<sup>3</sup> right cheek, turn the other to him as well. **5:40** And if someone wants to sue you and to take your tunic,<sup>4</sup> give him your coat also. **5:41** And if anyone forces you to go one mile,<sup>5</sup> go with him two. **5:42** Give to the one who asks you,<sup>6</sup> and do not reject<sup>7</sup> the one who wants to borrow from you.

## Love for Enemies

**5:43** “You have heard that it was said, ‘*Love your neighbor*’<sup>8</sup> and ‘*hate your enemy.*’ **5:44** But I say to you, love your enemy and<sup>9</sup> pray for those who persecute you, **5:45** so that you may be like<sup>10</sup> your Father in heaven, since he causes the sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. **5:46** For if you love those who love you, what reward do you have? Even the tax collectors<sup>11</sup>

<sup>1</sup> **sn** A quotation from Exod 21:24; Lev 24:20.

<sup>2</sup> **tn** The articular *πονηρός* (*ponēros*, “the evildoer”) cannot be translated simply as “evil” for then the command would be “do not resist evil.” Every instance of this construction in Matthew is most likely personified, referring either to an evildoer (13:49) or, more often, “the evil one” (as in 5:37; 6:13; 13:19, 38).

<sup>3</sup> **tc** † Many mss (B D K L Δ Θ f<sup>13</sup> 565 579 700 1424 pm) have σου (*sou*) here (“your right cheek”), but many others lack the pronoun (N W f<sup>1</sup> 33 892 1241 pm). The pronoun was probably added by way of clarification. NA<sup>27</sup> has σου in brackets, indicating doubt as to its authenticity.

<sup>4</sup> **tn** Or “shirt” (a long garment worn under the cloak next to the skin). The name for this garment (*χιτών*, *chiton*) presents some difficulty in translation. Most modern readers would not understand what a “tunic” was any more than they would be 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. “Tunic” was therefore employed, but with a note to explain its nature.

<sup>5</sup> **sn** If anyone forces you to go one mile. In NT times Roman soldiers had the authority to press civilians into service to carry loads for them.

<sup>6</sup> **sn** Jesus advocates a generosity and a desire to meet those in dire need with the command *give to the one who asks you*. This may allude to begging; giving alms was viewed highly in the ancient world (Matt 6:1-4; Deut 15:7-11).

<sup>7</sup> **tn** Grk “do not turn away from.”

<sup>8</sup> **sn** A quotation from Lev 19:18.

<sup>9</sup> **tc** Most mss ([D] L [W] Θ f<sup>13</sup> 33 38 lat) read “bless those who curse you, do good to those who hate you, and pray for those who mistreat you,” before “those who persecute you.” But this is surely a motivated reading, importing the longer form of this aphorism from Luke 6:27-28. The shorter text is found in N B f<sup>1</sup> pc sa, as well as several fathers and versional witnesses.

<sup>10</sup> **tn** Grk “be sons of your Father in heaven.” Here, however, 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”). See L&N 58.26.

<sup>11</sup> **sn** The tax collectors 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.

do the same, don’t they? **5:47** And if you only greet your brothers, what more do you do? Even the Gentiles do the same, don’t they? **5:48** So then, be perfect, as your heavenly Father is perfect.<sup>12</sup>

## Pure-hearted Giving

**6:1** “Be<sup>13</sup> careful not to display your righteousness merely to be seen by people.<sup>14</sup> Otherwise you have no reward with your Father in heaven. **6:2** Thus whenever you do charitable giving,<sup>15</sup> do not blow a trumpet before you, as the hypocrites do in synagogues<sup>16</sup> and on streets so that people will praise them. I tell you the truth,<sup>17</sup> they have their reward. **6:3** But when you do your giving, do not let your left hand know what your right hand is doing. **6:4** so that your gift may be in secret. And your Father, who sees in secret, will reward you.<sup>18</sup>

## Private Prayer

**6:5** “Whenever you pray, do not be like the hypocrites, because they love to pray while standing in synagogues<sup>19</sup> and on street corners so that people can see them. Truly I say to you, they have their reward. **6:6** But whenever you pray, go into your room,<sup>20</sup> close the door, and pray to your Father in secret. And your Father, who sees in secret, will reward you.<sup>21</sup> **6:7** When<sup>22</sup> you pray, do not babble repetitiously like the Gentiles, because they think that by their many words they will be heard. **6:8** Do<sup>23</sup> not be

<sup>12</sup> **sn** This remark echoes the more common OT statements like Lev 19:2 or Deut 18:13: “you must be holy as I am holy.”

<sup>13</sup> **tc** † Several mss (N L Z Θ f<sup>1</sup> 33 892 1241 1424 a) have δέ (*de*, “but, now”) at the beginning of this verse; the reading without δέ is supported by B D W O 250 f<sup>13</sup> 38 lat. A decision is difficult, but apparently the conjunction was added by later scribes to indicate a transition in the thought-flow of the Sermon on the Mount. NA<sup>27</sup> has δέ in brackets, indicating reservations about its authenticity.

<sup>14</sup> **tn** Grk “before people in order to be seen by them.”

<sup>15</sup> **tn** Grk “give alms,” but this term is not in common use today. The giving of alms was highly regarded in the ancient world (Deut 15:7-11).

<sup>16</sup> **sn** See the note on *synagogues* in 4:23.

<sup>17</sup> **tn** Grk “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>18</sup> **tc** L W Θ O 250 38 it read ἐν τῷ φανερωθῆ (en tō phanerō, “openly”) at the end of this verse, 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 (N B D Z f<sup>13</sup> 33 a).

<sup>19</sup> **sn** See the note on *synagogues* in 4:23.

<sup>20</sup> **sn** The term translated *room* refers to the inner room of a house, normally without any windows opening outside, the most private location possible (BDAG 988 s.v. ταμεῖον 2).

<sup>21</sup> **tc** See the **tc** note on “will reward you” in 6:4. The problem is the same and the ms support differs only slightly.

<sup>22</sup> **tn** Here δέ (*de*) has not been translated.

<sup>23</sup> **tn** Grk “So do not.” Here οὐν (*oun*) has not been translated.

like them, for your Father knows what you need before you ask him. **6:9** So pray this way:<sup>1</sup>

Our Father<sup>2</sup> in heaven, may your name be honored,<sup>3</sup>

**6:10** may your kingdom come,<sup>4</sup>  
may your will be done on earth as it is in heaven.

**6:11** Give us today our daily bread,<sup>5</sup>

**6:12** and forgive us our debts, as we ourselves<sup>6</sup> have forgiven our debtors.

**6:13** And do not lead us into temptation,<sup>7</sup>  
but deliver us from the evil one.<sup>8</sup>

**6:14** “For if you forgive others<sup>9</sup> their sins, your heavenly Father will also forgive you. **6:15** But if you do not forgive others, your Father will not forgive you your sins.

### Proper Fasting

**6:16** “When<sup>10</sup> you fast, do not look sullen like the hypocrites, for they make their faces unattractive<sup>11</sup> so that people will see them fast-

<sup>1</sup> **sn** *Pray this way*. What follows, although traditionally known as the Lord’s prayer, is really the disciples’ prayer. It represents how they are to approach God, by acknowledging his uniqueness and their need for his provision and protection.

<sup>2</sup> **sn** God is addressed in terms of intimacy (*Father*). The original Semitic term here was probably *Abba*. The term is a little unusual in a personal prayer, especially as it lacks qualification. It is not the exact equivalent of “daddy” (as is sometimes popularly suggested), but it does suggest a close, familial relationship.

<sup>3</sup> **tn** Grk “hallowed be your name.”

<sup>4</sup> **sn** *Your kingdom come* represents the hope for the full manifestation of God’s promised rule.

<sup>5</sup> **tn** Or “Give us bread today for the coming day,” or “Give us today the bread we need for today.” The term ἐπιούσιος (*epiousios*) does not occur outside of early Christian literature (other occurrences are in Luke 11:3 and Didache 8:2), so its meaning is difficult to determine. Various suggestions include “daily,” “the coming day,” and “for existence.” See BDAG 376-77 s.v.; L&N 67:183, 206.

<sup>6</sup> **tn** Or “as even we.” The phrase ὡς καὶ ἡμεῖς (*hōs kai hēmeis*) makes ἡμεῖς emphatic. The translation above adds an appropriate emphasis to the passage.

<sup>7</sup> **tn** Or “into a time of testing.”

**sn** The request *do not lead us into temptation* is not to suggest God causes temptation, but is a rhetorical way to ask for his protection from sin.

<sup>8</sup> **tc** Most mss (L W Θ 0233 f<sup>13</sup> 33 ̄̄ sy sa Didache) read (though some with slight variation) ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν (“for yours is the kingdom and the power and the glory forever, amen”) here. The reading without this sentence, though, is attested by generally better witnesses (N B D Z 0170 f<sup>1</sup> pc lat mae Or). The phrase was probably composed for the liturgy of the early church and most likely was based on 1 Chr 29:11-13; a scribe probably added the phrase at this point in the text for use in public scripture reading (see TCGNT 13-14). Both external and internal evidence argue for the shorter reading.

**tn** The term πονηροῦ (*ponērou*) may be understood as specific and personified, referring to the devil, or possibly as a general reference to evil. It is most likely personified since it is articular (τοῦ πονηροῦ, *tou ponērou*). Cf. also “the evildoer” in 5:39, which is the same construction.

<sup>9</sup> **tn** Here ἀνθρώπος (*anthrōpos*) is used in a generic sense: “people, others.”

<sup>10</sup> **tn** Here δεῖ (*de*) has not been translated.

<sup>11</sup> **tn** Here the term “disfigure” used in a number of transla-

ing. I tell you the truth,<sup>12</sup> they have their reward. **6:17** When<sup>13</sup> you fast, put oil on your head and wash your face, **6:18** so that it will not be obvious to others when you are fasting, but only to your Father who is in secret. And your Father, who sees in secret, will reward you.

### Lasting Treasure

**6:19** “Do not accumulate for yourselves treasures on earth, where moth<sup>14</sup> and rust destroy and where thieves break in and steal. **6:20** But accumulate for yourselves treasures in heaven, where moth and rust do not destroy, and thieves do not break in and steal. **6:21** For where your<sup>15</sup> treasure<sup>16</sup> is, there your heart will be also.

**6:22** “The eye is the lamp of the body. If then your eye is healthy,<sup>17</sup> your whole body will be full of light. **6:23** But if your eye is diseased,<sup>18</sup> your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

**6:24** “No one can serve two masters, for either he will hate<sup>19</sup> the one and love the other, or he will be devoted to the one and despise<sup>20</sup> the other. You cannot serve God and money.<sup>21</sup>

### Do Not Worry

**6:25** “Therefore I tell you, do not worry<sup>22</sup> about your life, what you will eat or drink, or about your body, what you will wear. Isn’t there

tions was not used because it could convey to the modern reader the notion of mutilation. L&N 79.17 states, “to make unsightly, to disfigure, to make ugly.” ἀφανίζουσιν γὰρ τὰ πρόσωπα αὐτῶν “for they make their faces unsightly” Mt 6:16.”

<sup>12</sup> **tn** Grk “Truly (ἀμήν, *amēn*), I say to you.”

<sup>13</sup> **tn** Here δεῖ (*de*) has not been translated.

<sup>14</sup> **tn** The term σίς (*sēs*) refers to moths in general. It is specifically the larvae of moths that destroy clothing by eating holes in it (L&N 4.49; BDAG 922 s.v.). See Jas 5:2, which mentions “moth-eaten” clothing.

<sup>15</sup> **tn** The pronouns in this verse are singular while the pronouns in vv. 19-20 are plural. The change to singular emphasizes personal responsibility as opposed to corporate responsibility; even if others do not listen, the one who hears Jesus’ commands should obey.

<sup>16</sup> **sn** Seeking heavenly *treasure* means serving others and honoring God by doing so.

<sup>17</sup> **tn** Or “sound” (so L&N 23.132 and most scholars). A few scholars take this word to mean something like “generous” here (L&N 57.107), partly due to the immediate context concerning money, in which case the “eye” is a metonymy for the entire person (“if you are generous”).

<sup>18</sup> **tn** Or “if your eye is sick” (L&N 23.149).

**sn** There may be a slight wordplay here, as this term can also mean “evil,” so the figure uses a term that points to the real meaning of being careful as to what one pays attention to or looks at.

<sup>19</sup> **sn** The contrast between *hate* and *love* here is rhetorical. The point is that one will choose the favorite if a choice has to be made.

<sup>20</sup> **tn** Or “and treat [the other] with contempt.”

<sup>21</sup> **tn** Grk “God and mammon.”

**sn** The term *money* is used to translate *mammon*, the Aramaic term for wealth or possessions. The point is not that money is inherently evil, but that it is often misused so that it is a means of evil; see 1 Tim 6:6-10, 17-19. God must be first, not money or possessions.

<sup>22</sup> **tn** Grk “do not be anxious,” and so throughout the rest of this paragraph.

more to life than food and more to the body than clothing? **6:26** Look at the birds in the sky:<sup>1</sup> They do not sow, or reap, or gather into barns, yet your heavenly Father feeds<sup>2</sup> them. Aren't you more valuable<sup>3</sup> than they are? **6:27** And which of you by worrying can add even one hour to his life?<sup>4</sup> **6:28** Why do you worry about clothing? Think about how the flowers<sup>5</sup> of the field grow; they do not work<sup>6</sup> or spin. **6:29** Yet I tell you that not even Solomon in all his glory was clothed like one of these! **6:30** And if this is how God clothes the wild grass,<sup>7</sup> which is here today and tomorrow is tossed into the fire to heat the oven,<sup>8</sup> won't he clothe you even more,<sup>9</sup> you people of little faith? **6:31** So then, don't worry saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' **6:32** For the unconverted<sup>10</sup> pursue these things, and your heavenly Father knows that you need them. **6:33** But above all pursue his kingdom<sup>11</sup> and right-

eousness, and all these things will be given to you as well. **6:34** So then, do not worry about tomorrow, for tomorrow will worry about itself. Today has enough trouble of its own.<sup>12</sup>

### Do Not Judge

**7:1** "Do not judge so that you will not be judged.<sup>13</sup> **7:2** For by the standard you judge you will be judged, and the measure you use will be the measure you receive.<sup>14</sup> **7:3** Why<sup>15</sup> do you see the speck<sup>16</sup> in your brother's eye, but fail to see<sup>17</sup> the beam of wood<sup>18</sup> in your own? **7:4** Or how can you say<sup>19</sup> to your brother, 'Let me remove the speck from your eye,' while there is a beam in your own? **7:5** You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck from your brother's eye. **7:6** Do not give what is holy to dogs or throw your pearls before pigs; otherwise they will trample them under their feet and turn around and tear you to pieces.<sup>20</sup>

### Ask, Seek, Knock

**7:7** "Ask<sup>21</sup> and it will be given to you; seek and you will find; knock and the door<sup>22</sup> will be opened for you. **7:8** For everyone who asks<sup>23</sup> receives, and the one who seeks finds, and to the one who knocks, the door will be

<sup>1</sup> **tn** *Grk* "the birds of the sky" or "the birds of the heaven"; the Greek word οὐρανός (*ouranos*) 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 (cf. BDAG 809 s.v. ΠΕΤΕΛΥΩΝ).

<sup>2</sup> **tn** Or "God gives them food to eat." L&N 23.6 has both "to provide food for" and "to give food to someone to eat."

<sup>3</sup> **tn** *Grk* "of more value."

<sup>4</sup> **tn** Or "a cubit to his height." A cubit (πῆχυς, *pēchus*) can measure length (normally about 45 cm or 18 inches) or time (a small unit, "hour" is usually used [BDAG 812 s.v.] although "day" has been suggested [L&N 67.151]). The term ἡλικία (*hēlikia*) is ambiguous in the same way as πῆχυς (*pēchus*). Most scholars take the term to describe age or length of life here, although a few refer it to bodily stature (see BDAG 436 s.v. 3 for discussion). Worry about length of life seems a more natural figure than worry about height. However, the point either way is clear: Worrying adds nothing to life span or height.

<sup>5</sup> **tn** Traditionally, "lilies." According to L&N 3.32, "Though traditionally κρίνον has been regarded as a type of lily, scholars have suggested several other possible types of flowers, including an anemone, a poppy, a gladiolus, and a rather inconspicuous type of daisy." In view of the uncertainty, the more generic "flowers" has been used in the translation.

<sup>6</sup> **tn** Or, traditionally, "toil." Although it might be argued that "work hard" would be a more precise translation of κοπιᾶω (*kopiāō*) here, the line in English reads better in terms of cadence with a single syllable.

<sup>7</sup> **tn** *Grk* "grass of the field."

<sup>8</sup> **tn** *Grk* "into the oven." The expanded translation "into the fire to heat the oven" has been used to avoid misunderstanding; most items put into modern ovens are put there to be baked, not burned.

<sup>9</sup> **tn** The oven was most likely a rounded clay oven used for baking bread, which was heated by burning wood and dried grass.

<sup>10</sup> **tn** The phrase *even more* is a typical form of rabbinic argumentation, from the lesser to the greater. If God cares for the little things, surely he will care for the more important things.

<sup>11</sup> **tn** Or "unbelievers"; *Grk* "Gentiles."

<sup>12</sup> **tn** Most mss (L W Θ Q233 f<sup>1-13</sup> 33 38) read τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ (*tēn basileian tou theou kai tēn dikaioσύνηn autou*, "the kingdom of God and his righteousness") here, but the words "of God" are lacking in **N B** pc sa bo Eus. On the one hand, there is the possibility of accidental omission on the part of these Alexandrian witnesses, but it seems unlikely that the scribe's eye would skip over both words (especially since τοῦ θεοῦ is bracketed by first declension nouns). Intrinsically, the author generally has a genitive modifier with βασιλεία – especially θεοῦ or οὐρανῶν (*ouranōn*) – but this argument cuts both ways: Although he might be expected to use such an ad-

junct here, scribes might also be familiar with his practice and would thus naturally insert it if it were missing in their copy of Matthew. Although a decision is difficult, the omission of τοῦ θεοῦ is considered most likely to be original. NA<sup>27</sup> includes the words in brackets, indicating doubt as to their authenticity.

<sup>13</sup> **tn** God's *kingdom* is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong.

<sup>14</sup> **tn** *Grk* "Sufficient for the day is its evil."

<sup>15</sup> **tn** The point of the statement *do not judge so that you will not be judged* is that the standards we apply to others God applies to us. The passive verbs in this verse look to God's action.

<sup>16</sup> **tn** *Grk* "by [the measure] with which you measure it will be measured to you."

<sup>17</sup> **tn** Here δε (*de*) has not been translated.

<sup>18</sup> **tn** The term translated *speck* refers to a small piece of wood, chaff, or straw; see L&N 3.66.

<sup>19</sup> **tn** Or "do not notice."

<sup>20</sup> **tn** The term *beam of wood* refers to a very big piece of wood, the main beam of a building, in contrast to the speck in the other's eye (L&N 7.78).

<sup>21</sup> **tn** *Grk* "how will you say?"

<sup>22</sup> **tn** Or "otherwise the latter will trample them under their feet and the former will turn around and tear you to pieces." 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").

<sup>23</sup> **tn** The three present imperatives in this verse (*Ask... seek...knock*) are probably intended to call for a repeated or continual approach before God.

<sup>24</sup> **tn** *Grk* "it"; the referent (a door) is implied by the context and has been specified in the translation here and in v. 8 for clarity.

<sup>25</sup> **tn** The actions of asking, seeking, and knocking are repeated here from v. 7 with the encouragement that God does respond.

opened. **7:9** Is<sup>1</sup> there anyone among you who, if his son asks for bread, will give him a stone? **7:10** Or if he asks for a fish, will give him a snake?<sup>2</sup> **7:11** If you then, although you are evil,<sup>3</sup> know how to give good gifts to your children, how much more will your Father in heaven give good gifts<sup>4</sup> to those who ask him! **7:12** In<sup>5</sup> everything, treat others as you would want them<sup>6</sup> to treat you,<sup>7</sup> for this fulfills<sup>8</sup> the law and the prophets.

### *The Narrow Gate*

**7:13** “Enter through the narrow gate, because the gate is wide and the way is spacious that leads to destruction, and there are many who enter through it. **7:14** But the gate is narrow and the way is difficult that leads to life, and there are few who find it.

### *A Tree and Its Fruit*

**7:15** “Watch out for false prophets, who come to you in sheep’s clothing but inwardly are voracious wolves.<sup>9</sup> **7:16** You will recognize them by their fruit. Grapes are not gathered<sup>10</sup> from thorns or figs from thistles, are they?<sup>11</sup> **7:17** In the same way, every good tree bears good fruit, but the bad<sup>12</sup> tree bears bad fruit. **7:18** A good tree is not able to bear bad fruit, nor a bad tree to bear good fruit. **7:19** Every tree that does not bear good fruit is cut down and thrown into

the fire. **7:20** So then, you will recognize them by their fruit.

### *Judgment of Pretenders*

**7:21** “Not everyone who says to me, ‘Lord, Lord,’<sup>13</sup> will enter into the kingdom of heaven – only the one who does the will of my Father in heaven. **7:22** On that day, many will say to me, ‘Lord, Lord, didn’t we prophesy in your name, and in your name cast out demons and do<sup>14</sup> many powerful deeds?’ **7:23** Then I will declare to them, ‘I never knew you. Go away from me, you law-breakers!’<sup>15</sup>

### *Hearing and Doing*

**7:24** “Everyone<sup>16</sup> who hears these words of mine and does them is like<sup>17</sup> a wise man<sup>18</sup> who built his house on rock. **7:25** The rain fell, the flood<sup>19</sup> came, and the winds beat against that house, but it did not collapse because it had been founded on rock. **7:26** Everyone who hears these words of mine and does not do them is like a foolish man who built his house on sand. **7:27** The rain fell, the flood came, and the winds beat against that house, and it collapsed; it was utterly destroyed!”<sup>20</sup>

**7:28** When<sup>21</sup> Jesus finished saying these things, the crowds were amazed by his teaching, **7:29** because he taught them like one who had authority,<sup>22</sup> not like their experts in the law.<sup>23</sup>

### *Cleansing a Leper*

**8:1** After he came down from the mountain, large crowds followed him. **8:2** And a leper<sup>24</sup>

<sup>1</sup> **tn** Grk “Or is there.”

<sup>2</sup> **sn** The two questions of vv. 9-10 expect the answer, “No parent would do this!”

<sup>3</sup> **tn** The participle ὄντες (*ontes*) has been translated concessively.

<sup>4</sup> **sn** The provision of the *good gifts* is probably a reference to the wisdom and guidance supplied in response to repeated requests. The teaching as a whole stresses not that we get everything we want, but that God gives the good that we need.

<sup>5</sup> **tn** Grk “Therefore in.” Here οὖν (*oun*) has not been translated.

<sup>6</sup> **tn** This is a generic use of ἀνθρώπος (*anthrōpos*), referring to both males and females.

<sup>7</sup> **sn** Jesus’ teaching as reflected in the phrase *treat others as you would want them to treat you*, known generally as the Golden Rule, is not completely unique in the ancient world, but here it is stated in its most emphatic, selfless form.

<sup>8</sup> **tn** Grk “is.”

<sup>9</sup> **sn** *Sheep’s clothing...voracious wolves*. Jesus uses a metaphor here to point out that these false prophets appear to be one thing, but in reality they are something quite different and dangerous.

<sup>10</sup> **tn** Grk “They do not gather.” This has been simplified to the passive voice in the translation since the subject “they” is not specified further in the context.

<sup>11</sup> **sn** The statement illustrates the principle: That which cannot produce fruit does not produce fruit.

<sup>12</sup> **tn** Grk “rotten.” The word σαπρός, modifying “tree” in both v. 17 and 18, can also mean “diseased” (L&N 65.28).

<sup>13</sup> **sn** The double use of the vocative is normally used in situations of high emotion or emphasis. Even an emphatic confession without action means little.

<sup>14</sup> **tn** Grk “and in your name do.” This phrase was not repeated here in the translation for stylistic reasons.

<sup>15</sup> **tn** Grk “workers of lawlessness.”

<sup>16</sup> **tn** Grk “Therefore everyone.” Here οὖν (*oun*) has not been translated.

<sup>17</sup> **tn** Grk “will be like.” The same phrase occurs in v. 26.

<sup>18</sup> **tn** Here and in v. 26 the Greek text reads ἀνὴρ (*anēr*), while the parallel account in Luke 6:47-49 uses ἀνθρώπος (*anthrōpos*) in vv. 48 and 49.

<sup>19</sup> **tn** Grk “the rivers.”

<sup>20</sup> **tn** Grk “and great was its fall.”

<sup>21</sup> **tn** Grk “And it happened when.” The introductory phrase καὶ ἐγένετο (*kai egeneto*, “it happened that”) is redundant in contemporary English and has not been translated.

<sup>22</sup> **sn** Jesus’ teaching impressed the hearers with the directness of its claim; he taught with *authority*. A study of Jewish rabbinic interpretation shows that it was typical to cite a list of authorities to make one’s point. Apparently Jesus addressed the issues in terms of his own understanding.

<sup>23</sup> **tn** Or “their scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>24</sup> **tn** Grk “And behold, a leper came.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**sn** The ancient term for leprosy covers a wider array of conditions than what we call leprosy today. A *leper* was totally ostracized from society until he was declared cured (Lev 13:45-46).

approached, and bowed low before him, saying,<sup>1</sup> “Lord, if<sup>2</sup> you are willing, you can make me clean.” **8:3** He stretched out his hand and touched<sup>3</sup> him saying, “I am willing. Be clean!” Immediately his leprosy was cleansed. **8:4** Then Jesus said to him, “See that you do not speak to anyone,<sup>4</sup> but go, show yourself to a priest, and bring the offering<sup>5</sup> that Moses commanded,<sup>6</sup> as a testimony to them.”<sup>7</sup>

### Healing the Centurion’s Servant

**8:5** When he entered Capernaum,<sup>8</sup> a centurion<sup>9</sup> came to him asking for help.<sup>10</sup> **8:6** “Lord,<sup>11</sup> my servant<sup>12</sup> is lying at home paralyzed, in terrible anguish.” **8:7** Jesus<sup>13</sup> said to him, “I will come and heal him.” **8:8** But the centurion replied,<sup>14</sup> “Lord, I am not worthy to have you come under my roof. Instead, just say the word and my servant will be healed. **8:9** For I too am a

man under authority, with soldiers under me.<sup>15</sup> I say to this one, ‘Go’ and he goes,<sup>16</sup> and to another ‘Come’ and he comes, and to my slave<sup>17</sup> ‘Do this’ and he does it.”<sup>18</sup> **8:10** When<sup>19</sup> Jesus heard this he was amazed and said to those who followed him, “I tell you the truth,<sup>20</sup> I have not found such faith in anyone in Israel! **8:11** I tell you, many will come from the east and west to share the banquet<sup>21</sup> with Abraham, Isaac, and Jacob<sup>22</sup> in the kingdom of heaven. **8:12** but the sons of the kingdom will be thrown out into the outer darkness, where there will be weeping and gnashing of teeth.”<sup>23</sup> **8:13** Then Jesus said to the centurion, “Go; just as you believed, it will be done for you.” And the servant<sup>24</sup> was healed at that hour.

### Healings at Peter’s House

**8:14** Now<sup>25</sup> when Jesus entered Peter’s house, he saw his mother-in-law lying down,<sup>26</sup>

<sup>1</sup> **tn** Grk “a leper approaching, bowed low before him, saying.”

<sup>2</sup> **tn** This is a third class condition. The report portrays the leper making no presumptions about whether Jesus will heal him or not.

<sup>3</sup> **sn** *Touched*. This touch would have rendered Jesus ceremonially unclean (Lev 14:46; also Mishnah, *m. Nega'im* 3.1; 11.1; 12.1; 13.6-12).

<sup>4</sup> **sn** The command for silence was probably meant to last only until the cleansing took place with the priests and sought to prevent Jesus’ healings from becoming the central focus of the people’s reaction to him. See also 9:30, 12:16, 16:20, and 17:9 for other cases where Jesus asks for silence concerning him and his ministry.

<sup>5</sup> **tn** Grk “gift.”

<sup>6</sup> **sn** On the phrase bring the offering that Moses commanded see Lev 14:1-32.

<sup>7</sup> **tn** Or “as an indictment against them.” The pronoun αὐτοῖς (*autois*) may be a dative of disadvantage.

<sup>8</sup> **sn** *Capernaum* was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region.

**map** For location see Map1-D2; Map2-C3; Map3-B2.

<sup>9</sup> **sn** A *Centurion* was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a *centuria* of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular army) and thus gained their citizenship at enlistment. Others may have inherited it, like the apostle Paul did.

<sup>10</sup> **sn** While in Matthew’s account the centurion came to him asking for help, Luke’s account (7:1-10) mentions that the centurion sent some Jewish elders as emissaries on his behalf.

<sup>11</sup> **tn** Grk “and saying, ‘Lord.’” The participle λέγων (*legōn*) at the beginning of v. 6 is redundant in English and has not been translated.

<sup>12</sup> **tn** The Greek term here is πῶς (*pais*), often used of a slave who was regarded with some degree of affection, possibly a personal servant (Luke 7:7 uses the more common term δοῦλος, *doulos*). See L&N 87.77.

<sup>13</sup> **tn** Grk “And he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>14</sup> **tn** Grk “But answering, the centurion replied.” The participle ἀποκριθεὶς (*apokritheis*) is redundant and has not been translated.

<sup>15</sup> **tn** Grk “having soldiers under me.”

<sup>16</sup> **sn** *I say to this one ‘Go’ and he goes*. The illustrations highlight the view of authority the soldier sees in the word of one who has authority. Since the centurion was a commander of a hundred soldiers, he understood what it was both to command others and to be obeyed.

<sup>17</sup> **tn** Though δοῦλος (*doulos*) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that “servant” for “slave” is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished” (BDAG 260 s.v. 1). The most accurate translation is “bondservant” (sometimes found in the ASV for δοῦλος) in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force.

<sup>18</sup> **tn** The word “it” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>19</sup> **tn** Here δέ (*de*) has not been translated.

<sup>20</sup> **tn** Grk “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>21</sup> **tn** Grk “and recline at table,” as 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. The word “banquet” has been supplied to clarify for the modern reader the festive nature of the imagery. The banquet imagery is a way to describe the fellowship and celebration of being among the people of God at the end.

**sn** 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.

<sup>22</sup> **tn** Grk “and Isaac and Jacob,” but καί (*kai*) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more.

<sup>23</sup> **sn** *Weeping and gnashing of teeth* is a figure for remorse and trauma, which occurs here because of exclusion from God’s promise.

<sup>24</sup> **tc** † Most mss read αὐτοῦ (*autou*, “his”) after “servant.” It is unlikely that the pronoun was accidentally overlooked by such diverse witnesses as **N** B 0250 0281 <sup>f</sup> 33 latt. More likely is the probability that Western, Byzantine, and some other scribes added the word for clarification (so C L W  $\Theta$  0233 <sup>f</sup> 13 <sup>ms</sup> sy sa). NA<sup>27</sup> has the pronoun in brackets, indicating doubts as to its authenticity.

<sup>25</sup> **tn** Grk “And.” Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>26</sup> **tn** Grk “having been thrown down.” The verb βεβλημένην (*bebēmenēn*) is a perfect passive participle of the verb βάλλω (*ballō*, “to throw”). This indicates the severity of her sickness.

sick with a fever. **8:15** He touched her hand, and the fever left her. Then<sup>1</sup> she got up and began to serve them. **8:16** When it was evening, many demon-possessed people were brought to him. He drove out the spirits with a word, and healed all who were sick.<sup>2</sup> **8:17** In this way what was spoken by Isaiah the prophet was fulfilled:<sup>3</sup>

*“He took our weaknesses and carried our diseases.”<sup>4</sup>*

### Challenging Professed Followers

**8:18** Now when Jesus saw a large crowd<sup>5</sup> around him, he gave orders to go to the other side of the lake.<sup>6</sup> **8:19** Then<sup>7</sup> an expert in the law<sup>8</sup> came to him and said, “Teacher, I will follow you wherever you go.”<sup>9</sup> **8:20** Jesus said to him, “Foxes have dens, and the birds in the sky<sup>10</sup> have nests, but the Son of Man has no place to lay his head.”<sup>11</sup> **8:21** Another<sup>12</sup> of the<sup>13</sup> disciples said to him, “Lord, let me first go and bury my father.” **8:22** But Jesus said to him, “Follow me, and let the dead bury their own dead.”<sup>14</sup>

<sup>1</sup> **tn** Here καί (*kai*) has been translated as “then.”

<sup>2</sup> **sn** Note how the author distinguishes healing from exorcism here, implying that the two are not identical.

<sup>3</sup> **tn** Grk “was fulfilled, saying.” The participle λέγοντος (*legontos*) is redundant and has not been translated.

<sup>4</sup> **sn** A quotation from Isa 53:4.

<sup>5</sup> **tc** † Codex B and some Sahidic mss read simply ὄχλον (*ochlon*, “crowd”), the reading that NA<sup>27</sup> follows; the first hand of **N**, as well as f<sup>1</sup> and a few others, has ὄχλους (*ochlous*, “crowds”); other witnesses read πολλὸν ὄχλον (*polun ochlon*, “a large crowd”). But the reading most likely to be original seems to be πολλοὺς ὄχλους (*pollous ochlous*). It is found in **N**<sup>2</sup> C L Θ 0233 f<sup>13</sup> 33 **ℵ** lat; it is judged to be superior on internal grounds (the possibility of accidental omission of πολλοὺς/πολὺν in isolated witnesses) and, to a lesser extent, external grounds (geographically widespread, various texttypes). For reasons of English style, however, this phrase has been translated as “a large crowd.”

<sup>6</sup> **tn** The phrase “of the lake” is not in the Greek text but is clearly implied; it has been supplied here for clarity.

<sup>7</sup> **tn** Here καί (*kai*) has been translated as “then.”

<sup>8</sup> **tn** Or “a scribe.” See the note on the phrase “experts in the law” in 2:4.

<sup>9</sup> **sn** The statement *I will follow you wherever you go* is an offer to follow Jesus as a disciple, no matter what the cost.

<sup>10</sup> **tn** Grk “the birds of the sky” or “the birds of the heaven”; the Greek word οὐρανός (*ouranos*) 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 (cf. BDAG 809 s.v. ΠΤΕΙΝΟΥ).

<sup>11</sup> **sn** Jesus’ reply is simply this: Does the man understand the rejection he will be facing? Jesus has no home in the world (*the Son of Man has no place to lay his head*).

<sup>12</sup> **tn** Here δέ (*de*) has not been translated.

<sup>13</sup> **tc** † Most mss (C L W Θ 0250 f<sup>1,13</sup> **ℵ** lat sy mae bo) read αὐτοῦ (*autou*, “his”) here, but the earliest witnesses, **N** and B (along with 33 and a few others), lack it. The addition may have been a motivated reading to clarify whose disciples were in view. NA<sup>27</sup> includes the pronoun in brackets, indicating doubt as to its authenticity.

<sup>14</sup> **sn** There are several options for the meaning of Jesus’ reply *Leave the dead to bury their own dead*: (1) Recent research suggests that burial customs in the vicinity of Jerusalem from about 20 B.C. to A.D. 70 involved a reinterment of the bones a year after the initial burial, once the flesh had rotted away. At that point the son would have placed his father’s bones in a special box known as an ossuary to be set into the wall of the tomb. Thus Jesus could well be rebuking the man

### Stilling of a Storm

**8:23** As he got into the boat, his disciples followed him.<sup>15</sup> **8:24** And a great storm developed on the sea so that the waves began to swamp the boat. But he was asleep. **8:25** So they came<sup>16</sup> and woke him up saying, “Lord, save us! We are about to die!” **8:26** But<sup>17</sup> he said to them, “Why are you cowardly, you people of little faith?” Then he got up and rebuked<sup>18</sup> the winds and the sea,<sup>19</sup> and it was dead calm. **8:27** And the men<sup>20</sup> were amazed and said,<sup>21</sup> “What sort of person is this? Even the winds and the sea obey him!”<sup>22</sup>

### Healing the Gadarene Demoniacs

**8:28** When he came to the other side, to the region of the Gadarenes,<sup>23</sup> two demon-possessed

for wanting to wait around for as much as a year before making a commitment to follow him. In 1st century Jewish culture, to have followed Jesus rather than burying one’s father would have seriously dishonored one’s father (cf. Tobit 4:3-4). (2) The remark is an idiom (possibly a proverbial saying) that means, “The matter in question is not the real issue,” in which case Jesus was making a wordplay on the wording of the man’s (literal) request (see L&N 33.137). (3) This remark could be a figurative reference to various kinds of people, meaning, “Let the spiritually dead bury the dead.” (4) It could also be literal and designed to shock the hearer by the surprise of the contrast. Whichever option is preferred, it is clear that the most important priority is to follow Jesus.

<sup>15</sup> **sn** A boat that held all the disciples would be of significant size.

<sup>16</sup> **tn** The participle προσελθόντες (*proselthontes*) has been translated as a finite verb due to requirements of contemporary English style.

<sup>17</sup> **tn** Grk “And.” Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>18</sup> **tn** Or “commanded” (often with the implication of a threat, L&N 33.331).

<sup>19</sup> **sn** 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.

<sup>20</sup> **tn** It is difficult to know whether ἄνθρωποι (*anthrōpoi*) should be translated as “men” or “people” (in a generic sense) here. At issue is whether (1) only the Twelve were with Jesus in the boat, as opposed to other disciples (cf. v. 23), and (2) whether any of those other disciples would have been women. The issue is complicated further by the parallel in Mark (4:35-41), where the author writes (4:36) that other boats accompanied them on this journey.

<sup>21</sup> **tn** Grk “the men were amazed, saying.” The participle λέγοντες (*legontes*) has been translated as a finite verb to make the sequence of events clear in English.

<sup>22</sup> **sn** Jesus’ authority over creation raised a question for the disciples about his identity (*What sort of person is this?*). This verse shows that the disciples followed Jesus even though they did not know all about him yet.

<sup>23</sup> **tc** The textual tradition here is quite complicated. A number of mss (B C [Δ] Θ al sy<sup>6,8,h</sup>) read “Gadarenes,” which is the better reading here. Many other mss (**N**<sup>2</sup> L W f<sup>1,13</sup> **ℵ** [sy<sup>hmg</sup>] bo) have “Gergesenes.” Others (892<sup>c</sup> latt sy<sup>hmg</sup> sa mae) have “Gerasesenes,” which is the reading followed in Luke 8:26. The difference between Matthew and Luke may be due to uses of variant regional terms.

**sn** The region of the Gadarenes would be in Gentile territory on the southeastern side of the Sea of Galilee across from Galilee. Luke 8:26 and Mark 5:1 record this miracle as occurring “in the region of the Gerasenes.” “Irrespective of how one settles this issue, for the [second and] Third Evangelist the chief concern is that Jesus has crossed over into Gentile territory, ‘opposite Galilee’” (J. B. Green, *Luke* [NICNT], 337).

men coming from the tombs met him. They were extremely violent, so that no one was able to pass by that way. **8:29** They<sup>1</sup> cried out, “Son of God, leave us alone!”<sup>2</sup> Have you come here to torment us before the time?”<sup>3</sup> **8:30** A<sup>4</sup> large herd of pigs was feeding some distance from them. **8:31** Then the demons begged him,<sup>5</sup> “If you drive us out, send us into the herd of pigs.” **8:32** And he said,<sup>6</sup> “Go!” So<sup>7</sup> they came out and went into the pigs, and the herd rushed down the steep slope into the lake and drowned in the water. **8:33** The<sup>8</sup> herdsmen ran off, went into the town,<sup>9</sup> and told everything that had happened to the demon-possessed men. **8:34** Then<sup>10</sup> the entire town<sup>11</sup> came out to meet Jesus. And when they saw him, they begged him to leave their region.

The region of Gadara extended to the Sea of Galilee and included the town of Sennabris on the southern shore – the town that the herdsmen most likely entered after the drowning of the pigs.

**1** *tn* Grk “And behold, they cried out, saying.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1). The participle λέγοντες (*legontes*) is redundant and has not been translated.

**2** *tn* Grk “what to us and to you?” (an idiom). The phrase τί ἡμῖν καὶ σοὶ (*ti hēmin kai soi*) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. ἐγώ). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What to me and to you?” meaning, “What have I done to you that you should do this to me?” (Judg 11:12, 2 Chr 35:21, 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13, Hos 14:8). These nuances were apparently expanded in Greek, but the basic notions of defensive hostility (option 1) and indifference or disengagement (option 2) are still present. BDAG suggests the following as glosses for this expression: *What have I to do with you? What have we in common? Leave me alone! Never mind!* Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: “Leave us alone....”

**3** *sn* There was an appointed time in which demons would face their judgment, and they seem to have viewed Jesus’ arrival on the scene as an illegitimate change in God’s plan regarding the time when their sentence would be executed.

**4** *tn* Here δέ (*de*) has not been translated.

**5** *tn* Grk “asked him, saying.” The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

**6** *tn* Grk “And he said to them.”

**7** *tn* Here δέ (*de*) has been translated as “so” to indicate a conclusion and transition in the narrative.

**8** *tn* Here δέ (*de*) has not been translated.

**9** *tn* Or “city.” But see the *sn* on “Gadarenes” in 8:28.

**10** *tn* Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative. The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**11** *tn* Or “city.”

### Healing and Forgiving a Paralytic

**9:1** After getting into a boat he crossed to the other side and came to his own town.<sup>12</sup> **9:2** Just then<sup>13</sup> some people<sup>14</sup> brought to him a paralytic lying on a stretcher.<sup>15</sup> When Jesus saw their<sup>16</sup> faith, he said to the paralytic, “Have courage, son! Your sins are forgiven.”<sup>17</sup> **9:3** Then<sup>18</sup> some of the experts in the law<sup>19</sup> said to themselves, “This man is blaspheming!”<sup>20</sup> **9:4** When Jesus saw their reaction he said, “Why do you respond with evil in your hearts? **9:5** Which is easier,<sup>21</sup> to say, ‘Your sins are forgiven’ or to say, ‘Stand up and walk’? **9:6** But so that you may know<sup>22</sup> that the Son of Man<sup>23</sup> has authority on earth to forgive sins” – then he said to the paralytic<sup>24</sup> –

**12** *sn* His own town refers to Capernaum. It was a town of approximately 1000-1500, though of some significance.

**13** *tn* Grk “And behold, they were bringing.” Here καὶ ἰδοῦ (*kai idou*) has been translated as “just then” to indicate the somewhat sudden appearance of the people carrying the paralytic. The Greek word ἰδοῦ (*idou*) has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1), especially in conjunction with the suddenness of the stretcher bearers’ appearance.

**14** *tn* Grk “they”; the referent (some unnamed people) has been specified in the translation for clarity.

**15** *tn* Traditionally, “on a bed,” but this could be confusing to the modern reader who might envision a large piece of furniture. In various contexts, κλίνη (*klinē*) may be translated “bed, couch, cot, stretcher, or bier” (in the case of a corpse). See L&N 6.106.

**16** *sn* The plural pronoun *their* makes it clear that Jesus was responding to the faith of the entire group, not just the paralyzed man.

**17** *sn* The passive voice here is a divine passive (*ExSyn* 437). It is clear that God does the forgiving.

**18** *tn* Grk “And behold.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1). Here καὶ (*kai*) has been translated as “then” to indicate the implied sequence of events in the narrative.

**19** *tn* Or “some of the scribes.” See the note on the phrase “experts in the law” in 2:4.

**20** *sn* *Blaspheming* meant to say something that dishonored God. To claim divine prerogatives or claim to speak for God when one really does not would be such an act of offense. The remark raised directly the issue of the nature of Jesus’ ministry.

**21** *sn* Which 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 paralyzed person to walk. On the other hand, it is harder, because for it to be true one must possess the authority to forgive the sin.

**22** *sn* Now Jesus put the two actions together. The walking of the man would be proof (so that you may know) that his sins were forgiven and that God had worked through Jesus (i.e., the Son of Man).

**23** *sn* The term *Son of Man*, which is a title in Greek, comes from a pictorial description in Dan 7:13 of one “like a son of man” (i.e., a human being). It is Jesus’ favorite 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.

**24** *sn* Jesus did not finish his sentence with words but with action, that is, healing the paralytic with an accompanying pronouncement to him directly.

“Stand up, take your stretcher, and go home.”<sup>1</sup>  
**9:7** And he stood up and went home.<sup>2</sup> **9:8** When<sup>3</sup>  
 the crowd saw this, they were afraid<sup>4</sup> and honored  
 God who had given such authority to men.<sup>5</sup>

*The Call of Matthew; Eating with Sinners*

**9:9** As Jesus went on from there, he saw a  
 man named Matthew sitting at the tax booth.<sup>6</sup>  
 “Follow me,” he said to him. And he got up  
 and followed him. **9:10** As<sup>7</sup> Jesus<sup>8</sup> was having a  
 meal<sup>9</sup> in Matthew’s<sup>10</sup> house, many tax collec-  
 tors<sup>11</sup> and sinners came and ate with Jesus and  
 his disciples. **9:11** When the Pharisees<sup>12</sup> saw  
 this they said to his disciples, “Why does your  
 teacher eat with tax collectors and sinners?”<sup>13</sup>

**1** tn Grk “to your house.”

**2** tn Grk “to his house.”

**3** tn Here δε (de) has not been translated.

**4** tc Most witnesses (C L Θ 0233 f<sup>13</sup> 38) have ἐθαύμασαν (ethaumasán; “marveled, were amazed”) instead of ἐφοβήθησαν (ephobēthēsan) here, effectively turning the fearful reaction into one of veneration. But the harder reading is well supported by N B D W 0281 f<sup>1</sup> 33 892 1424 al lat co and thus is surely authentic.

**5** tn Grk “people.” The plural of ἄνθρωπος (anthrōpos) usually indicates people in general, but the singular is used in the expression “Son of Man.” There is thus an ironic allusion to Jesus’ statement in v. 6: His self-designation as “Son of Man” is meant to be unique, but the crowd regards it simply as meaning “human, person.” To maintain this connection for the English reader the plural ἀνθρώποις (anthrōpois) has been translated here as “men” rather than as the more generic “people.”

**6** tn While “tax office” is sometimes given as a translation for τελώνιον (telōnion, so L&N 57.183), this could give the modern reader a false impression of an indoor office with all its associated furnishings.

**sn** The tax booth was a booth located on the edge of a city or town to collect taxes for trade. There was a tax booth in Capernaum, which was on the trade route from Damascus to Galilee and the Mediterranean. The “taxes” were collected on produce and goods brought into the area for sale, and were a sort of “sales tax” paid by the seller but obviously passed on to the purchaser in the form of increased prices (L&N 57.183). It was here that Jesus met Matthew (also named Levi [see Mark 2:14, Luke 5:27]) who was ultimately employed by the Romans, though perhaps more directly responsible to Herod Antipas. It was his job to collect taxes for Rome and he was thus despised by Jews who undoubtedly regarded him as a traitor.

**7** tn Grk “And it happened that while.” The introductory phrase καὶ ἐγένετο (kai egeneto, “it happened that”) is redundant in contemporary English and has not been translated.

**8** tn Grk “he”; the referent (Jesus) has been supplied in the translation for clarity.

**9** tn Grk “was reclining at table.”

**sn** As Jesus was having a meal. 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.

**10** tn Grk “in the house.” The Greek article is used here in a context that implies possession, and the referent of the implied possessive pronoun (Matthew) has been specified in the translation for clarity.

**11** sn See the note on tax collectors in 5:46.

**12** sn See the note on Pharisees in 3:7.

**13** sn The issue here is inappropriate associations. Jews were very careful about personal associations and contact as a matter of ritual cleanliness. Their question borders on an accusation that Jesus is ritually unclean.

**9:12** When<sup>14</sup> Jesus heard this he said, “Those who are healthy don’t need a physician, but those who are sick do.”<sup>15</sup> **9:13** Go and learn what this saying means: “*I want mercy and not sacrifice.*”<sup>16</sup> For I did not come to call the righteous, but sinners.”

*The Superiority of the New*

**9:14** Then John’s<sup>17</sup> disciples came to Jesus<sup>18</sup> and asked, “Why do we and the Pharisees<sup>19</sup> fast often,<sup>20</sup> but your disciples don’t fast?” **9:15** Jesus said to them, “The wedding guests<sup>21</sup> cannot mourn while the bridegroom<sup>22</sup> is with them, can they? But the days<sup>23</sup> are coming when the bridegroom will be taken from them,<sup>24</sup> and then they will fast. **9:16** No one sews a patch of unshrunk cloth on an old garment, because the patch will pull away from the garment and the tear will be worse. **9:17** And no one pours new wine into old wineskins;<sup>25</sup> otherwise the skins burst and the wine is spilled out and the skins are destroyed. Instead they put new wine into new wineskins<sup>26</sup> and both are preserved.”

*Restoration and Healing*

**9:18** As he was saying these things, a ruler came, bowed low before him, and said, “My daughter has just died, but come and lay your hand on her and she will live.” **9:19** Jesus and his disciples got up and followed him. **9:20** But<sup>27</sup> a

**14** tn Here δε (de) has not been translated.

**15** sn 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.

**16** sn A quotation from Hos 6:6 (see also Matt 12:7).

**17** sn John refers to John the Baptist.

**18** tn Grk “him”; the referent (Jesus) has been supplied in the translation for clarity.

**19** sn See the note on Pharisees in 3:7.

**20** sn John’s disciples and the Pharisees followed typical practices with regard to fasting and prayer. Many Jews fasted regularly (Lev 16:29-34; 23:26-32; Num 29:7-11). The zealous fasted twice a week on Monday and Thursday.

**21** tn Grk “sons of the wedding hall,” an idiom referring to wedding guests, or more specifically friends of the bridegroom present at the wedding celebration (L&N 11.7).

**22** sn The expression while the bridegroom is with them is an allusion to messianic times (John 3:29; Isa 54:5-6; 62:4-5; 4 Ezra 2:15, 38).

**23** tn Grk “days.”

**24** sn 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.

**25** sn Wineskins were bags made of skin or leather, used for storing wine in NT times. 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 wineskins.

**26** sn The meaning of the saying new wine into new wineskins is that the presence and teaching of Jesus was something new and signaled the passing of the old. It could not be confined within the old religion of Judaism, but involved the inauguration and consummation of the kingdom of God.

**27** tn Grk “And behold a woman.” The Greek word ἰδοῦ (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).



woman who had been suffering from a hemorrhage<sup>1</sup> for twelve years came up behind him and touched the edge<sup>2</sup> of his cloak.<sup>3</sup> **9:21** For she kept saying to herself,<sup>4</sup> “If only I touch his cloak, I will be healed.”<sup>5</sup> **9:22** But when Jesus turned and saw her he said, “Have courage, daughter! Your faith has made you well.”<sup>6</sup> And the woman was healed<sup>7</sup> from that hour. **9:23** When Jesus entered the ruler’s house and saw the flute players and the disorderly crowd, **9:24** he said, “Go away, for the girl is not dead but asleep.” And they began making fun of him.<sup>8</sup> **9:25** But when the crowd had been put outside, he went in and gently took her by the hand, and the girl got up. **9:26** And the news of this spread throughout that region.<sup>9</sup>

### *Healing the Blind and Mute*

**9:27** As Jesus went on from there, two blind men followed him, shouting,<sup>10</sup> “Have mercy<sup>11</sup> on us, Son of David!”<sup>12</sup> **9:28** When<sup>13</sup> he went into the house, the blind men came to him. Jesus<sup>14</sup> said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” **9:29** Then he touched their eyes saying, “Let it be done for you according to your faith.” **9:30** And

their eyes were opened. Then Jesus sternly warned them, “See that no one knows about this.” **9:31** But they went out and spread the news about him throughout that entire region.<sup>15</sup>

**9:32** As<sup>16</sup> they were going away,<sup>17</sup> a man who could not talk and was demon-possessed was brought to him. **9:33** After the demon was cast out, the man who had been mute spoke. The crowds were amazed and said, “Never has anything like this been seen in Israel!” **9:34** But the Pharisees<sup>18</sup> said, “By the ruler<sup>19</sup> of demons he casts out demons.”<sup>20</sup>

### *Workers for the Harvest*

**9:35** Then Jesus went throughout all the towns<sup>21</sup> and villages, teaching in their synagogues,<sup>22</sup> preaching the good news of the kingdom, and healing every kind of disease and sickness.<sup>23</sup> **9:36** When<sup>24</sup> he saw the crowds, he had compassion on them because they were bewildered and helpless,<sup>25</sup> like sheep without a shepherd. **9:37** Then he said to his disciples, “The harvest is plentiful, but the workers are few. **9:38** Therefore ask the Lord of the harvest<sup>26</sup> to send out<sup>27</sup> workers into his harvest.”

### *Sending Out the Twelve Apostles*

**10:1** Jesus<sup>28</sup> called his twelve disciples and gave them authority over unclean spirits<sup>29</sup> so they could cast them out and heal every kind of disease and sickness.<sup>30</sup> **10:2** Now these are the

<sup>1</sup> **sn** *Suffering from a hemorrhage.* The woman was most likely suffering from a vaginal hemorrhage which would make her ritually unclean.

<sup>2</sup> **sn** The *edge of his cloak* refers to the *kraspedon*, the blue tassel on the garment that symbolized a Jewish man’s obedience to the law (cf. Num 15:37-41). The woman thus touched the very part of Jesus’ clothing that indicated his ritual purity.

<sup>3</sup> **tn** Grk “garment,” but here ἱμάτιον (*himation*) denotes the outer garment in particular.

<sup>4</sup> **tn** The imperfect verb is here taken iteratively, for the context suggests that the woman was trying to find the courage to touch Jesus’ cloak.

<sup>5</sup> **tn** Grk “saved.”

**sn** In this pericope the author uses a term for being *healed* (Grk “saved”) that would have spiritual significance to his readers. It may be a double entendre (cf. parallel in Mark 5:28 which uses the same term), since elsewhere he uses verbs that simply mean “heal”: If only the reader would “touch” Jesus, he too would be “saved.”

<sup>6</sup> **tn** Or “has delivered you”; Grk “has saved you.” This should not be understood as an expression for full salvation in the immediate context; it refers only to the woman’s healing.

<sup>7</sup> **tn** Grk “saved.”

<sup>8</sup> **tn** Grk “They were laughing at him.” The imperfect verb has been taken ingressively.

<sup>9</sup> **tn** For the translation of τῆν γῆν ἐκέειν (tēn gēn ekeinēn) as “that region,” see L&N 1.79.

<sup>10</sup> **tn** Grk “shouting, saying.” The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

<sup>11</sup> **sn** *Have mercy on us* is a request for healing. It is not owed to the men. They simply ask for God’s kind grace.

<sup>12</sup> **sn** There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, *Ant.* 8.2.5 [8.42-49]).

<sup>13</sup> **tn** Here δέ (*de*) has not been translated.

<sup>14</sup> **tn** Grk “to him, and Jesus.” This is a continuation of the previous sentence in Greek, but a new sentence was started here in the translation.

<sup>15</sup> **tn** For the translation of τῆν γῆν ἐκέειν (tēn gēn ekeinēn) as “that region,” see L&N 1.79.

<sup>16</sup> **tn** Here δέ (*de*) has not been translated.

<sup>17</sup> **tn** Grk “away, behold, they brought a man to him.” The Greek word ἰδοὺ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>18</sup> **sn** See the note on *Pharisees* in 3:7.

<sup>19</sup> **tn** Or “prince.”

<sup>20</sup> **tc** Although codex Cantabrigiensis (D), along with a few other Western versional and patristic witnesses, lacks this verse, virtually all other witnesses have it. The Western text’s reputation for free alterations as well as the heightened climax if v. 33 concludes this pericope explains why these witnesses omitted the verse.

<sup>21</sup> **tn** Or “cities.”

<sup>22</sup> **sn** See the note on *synagogues* in 4:23.

<sup>23</sup> **tn** Grk “and every [kind of] sickness.” Here “every” was not repeated in the translation for stylistic reasons.

<sup>24</sup> **tn** Here δέ (*de*) has not been translated.

<sup>25</sup> **tn** Or “because they had been bewildered and helpless.” The translational issue is whether the perfect participles are predicate (as in the text) or are pluperfect periphrastic (the alternate translation). If the latter, the implication would seem to be that the crowds had been in such a state until the Great Shepherd arrived.

<sup>26</sup> **sn** The phrase *Lord of the harvest* recognizes God’s sovereignty over the harvest process.

<sup>27</sup> **tn** Grk “to thrust out.”

<sup>28</sup> **tn** Grk “And he.”

<sup>29</sup> **sn** *Unclean spirits* refers to evil spirits.

<sup>30</sup> **tn** Grk “and every [kind of] sickness.” Here “every” was not repeated in the translation for stylistic reasons.

names of the twelve apostles:<sup>1</sup> first, Simon<sup>2</sup> (called Peter), and Andrew his brother; James son of Zebedee and John his brother; 10:3 Philip and Bartholomew;<sup>3</sup> Thomas<sup>4</sup> and Matthew the tax collector;<sup>5</sup> James the son of Alphaeus, and Thaddaeus;<sup>6</sup> 10:4 Simon the Zealot<sup>7</sup> and Judas Iscariot,<sup>8</sup> who betrayed him.<sup>9</sup>

10:5 Jesus sent out these twelve, instructing them as follows:<sup>10</sup> “Do not go to Gentile regions<sup>11</sup> and do not enter any Samaritan town.<sup>12</sup> 10:6 Go<sup>13</sup> instead to the lost sheep of the house of Israel. 10:7 As you go, preach this message: ‘The kingdom of heaven is near!’ 10:8 Heal the sick, raise the dead,<sup>14</sup> cleanse lepers, cast out

demons. Freely you received, freely give. 10:9 Do not take gold, silver, or copper in your belts, 10:10 no bag<sup>15</sup> for the journey, or an extra tunic,<sup>16</sup> or sandals or staff,<sup>17</sup> for the worker deserves his provisions. 10:11 Whenever<sup>18</sup> you enter a town or village,<sup>19</sup> find out who is worthy there<sup>20</sup> and stay with them<sup>21</sup> until you leave. 10:12 As you enter the house, give it greetings.<sup>22</sup> 10:13 And if the house is worthy, let your peace come on it, but if it is not worthy, let your peace return to you.<sup>23</sup> 10:14 And if anyone will not welcome you or listen to your message, shake the dust off<sup>24</sup> your feet as you leave that house or that town. 10:15 I tell you the truth,<sup>25</sup> it will be more bearable for the region of Sodom and Gomorrah<sup>26</sup> on the day of judgment than for that town!

<sup>1</sup> **sn** The term *apostles* is rare in the gospels, found only here, Mark 3:14, and six more times in Luke (6:13; 9:10; 11:49; 17:5; 22:14; 24:10).

<sup>2</sup> **sn** In the various lists of the twelve, *Simon* (that is, Peter) is always mentioned first (see also Mark 3:16-19; Luke 6:13-16; Acts 1:13) and the first four are always the same, though not in the same order after Peter.

<sup>3</sup> **sn** *Bartholomew* (meaning “son of Tolmai” in Aramaic) could be another name for Nathanael mentioned in John 1:45.

<sup>4</sup> **sn** This is the “doubting Thomas” of John 20:24-29.

<sup>5</sup> **sn** See the note on *tax collectors* in 5:46.

<sup>6</sup> **tc** Witnesses differ on the identification of the last disciple mentioned in v. 3: He is called Λεββαῖος (*Lebbaios*, “Lebbaeus”) in D, *Judas Zelotes* in it, and not present in *sy<sup>p</sup>*. The Byzantine text, along with a few others (C<sup>\*</sup>12 L W Θ f<sup>1</sup> 33 30), conflates earlier readings by calling him “Lebbaeus, who was called Thaddaeus,” while codex 13 *pc* conflate by way of transposition (“Thaddaeus, who was called Lebbaeus”). But excellent witnesses of the earliest texts (N B f<sup>1</sup> 892 *pc* lat *co*) call him merely Θαδδαῖος (*Thaddaios*, “Thaddaeus”), a reading which, because of this support, is most likely correct.

<sup>7</sup> **tn** *Grk* “the Cananean,” but according to both BDAG 507 s.v. Καναανῖος and L&N 11.88, this term has no relation at all to the geographical terms for Cana or Canaan, but is derived from the Aramaic term for “*enthusiast, zealot*” (see Luke 6:15; Acts 1:13), possibly because of an earlier affiliation with the party of the Zealots. He may not have been technically a member of the particular Jewish nationalistic party known as “Zealots” (since according to some scholars this party had not been organized at that time), but simply someone who was zealous for Jewish independence from Rome, in which case the term would refer to his temperament.

<sup>8</sup> **sn** There is some debate about what the name *Iscariot* means. It probably alludes to a region in Judea and thus might make Judas the only non-Galilean in the group. Several explanations for the name *Iscariot* have been proposed, but it is probably transliterated Hebrew with the meaning “man of Kerioth” (there are at least two villages that had that name). For further discussion see D. L. Bock, *Luke* (BECNT), 1:546; also D. A. Carson, *John*, 304.

<sup>9</sup> **tn** *Grk* “who even betrayed him.”

<sup>10</sup> **tn** *Grk* “instructing them, saying.”

<sup>11</sup> **tn** *Grk* “on the road of the Gentiles.” That is, a path that leads to Gentile regions.

<sup>12</sup> **tn** *Grk* “town [or city] of the Samaritans.”

<sup>13</sup> **tn** *Grk* “But go.” The Greek μάλλον (*mallon*, “rather, instead”) conveys the adversative nuance here so that δέ (*de*) has not been translated.

<sup>14</sup> **tc** The majority of Byzantine minuscules, along with a few other witnesses (C<sup>3</sup> K L I Θ 700\* *al*), lack νεκρούς ἐγείρετε (*nekrous egeirete*, “raise the dead”), most likely because of oversight due to a string of similar endings (-ετε in the second person imperatives, occurring five times in v. 8). The longer version of this verse is found in several diverse and ancient witnesses such as N B C\* (D) N 0281<sup>vid</sup> f<sup>1</sup> 13 33 565 *al* lat; P W Δ 348 have a word-order variation, but nevertheless include

### Persecution of Disciples

10:16 “I<sup>27</sup> am sending you out like sheep surrounded by wolves,<sup>28</sup> so be wise as serpents and

νεκρούς ἐγείρετε. Although some Byzantine-text proponents charge the Alexandrian witnesses 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 wholesale theologically-motivated changes toward heterodoxy are immediately suspect due to lack of evidence of *intentional* changes (here the change is evidently due to accidental omission).

<sup>15</sup> **tn** Or “no traveler’s bag”; or possibly “no beggar’s bag” (L&N 6.145; BDAG 811 s.v. πήρα).

<sup>16</sup> **tn** *Grk* “two tunics.” See the note on the word “tunic” in Matt 5:40.

<sup>17</sup> **sn** Mark 6:8 allows one staff. It might be that Matthew’s summary (cf. Luke 9:3) means not taking an extra staff or that the expression is merely rhetorical for “traveling light” which has been rendered in two slightly different ways.

<sup>18</sup> **tn** Here δέ (*de*) has not been translated.

<sup>19</sup> **tn** *Grk* “Into whatever town or village you enter.” This acts as a distributive, meaning every town or village they enter; this is expressed more naturally in English as “whenever you enter a town or village.”

<sup>20</sup> **tn** *Grk* “in it” (referring to the city or village).

<sup>21</sup> **tn** *Grk* “there.” This was translated as “with them” to avoid redundancy in English and to clarify where the disciples were to stay.

**sn** Jesus telling his disciples to *stay with them* in one house contrasts with the practice of religious philosophers in the ancient world who went from house to house begging.

<sup>22</sup> **tn** This is a metonymy; the “house” is put for those who live in it.

<sup>23</sup> **sn** 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.

<sup>24</sup> **sn** To *shake the dust off* represented shaking off the uncleanness from one’s feet; see Luke 10:11; Acts 13:51; 18:6. It was a sign of rejection.

<sup>25</sup> **tn** *Grk* “Truly (ἀμῆν, *amen*), I say to you.”

<sup>26</sup> **sn** The allusion to *Sodom and Gomorrah*, the most wicked of OT cities from Gen 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.

<sup>27</sup> **tn** *Grk* “Behold I.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>28</sup> **sn** This imagery of *wolves* is found in intertestamental Judaism; see *Pss. Sol.* 8:23, 30.

innocent as doves. **10:17** Beware<sup>1</sup> of people, because they will hand you over to councils<sup>2</sup> and flog<sup>3</sup> you in their synagogues.<sup>4</sup> **10:18** And you will be brought before governors and kings<sup>5</sup> because of me, as a witness to them and the Gentiles. **10:19** Whenever<sup>6</sup> they hand you over for trial, do not worry about how to speak or what to say,<sup>7</sup> for what you should say will be given to you at that time.<sup>8</sup> **10:20** For it is not you speaking, but the Spirit of your Father speaking through you.

**10:21** “Brother<sup>9</sup> will hand over brother to death, and a father his child. Children will rise against<sup>10</sup> parents and have them put to death. **10:22** And you will be hated by everyone because of my name. But the one who endures to the end will be saved. **10:23** Whenever<sup>11</sup> they persecute you in one place,<sup>12</sup> flee to another. I tell you the truth,<sup>13</sup> you will not finish going through all the towns<sup>14</sup> of Israel before the Son of Man comes.

**10:24** “A disciple is not greater than his teacher, nor a slave<sup>15</sup> greater than his master. **10:25** It is enough for the disciple to become like his teacher, and the slave like his master. If they have called the head of the house ‘Beelzebul,’ how much more will they defame the members of his household!

#### *Fear God, Not Man*

**10:26** “Do<sup>16</sup> not be afraid of them, for nothing is hidden<sup>17</sup> that will not be revealed,<sup>18</sup> and

nothing is secret that will not be made known. **10:27** What I say to you in the dark, tell in the light, and what is whispered in your ear,<sup>19</sup> proclaim from the housetops.<sup>20</sup> **10:28** Do<sup>21</sup> not be afraid of those who kill the body<sup>22</sup> but cannot kill the soul. Instead, fear the one who is able to destroy both soul and body in hell.<sup>23</sup> **10:29** Aren’t two sparrows sold for a penny?<sup>24</sup> Yet not one of them falls to the ground apart from your Father’s will.<sup>25</sup> **10:30** Even all the hairs on your head are numbered. **10:31** So do not be afraid;<sup>26</sup> you are more valuable than many sparrows.

**10:32** “Whoever, then, acknowledges<sup>27</sup> me before people, I will acknowledge<sup>28</sup> before my Father in heaven. **10:33** But whoever denies me before people, I will deny him also before my Father in heaven.

#### *Not Peace, but a Sword*

**10:34** “Do not think that I have come to bring<sup>29</sup> peace to the earth. I have not come to bring peace but a sword. **10:35** For I have come to set a man against his father; a daughter against her mother; and a daughter-in-law against her mother-in-law; **10:36** and a man’s enemies will be the members of his household.<sup>30</sup>

**10:37** “Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. **10:38** And whoever does not take up his cross<sup>31</sup> and follow me is not worthy of me.

<sup>1</sup> tn Here δέ (*de*) has not been translated.

<sup>2</sup> sn *Councils* in this context refers to local judicial bodies attached to the Jewish synagogue. This group would be responsible for meting out justice and discipline within the Jewish community.

<sup>3</sup> tn BDAG 620 s.v. μαστίγιώ 1.a states, “of flogging as a punishment decreed by the synagogue (Dt 25:2f; s. the Mishna Tractate Sanhedrin-Makkoth, edited w. notes by SKrauss ‘33) w. acc. of pers. Mt 10:17; 23:34.”

<sup>4</sup> sn See the note on *synagogues* in 4:23.

<sup>5</sup> sn These statements look at persecution both from a Jewish context as the mention of *councils* and *synagogues* suggests, and from a Gentile one as the reference to *governors and kings* suggests. Some fulfillment of Jewish persecution can be seen in Acts.

<sup>6</sup> tn Here δέ (*de*) has not been translated.

<sup>7</sup> tn Grk “how or what you might speak.”

<sup>8</sup> tn Grk “in that hour.”

<sup>9</sup> tn Here δέ (*de*) has not been translated.

<sup>10</sup> tn Or “will rebel against.”

<sup>11</sup> tn Here δέ (*de*) has not been translated.

<sup>12</sup> tn The Greek word here is πόλις (*polis*), which can mean either “town” or “city.”

<sup>13</sup> tn Grk “For truly (ἀμὴν, *amen*) I say to you.” Here γάρ (*gar*, “for”) has not been translated.

<sup>14</sup> tn The Greek word here is πόλις (*polis*), which can mean either “town” or “city.” “Town” was chosen here to emphasize the extensive nature of the disciples’ ministry. The same word is translated earlier in the verse as “place.”

<sup>15</sup> tn See the note on the word “slave” in 8:9.

<sup>16</sup> tn Grk “Therefore do not.” Here οὐν (*oun*) has not been translated.

<sup>17</sup> tn Or “concealed.”

<sup>18</sup> sn I.e., *be revealed* by God. The passive voice here and in the next verb see the revelation as coming from God. The text is both a warning about bad things being revealed and an encouragement that good things will be made known.

<sup>19</sup> tn Grk “what you hear in the ear,” an idiom.

<sup>20</sup> tn The expression “proclaim from the housetops” is an idiom for proclaiming something publicly (L&N 7.51). Roofs of many first century Jewish houses in Judea and Galilee were flat and had access either from outside or from within the house. Something shouted from atop a house would be heard by everyone in the street below.

<sup>21</sup> tn Here καί (*kai*) has not been translated.

<sup>22</sup> sn Judaism had a similar exhortation in 4 Macc 13:14-15.

<sup>23</sup> sn See the note on the word *hell* in 5:22.

<sup>24</sup> sn The *penny* refers to an assarion, a small Roman copper coin. One of them was worth one-sixteenth of a denarius or less than a half hour’s average wage. *Sparrows* were the cheapest items sold in the market. God knows about even the most financially insignificant things; see Isa 49:15.

<sup>25</sup> tn Or “to the ground without the knowledge and consent of your Father.”

<sup>26</sup> sn *Do not be afraid*. One should respect and show reverence to God, but need not fear his tender care.

<sup>27</sup> tn Or “confesses.”

<sup>28</sup> tn Grk “I will acknowledge him also.”

<sup>29</sup> sn This acknowledgment will take place at the judgment. On Jesus and judgment, see Luke 22:69; Acts 10:42-43; 17:31.

<sup>30</sup> tn Grk “cast.” For βάλλω (*ballō*) in the sense of causing a state or condition, see L&N 13.14.

<sup>31</sup> tn Matt 10:35-36 are an allusion to Mic 7:6.

<sup>31</sup> sn It was customary practice in a Roman crucifixion for the prisoner to be made to carry his own cross. Jesus is speaking figuratively here in the context of rejection. If the priority is not one’s allegiance to Jesus, then one will not follow him in the face of possible rejection.

10:39 Whoever finds his life<sup>4</sup> will lose it,<sup>2</sup> and whoever loses his life because of me<sup>3</sup> will find it.

### Rewards

10:40 “Whoever receives you receives me, and whoever receives me receives the one who sent me.”<sup>4</sup> 10:41 Whoever receives a prophet in the name of a prophet will receive a prophet’s reward. Whoever<sup>5</sup> receives a righteous person in the name of a righteous person will receive a righteous person’s reward. 10:42 And whoever gives only a cup of cold water to one of these little ones in the name of a disciple, I tell you the truth,<sup>6</sup> he will never lose his reward.”

11:1 When<sup>7</sup> Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their towns.

### Jesus and John the Baptist

11:2 Now when John<sup>8</sup> heard in prison about the deeds Christ<sup>9</sup> had done, he sent his disciples to ask a question.<sup>10</sup> 11:3 “Are you the one who is to come,<sup>11</sup> or should we look for another?”

11:4 Jesus answered them.<sup>12</sup> “Go tell John what you hear and see.”<sup>13</sup> 11:5 The blind see, the<sup>14</sup> lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news proclaimed to them. 11:6 Blessed is anyone<sup>15</sup> who takes no offense at me.”

11:7 While they were going away, Jesus began to speak to the crowd about John: “What did you go out into the wilderness<sup>16</sup> to see? A reed shaken by the wind?<sup>17</sup> 11:8 What<sup>18</sup> did you go out to see? A man dressed in fancy clothes?<sup>19</sup> Look, those who wear fancy clothes are in the homes of kings!<sup>20</sup> 11:9 What did you go out to see? A prophet? Yes, I tell you, and more<sup>21</sup> than a prophet. 11:10 This is the one about whom it is written:

*‘Look, I am sending my messenger ahead of you,<sup>22</sup> who will prepare your way before you.’<sup>23</sup>*

11:11 “I tell you the truth,<sup>24</sup> among those born of women, no one has arisen greater than John the Baptist. Yet the one who is least<sup>25</sup> in the kingdom of heaven is greater than he is. 11:12 From<sup>26</sup> the days of John the Baptist until now the kingdom of heaven has suffered violence,

<sup>12</sup> **tn** *Grk* “And answering, Jesus said to them.” This construction is somewhat redundant in English and has been simplified in the translation.

<sup>13</sup> **sn** *What you hear and see.* The following activities all paraphrase various OT descriptions of the time of promised salvation: Isa 35:5-6; 26:19; 29:18-19; 61:1. Jesus is answering not by acknowledging a title, but by pointing to the nature of his works, thus indicating the nature of the time.

<sup>14</sup> **tn** *Grk* “and the,” but *καί (kai)* has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more. Two other conjunctions are omitted in this series.

<sup>15</sup> **tn** *Grk* “whoever.”

<sup>16</sup> **tn** Or “desert.”

<sup>17</sup> **tn** There is a debate as to whether one should read this figuratively (“to see someone who is easily blown over?”) or literally (*Grk* “to see the wilderness vegetation?... No, to see a prophet”). Either view makes good sense, but the following examples suggest the question should be read literally and understood to point to the fact that a prophet drew them to the desert.

<sup>18</sup> **tn** *Grk* “But what.” Here *ἀλλά (alla)*, a strong contrastive in Greek) produces a somewhat awkward sense in English, and has not been translated. The same situation occurs at the beginning of v. 9.

<sup>19</sup> **sn** The reference to *fancy clothes* makes the point that John was not rich or powerful, in that he did not come from the wealthy classes.

<sup>20</sup> **tn** Or “palaces.”

<sup>21</sup> **tn** John the Baptist is “more” because he introduces the one (Jesus) who brings the new era. The term is neuter, but may be understood as masculine in this context (BDAG 806 s.v. περισσότερος b).

<sup>22</sup> **tn** *Grk* “before your face” (an idiom).

<sup>23</sup> **sn** The quotation is primarily from Mal 3:1 with pronouns from Exod 23:20. Here is the forerunner who points the way to the arrival of God’s salvation. His job is to prepare and guide the people, as the cloud did for Israel in the desert.

<sup>24</sup> **tn** *Grk* “Truly (*ἀμῆν, amēn*), I say to you.”

<sup>25</sup> **sn** After John comes a shift of eras. The new era is so great that the lowest member of it (*the one who is least in the kingdom of God*) is greater than the greatest one of the previous era.

<sup>26</sup> **tn** Here *δέ (de)* has not been translated.

<sup>1</sup> **tn** *Grk* “his soul,” but *ψυχή (psuchē)* is frequently used of one’s physical life. It clearly has that meaning in this context.

<sup>2</sup> **sn** If there is no willingness to suffer the world’s rejection at this point, then one will not respond to Jesus (which is trying to find life) and then will be subject to this judgment (which is losing it).

<sup>3</sup> **tn** Or “for my sake.” The traditional rendering “for my sake” can be understood in the sense of “for my benefit,” but the Greek term *ἐνεκα* indicates the cause or reason for something (BDAG 334 s.v. 1).

<sup>4</sup> **sn** *The one who sent me* refers to God.

<sup>5</sup> **tn** *Grk* “And whoever.” Here *καί (kai)* has not been translated.

<sup>6</sup> **tn** *Grk* “Truly (*ἀμῆν, amēn*), I say to you.”

<sup>7</sup> **tn** *Grk* “And it happened when.” The introductory phrase *καί ἐγένετο (kai egeneto)*, “it happened that”) is redundant in contemporary English and has not been translated.

<sup>8</sup> **sn** *John* refers to John the Baptist.

<sup>9</sup> **tc** The Western codex D and a few other mss (0233 1424 al) read “Jesus” here instead of “Christ.” This is not likely to be original because it is not found in the earliest and most important mss, nor in the rest of the ms tradition.

**tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on *Christ* in 1:16.

<sup>10</sup> **tc** Instead of “by his disciples” (see the **tn** below for the reading of the Greek), the majority of later mss (C<sup>3</sup> L f<sup>1</sup> 27<sup>l</sup> lat bo) have “two of his disciples.” The difference in Greek, however, is only two letters: *διὰ τῶν μαθητῶν αὐτοῦ* vs. *δύο τῶν μαθητῶν αὐτοῦ (dia tōn mathētōn autou vs. duo tōn mathētōn autou)*. Although an accidental alteration could account for either of these readings, it is more likely that *δύο* is an assimilation to the parallel in Luke 7:18. Further, *διὰ* is read by a good number of early and excellent witnesses (N B C\* D P W Z Δ Θ 0233 f<sup>13</sup> 33 sa), and thus should be considered original.

**tn** *Grk* “sending by his disciples he said to him.” The words “a question” are not in the Greek text, but are implied.

<sup>11</sup> **sn** Aspects of Jesus’ ministry may have led John to question whether Jesus was the promised stronger and greater *one who is to come* that he had preached about in Matt 3:1-12.

and forceful people lay hold of it.<sup>1</sup> **11:13** For all the prophets and the law prophesied until John appeared.<sup>2</sup> **11:14** And if you are willing to accept it, he is Elijah, who is to come. **11:15** The one who has ears had better listen!<sup>3</sup>

**11:16** “To<sup>4</sup> what should I compare this generation? They are like children sitting in the market-places who call out to one another,<sup>5</sup>

**11:17** ‘We played the flute for you, yet you did not dance,<sup>6</sup>  
we wailed in mourning,<sup>7</sup> yet you did not weep.’

**11:18** For John came neither eating nor drinking, and they say, ‘He has a demon!’<sup>8</sup> **11:19** The Son of Man came eating and drinking, and they say, ‘Look at him,<sup>9</sup> a glutton and a drunk, a friend of tax collectors<sup>10</sup> and sinners!’<sup>11</sup> But wisdom is vindicated<sup>12</sup> by her deeds.’<sup>13</sup>

### Woes on Unrepentant Cities

**11:20** Then Jesus began to criticize openly the cities<sup>14</sup> in which he had done many of his miracles, because they did not repent.

<sup>1</sup> **tn** Or “the kingdom of heaven is forcibly entered and violent people take hold of it.” For a somewhat different interpretation of this passage, see the note on the phrase “urged to enter in” in Luke 16:16.

<sup>2</sup> **tn** The word “appeared” is not in the Greek text, but is implied.

<sup>3</sup> **tn** The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was Jesus’ common expression to listen and heed carefully (cf. Matt 13:9, 43; Mark 4:9, 23; Luke 8:8, 14:35).

<sup>4</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>5</sup> **tn** *Grk* “who call out to one another, saying.” The participle *λέγουσιν* (*legousin*) is redundant in contemporary English and has not been translated.

<sup>6</sup> **sn** “We played the flute for you, yet you did not dance...” The children of this generation were making the complaint (see vv. 18-19) that others were not playing the game according to the way they played the music. John and Jesus did not follow “their tune.” Jesus’ complaint was that this generation wanted things their way, not God’s.

<sup>7</sup> **tn** The verb *ἐθρήνησαμεν* (*ethrēnēsamen*) refers to the loud wailing and lamenting used to mourn the dead in public in 1st century Jewish culture.

<sup>8</sup> **sn** 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*.

<sup>9</sup> **tn** *Grk* “Behold a man.”

<sup>10</sup> **sn** See the note on *tax collectors* in 5:46.

<sup>11</sup> **sn** Neither were they happy with Jesus (the Son of Man), even though he was the opposite of John and associated freely with people like *tax collectors* and *sinners*. Either way, God’s messengers were subject to complaint.

<sup>12</sup> **tn** Or “shown to be right.”

<sup>13</sup> **tc** Most witnesses (B<sup>2</sup> C D L Θ f<sup>1</sup> 33 ℣ lat) have “children” (τέκνων, *teknōn*) here instead of “deeds” (ἔργων, *ergōn*), but since “children” is the reading of the parallel in Luke 7:35, scribes would be motivated to convert the less colorful “deeds” into more animate offspring of wisdom. Further, *ἔργων* enjoys support from *℣* B\* W (f<sup>13</sup>) as well as early versional and patristic support.

<sup>14</sup> **tn** The Greek word here is *πόλις* (*polis*) which can be translated “city” or “town.” “Cities” was chosen here to emphasize the size of the places Jesus’ mentions in the following verses.

**11:21** “Woe to you, Chorazin!<sup>15</sup> Woe to you, Bethsaida! If<sup>16</sup> the miracles<sup>17</sup> done in you had been done in Tyre<sup>18</sup> and Sidon,<sup>19</sup> they would have repented long ago in sackcloth and ashes. **11:22** But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you! **11:23** And you, Capernaum,<sup>20</sup> will you be exalted to heaven?<sup>21</sup> No, you will be thrown down to Hades!<sup>22</sup> For if the miracles done among you had been done in Sodom, it would have continued to this day. **11:24** But I tell you, it will be more bearable for the region of Sodom<sup>23</sup> on the day of judgment than for you!”

### Jesus’ Invitation

**11:25** At that time Jesus said,<sup>24</sup> “I praise<sup>25</sup> you, Father, Lord<sup>26</sup> of heaven and earth, because<sup>27</sup> you have hidden these things from the wise<sup>28</sup> and intelligent, and revealed them to little children. **11:26** Yes, Father, for this was your gracious will.<sup>29</sup> **11:27** All things have been handed over to me by my Father.<sup>30</sup> No one knows the Son except the Father, and no one knows the Father except the Son and anyone to

<sup>15</sup> **sn** *Chorazin* was a town of Galilee that was probably fairly small in contrast to *Bethsaida* and is otherwise unattested. *Bethsaida* was declared a *polis* by the tetrarch Herod Philip, sometime after A.D. 30.

<sup>16</sup> **tn** This introduces a second class (contrary to fact) condition in the Greek text.

<sup>17</sup> **tn** Or “powerful deeds.”

<sup>18</sup> **map** For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

<sup>19</sup> **sn** *Tyre* and *Sidon* are two other notorious OT cities (Isa 23; Jer 25:22; 47:4). The remark is a severe rebuke, in effect: “Even the sinners of the old era would have responded to the proclamation of the kingdom, unlike you!”

**map** For location see Map1-A1; JP3-F3; JP4-F3.

<sup>20</sup> **sn** *Capernaum* was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region.

**map** For location see Map1-D2; Map2-C3; Map3-B2.

<sup>21</sup> **tn** The interrogative particle introducing this question expects a negative reply.

<sup>22</sup> **sn** In the OT, *Hades* was known as *Sheol*. It is the place where the unrighteous will reside (Luke 10:15; 16:23; Rev 20:13-14).

<sup>23</sup> **sn** The allusion to *Sodom*, the most wicked of OT cities from Gen 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 *region of Sodom* is in emphatic position in the Greek text.

<sup>24</sup> **tn** *Grk* “At that time, answering, Jesus said.” This construction is somewhat redundant in English and has been simplified in the translation.

<sup>25</sup> **tn** Or “thank.”

<sup>26</sup> **sn** The title *Lord* is an important name for God, showing his sovereignty, but it is interesting that it comes next to a reference to the *Father*, a term indicative of God’s care. The two concepts are often related in the NT; see Eph 1:3-6.

<sup>27</sup> **tn** Or “that.”

<sup>28</sup> **sn** See 1 Cor 1:26-31.

<sup>29</sup> **tn** *Grk* “for (to do) thus was well-pleasing before you,” BDAG 325 s.v. *ἐμπροσθεν* 1.b.δ; speaking of something taking place “before” God is a reverential way of avoiding direct connection of the action to him.

<sup>30</sup> **sn** This verse has been noted for its conceptual similarity to teaching in John’s Gospel (10:15; 17:2). The authority of the *Son* and the *Father* are totally intertwined.

whom the Son decides<sup>1</sup> to reveal him. **11:28** Come to me, all you who are weary and burdened, and I will give you rest. **11:29** Take my yoke<sup>2</sup> on you and learn from me, because I am gentle and humble in heart, and you will find rest for your souls. **11:30** For my yoke is easy to bear, and my load is not hard to carry.”

### *Lord of the Sabbath*

**12:1** At that time Jesus went through the grain fields on a Sabbath. His<sup>3</sup> disciples were hungry, and they began to pick heads of wheat<sup>4</sup> and eat them. **12:2** But when the Pharisees<sup>5</sup> saw this they said to him, “Look, your disciples are doing what is against the law to do on the Sabbath.” **12:3** He<sup>6</sup> said to them, “Haven’t you read what David did when he and his companions were hungry – **12:4** how he entered the house of God and they ate<sup>7</sup> the sacred bread,<sup>8</sup> which was against the law<sup>9</sup> for him or his companions to eat, but only for the priests?<sup>10</sup> **12:5** Or have you not read in the law that the priests in the temple desecrate the Sabbath and yet are not guilty? **12:6** I<sup>11</sup> tell you that something greater than the temple is here. **12:7** If<sup>12</sup> you had known what this means: ‘*I want mercy and not sacrifice*,’<sup>13</sup> you

would not have condemned the innocent. **12:8** For the Son of Man is lord<sup>14</sup> of the Sabbath.”

**12:9** Then<sup>15</sup> Jesus<sup>16</sup> left that place and entered their synagogue.<sup>17</sup> **12:10** A<sup>18</sup> man was there who had a withered<sup>19</sup> hand. And they asked Jesus,<sup>20</sup> “Is it lawful to heal on the Sabbath?”<sup>21</sup> so that they could accuse him. **12:11** He said to them, “Would not any one of you, if he had one sheep that fell into a pit on the Sabbath, take hold of it and lift it out? **12:12** How much more valuable is a person than a sheep! So it is lawful to do good on the Sabbath.” **12:13** Then he said to the man, “Stretch out your hand.” He stretched it out and it was restored,<sup>22</sup> as healthy as the other. **12:14** But the Pharisees went out and plotted against him, as to how they could assassinate<sup>23</sup> him.

### *God’s Special Servant*

**12:15** Now when Jesus learned of this, he went away from there. Great<sup>24</sup> crowds<sup>25</sup> followed him, and he healed them all. **12:16** But he sternly warned them not to make him known. **12:17** This fulfilled what was spoken by Isaiah the prophet.<sup>26</sup>

<sup>1</sup> **tn** Or “wishes”; or “intends”; or “plans” (cf. BDAG 182 s.v. βούλομαι 2.b). Here it is the Son who has sovereignty.

<sup>2</sup> **sn** A yoke is a wooden bar or frame that joins two animals like oxen or horses so that they can pull a wagon, plow, etc. together. Here it is used figuratively of the restrictions that a teacher or rabbi would place on his followers.

<sup>3</sup> **tn** Here δέ (*de*) has not been translated.

<sup>4</sup> **tn** Or “heads of grain.” While the generic term στάχυς (*stachus*) 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 wheat (L&N 3.40; BDAG 941 s.v. 1).

<sup>5</sup> **sn** See the note on *Pharisees* in 3:7.

<sup>6</sup> **tn** Here δέ (*de*) has not been translated.

<sup>7</sup> **tc** The Greek verb ἔφαγεν (*ephagen*, “he ate”) is found in a majority of witnesses (Ɀ<sup>70</sup> C D L W Θ f<sup>1-13</sup> 33 Ɀ latt sy co) in place of ἐφαγον (*ephagon*, “they ate”), the wording found in ⑆ B pc. ἔφαγεν is most likely motivated by the parallels in Mark and Luke (both of which have the singular).

<sup>8</sup> **tn** Grk “the bread of presentation.”

**sn** The sacred bread refers to the “bread of presentation,” “showbread,” or “bread of the Presence,” twelve loaves prepared weekly for the tabernacle and later, the temple. See Exod 25:30; 35:13; 39:36; Lev 24:5-9. Each loaf was made from 3 quarts (3.5 liters); Heb “two tenths of an ephah”) of fine flour. The loaves were placed on a table in the holy place of the tabernacle, on the north side opposite the lampstand (Exod 26:35). It was the duty of the priest each Sabbath to place fresh bread on the table; the loaves from the previous week were then given to Aaron and his descendants, who ate them in the holy place, because they were considered sacred (Lev 24:9). See also Mark 2:23-28, Luke 6:1-5.

<sup>9</sup> **sn** Jesus’ response to the charge that what his disciples were doing was *against the law* is one of analogy: “If David did it for his troops in a time of need, then so can I with my disciples.” Jesus is clear that on the surface there was a violation here. What is not as clear is whether he is arguing a “greater need” makes this permissible or that this was within the intention of the law all along.

<sup>10</sup> **sn** See 1 Sam 21:1-6.

<sup>11</sup> **tn** Here δέ (*de*) has not been translated.

<sup>12</sup> **tn** Here δέ (*de*) has not been translated.

<sup>13</sup> **sn** A quotation from Hos 6:6 (see also Matt 9:13).

<sup>14</sup> **tn** The term “lord” is in emphatic position in the Greek text.

**sn** A second point in Jesus’ defense of his disciples’ actions was that his authority as *Son of Man* also allowed it, since as Son of Man he was *lord of the Sabbath*.

<sup>15</sup> **tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>16</sup> **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>17</sup> **sn** See the note on *synagogues* in 4:23.

<sup>18</sup> **tn** Grk “And behold.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>19</sup> **sn** *Withered* means the man’s hand was shrunken and paralyzed.

<sup>20</sup> **tn** Grk “and they asked him, saying.” The participle λέγοντες (*legontes*) is redundant and has not been translated. The referent of the pronoun (Jesus) has been specified in the translation for clarity.

<sup>21</sup> **sn** The background for this is the view that only if life was endangered should one attempt to heal on the Sabbath (see the Mishnah, *m. Shabbat* 6.3; 12.1; 18.3; 19.2; *m. Yoma* 8.6).

<sup>22</sup> **sn** The passive was *restored* points to healing by God. Now the question became: Would God exercise his power through Jesus, if what Jesus was doing were wrong? Note also Jesus’ “labor.” He simply spoke and it was so.

<sup>23</sup> **tn** Grk “destroy.”

<sup>24</sup> **tn** Here καί (*kai*) has not been translated.

<sup>25</sup> **tc** ⑆ B pc lat read only πολλοί (*polloi*, “many”) here, the first hand of N reads ὄχλοι (*ochloi*, “crowds”), while virtually all the rest of the witnesses have ὄχλοι πολλοί (*ochloi polloi*, “great crowds”). In spite of the good quality of both ⑆ and B (especially in combination), and the testimony of the Latin witnesses, the longer reading is most likely correct; the shorter readings were probably due to homoioteleuton.

<sup>26</sup> **tn** Grk “so that what was said by Isaiah the prophet would be fulfilled, saying.” This final clause, however, is part of one sentence in Greek (vv. 15b-17) and is thus not related only to v. 16. The participle λέγοντος (*legontos*) is redundant and has not been translated.

12:18 “Here is<sup>1</sup> my servant whom I have chosen, the one I love, in whom I take great delight.<sup>2</sup> I will put my Spirit on him, and he will proclaim justice to the nations. 12:19 He will not quarrel or cry out, nor will anyone hear his voice in the streets. 12:20 He will not break a bruised reed or extinguish a smoldering wick, until he brings justice to victory. 12:21 And in his name the Gentiles<sup>3</sup> will hope.”<sup>4</sup>

### Jesus and Beelzebul

12:22 Then they brought to him a demon-possessed man who was blind and mute. Jesus<sup>5</sup> healed him so that he could speak and see.<sup>6</sup> 12:23 All the crowds were amazed and said, “Could this one be the Son of David?” 12:24 But when the Pharisees<sup>7</sup> heard this they said, “He does not cast out demons except by the power of Beelzebul,<sup>8</sup> the ruler<sup>9</sup> of demons!” 12:25 Now when Jesus<sup>10</sup> realized what they were thinking, he said to them,<sup>11</sup> “Every kingdom divided against itself is destroyed,<sup>12</sup> and no town or house divided

against itself will stand. 12:26 So if<sup>13</sup> Satan casts out Satan, he is divided against himself. How then will his kingdom stand? 12:27 And if I cast out demons by Beelzebul, by whom do your sons<sup>14</sup> cast them<sup>15</sup> out? For this reason they will be your judges. 12:28 But if I cast out demons by the Spirit of God, then the kingdom of God<sup>16</sup> has already overtaken<sup>17</sup> you. 12:29 How<sup>18</sup> else can someone enter a strong man’s<sup>19</sup> house and steal his property, unless he first ties up the strong man? Then he can thoroughly plunder the house.<sup>20</sup> 12:30 Whoever is not with me is against me,<sup>21</sup> and whoever does not gather with me scatters.<sup>22</sup> 12:31 For this reason I tell you, people will be forgiven for every sin and blasphemy,<sup>23</sup> but the blasphemy against the Spirit will not be forgiven. 12:32 Whoever speaks a word against the Son of Man will be forgiven.<sup>24</sup> But whoever

<sup>1</sup> tn Grk “Behold my servant.”

<sup>2</sup> tn Grk “in whom my soul is well pleased.”

<sup>3</sup> tn Or “the nations” (the same Greek word may be translated “Gentiles” or “nations”).

<sup>4</sup> sn Verses 18-21 are a quotation from Isa 42:1-4.

<sup>5</sup> tn Grk “And he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>6</sup> tn Grk “demoniac, and he healed him, so that the mute man spoke and saw.”

<sup>7</sup> sn See the note on Pharisees in 3:7.

<sup>8</sup> tn Grk “except by Beelzebul.”

sn *Beelzebul* is another name for Satan. So some people recognized Jesus’ work as supernatural, but called it diabolical.

<sup>9</sup> tn Or “prince.”

<sup>10</sup> tc The majority of mss read ὁ Ἰησοῦς (*ho Iēsous*, “Jesus”), which clarifies who is the subject of the sentence. Although the shorter text is attested in far fewer witnesses (P<sup>23</sup> N B D 892\* sy<sup>6</sup> sa bo), both the pedigree of the mss and the strong internal evidence (viz., scribes were not prone to intentionally delete the name of Jesus) argue for the omission of Jesus’ name. The name has been included in the translation, however, for clarity.

<sup>11</sup> sn Jesus here demonstrated the absurdity of the thinking of the religious leaders who maintained that he was in league with Satan and that he actually derived his power from the devil. He first teaches (vv. 25-28) that if he casts out demons by the ruler of the demons, then in reality Satan is fighting against himself, with the result that his kingdom has come to an end. He then teaches (v. 29) about tying up the strong man to prove that he does not need to align himself with the devil because he is more powerful. Jesus defeated Satan at his temptation (4:1-11) and by his exorcisms he clearly demonstrated himself to be stronger than the devil. The passage reveals the desperate condition of the religious leaders, who in their hatred for Jesus end up attributing the work of the Holy Spirit to Satan (a position for which they will be held accountable, 12:31-32).

<sup>12</sup> tn Or “is left in ruins.”

<sup>13</sup> tn This first class condition, the first of three “if” clauses in the following verses, presents the example vividly as if it were so. In fact, all three conditions in these verses are first class. 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.

<sup>14</sup> sn Most read *your sons* as a reference to Jewish exorcists (cf. “your followers,” L&N 9.4), but more likely this is a reference to the disciples of Jesus themselves, who are also Jewish and have been healing as well (R. J. Shirock, “Whose Exorcists are they? The Referents of οἱ υἱοὶ ὑμῶν at Matthew 12:27/Luke 11:19,” JSNT 46 [1992]: 41-51). If this is a reference to the disciples, then Jesus’ point is that it is not only him, but those associated with him whose power the hearers must assess. The following reference to judging also favors this reading.

<sup>15</sup> tn The pronoun “them” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>16</sup> sn The *kingdom of God* is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong.

<sup>17</sup> tn The phrase ἐφθασεν ἐφ’ ὑμῶς (*ephthasēn eph’ humas*) 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 translation given above, “has already overtaken you,” which has the added connotation of suddenness)? Is the arrival of the kingdom merely anticipated or already in process? Two factors favor arrival over anticipation here. First, the prepositional phrase ἐφ’ ὑμῶς (*eph’ humas*, “upon you”) in the Greek text suggests arrival (Dan 4:24, 28 Theodotion). Second, the following illustration in v. 29 looks at the healing as portraying Satan being overrun. So the presence of God’s authority has arrived. See also L&N 13.123 for the translation of φθάνω (*phthanō*) as “to happen to already, to come upon, to come upon already.”

<sup>18</sup> tn Grk “Or how can.”

<sup>19</sup> sn The *strong man* here pictures Satan.

<sup>20</sup> sn Some see the imagery here as similar to Eph 4:7-10, although no opponents are explicitly named in that passage. Jesus has the victory over Satan. Jesus’ acts of healing mean that the war is being won and the kingdom is coming.

<sup>21</sup> sn *Whoever is not with me is against me*. The call here is to join the victor. Failure to do so means that one is being destructive. Responding to Jesus is the issue.

<sup>22</sup> sn For the image of scattering, see Pss. Sol. 17:18.

<sup>23</sup> tn Grk “every sin and blasphemy will be forgiven men.”

<sup>24</sup> tn Grk “it will be forgiven him.”

speaks against the Holy Spirit will not be forgiven,<sup>1</sup> either in this age or in the age to come.

### *Trees and Their Fruit*

**12:33** “Make a tree good and its fruit will be good, or make a tree bad<sup>2</sup> and its fruit will be bad, for a tree is known by its fruit. **12:34** Offspring of vipers! How are you able to say anything good, since you are evil? For the mouth speaks from what fills the heart. **12:35** The good person<sup>3</sup> brings good things out of his<sup>4</sup> good treasury,<sup>5</sup> and the evil person brings evil things out of his evil treasury. **12:36** I<sup>6</sup> tell you that on the day of judgment, people will give an account for every worthless word they speak. **12:37** For by your words you will be justified, and by your words you will be condemned.”

### *The Sign of Jonah*

**12:38** Then some of the experts in the law<sup>7</sup> along with some Pharisees<sup>8</sup> answered him,<sup>9</sup> “Teacher, we want to see a sign<sup>10</sup> from you.” **12:39** But he answered them,<sup>11</sup> “An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. **12:40** For just as Jonah was *in the belly of the huge fish*<sup>12</sup> for three days and three

nights,<sup>13</sup> so the Son of Man will be in the heart of the earth for three days and three nights. **12:41** The people<sup>14</sup> of Nineveh will stand up at the judgment with this generation and condemn it, because they repented when Jonah preached to them<sup>15</sup> – and now,<sup>16</sup> something greater than Jonah is here! **12:42** The queen of the South<sup>17</sup> will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon – and now,<sup>18</sup> something greater than Solomon is here!

### *The Return of the Unclean Spirit*

**12:43** “When<sup>19</sup> an unclean spirit<sup>20</sup> goes out of a person,<sup>21</sup> it passes through waterless places<sup>22</sup> looking for rest but<sup>23</sup> does not find it. **12:44** Then it says, ‘I will return to the home I left.’<sup>24</sup> When it returns,<sup>25</sup> it finds the house<sup>26</sup> empty, swept clean, and put in order.<sup>27</sup> **12:45** Then it goes and brings with it seven other spirits more evil than itself, and they go in and live there, so<sup>28</sup> the last state of that person is worse than the first. It will be that way for this evil generation as well!”

<sup>1</sup> tn Grk “it will not be forgiven him.”

**sn** *Whoever speaks against the Holy Spirit will not be forgiven.* This passage has troubled many people, who have wondered whether or not they have committed this sin. Three things must be kept in mind: (1) the nature of the sin is to ascribe what is the obvious work of the Holy Spirit (e.g., releasing people from Satan’s power) to Satan himself; (2) it is not simply a momentary doubt or sinful attitude, but is indeed a settled condition which opposes the Spirit’s work, as typified by the religious leaders who opposed Jesus; and (3) a person who is concerned about it has probably never committed this sin, for those who commit it here (i.e., the religious leaders) are not in the least concerned about Jesus’ warning.

<sup>2</sup> tn Grk “rotten.” The word σαπρός, modifying both “tree” and “fruit,” can also mean “diseased” (L&N 65.28).

<sup>3</sup> tn The Greek text reads here ἄνθρωπος (*anthrōpos*). The term is generic referring to any person.

<sup>4</sup> tn Grk “the”; the Greek article has been translated here and in the following clause (“his evil treasury”) as a possessive pronoun (*ExSyn* 215).

<sup>5</sup> sn The *treasury* here is a metaphorical reference to a person’s heart (cf. BDAG 456 s.v. θησαυρός 1.b and the parallel passage in Luke 6:45).

<sup>6</sup> tn Here δεί (*de*) has not been translated.

<sup>7</sup> tn Or “Then some of the scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>8</sup> tn Grk “and Pharisees.” The word “some” before “Pharisees” has been supplied for clarification.

**sn** See the note on *Pharisees* in 3:7.

<sup>9</sup> tn Grk “answered him, saying.” The participle λέγοντες (*legontes*) is redundant, but the syntax of the sentence was changed to conform to English style.

<sup>10</sup> sn What exactly this *sign* would have been, given what Jesus was already doing, is not clear. But here is where the fence-sitters reside, refusing to commit to him.

<sup>11</sup> tn Grk “But answering, he said to them.” This construction is somewhat redundant in English and has been simplified in the translation.

<sup>12</sup> tn Grk “large sea creature.”

<sup>13</sup> sn A quotation from Jonah 1:17.

<sup>14</sup> tn Grk “men”; the word here (άνήρ, *anēr*) usually indicates males or husbands, but occasionally is used in a generic sense of people in general, as here (cf. BDAG 79 s.v. 1.a.2).

<sup>15</sup> tn Grk “at the preaching of Jonah.”

<sup>16</sup> tn Grk “behold.”

<sup>17</sup> sn On the *queen of the South* see 1 Kgs 10:1-3 and 2 Chr 9:1-12, as well as Josephus, *Ant.* 8.6.5-6 (8.165-175). The *South* most likely refers to modern southwest Arabia, possibly the eastern part of modern Yemen, although there is an ancient tradition reflected in Josephus which identifies this geo-political entity as Ethiopia.

<sup>18</sup> tn Grk “behold.”

<sup>19</sup> tn Here δεί (*de*) has not been translated.

<sup>20</sup> sn *Unclean spirit* refers to an evil spirit.

<sup>21</sup> tn Grk “man.” This is a generic use of άνθρωπος (*anthrōpos*), referring to both males and females. This same use occurs in v. 45.

<sup>22</sup> sn The background for the reference to *waterless places* is not entirely clear, though some Jewish texts suggest spirits must have a place to dwell, but not with water (Luke 8:29-31; Tob 8:3). Some suggest that the image of the desert or deserted cities as the places demons dwell is where this idea started (Isa 13:21; 34:14).

<sup>23</sup> tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>24</sup> tn Grk “I will return to my house from which I came.”

<sup>25</sup> tn Grk “comes.”

<sup>26</sup> tn The words “the house” are not in Greek but are implied.

<sup>27</sup> sn The image of the house *empty, swept clean, and put in order* refers to the life of the person from whom the demon departed. The key to the example appears to be that no one else has been invited in to dwell. If an exorcism occurs and there is no response to God, then the way is free for the demon to return. Some see the reference to exorcism as more symbolic; thus the story’s only point is about responding to Jesus. This is possible and certainly is an application of the passage.

<sup>28</sup> tn Here καί (*kai*) has been translated as “so” to indicate the concluding point of the story.



*Jesus' True Family*

**12:46** While Jesus<sup>1</sup> was still speaking to the crowds,<sup>2</sup> his mother and brothers<sup>3</sup> came and<sup>4</sup> stood outside, asking<sup>5</sup> to speak to him. **12:47**<sup>6</sup> Someone<sup>7</sup> told him, “Look, your mother and your brothers are standing outside wanting<sup>8</sup> to speak to you.” **12:48** To the one who had said this, Jesus<sup>9</sup> replied,<sup>10</sup> “Who is my mother and who are my brothers?” **12:49** And pointing<sup>11</sup> toward his disciples he said, “Here<sup>12</sup> are my mother and my brothers! **12:50** For whoever does the will of my Father in heaven is<sup>13</sup> my brother and sister and mother.”

*The Parable of the Sower*

**13:1** On that day after Jesus went out of the house, he sat by the lake. **13:2** And such a large crowd gathered around him that he got into a boat to sit while<sup>14</sup> the whole crowd stood on the shore. **13:3** He<sup>15</sup> told them many things in parables,<sup>16</sup> saying: “Listen!<sup>17</sup> A sower went out to

**1 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**2 tn** Grk “crowds, behold, his mother.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**3 sn** The issue of whether Jesus had *brothers* (siblings) has had a long history in the church. 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. Nothing in the text suggests any of this. See also John 7:3.

**4 tn** “His mother and brothers came and” is a translation of “behold, his mother and brothers came.”

**5 tn** Grk “seeking.”

**6 tc** A few ancient mss and versions lack this verse (N\* B L Γ pc f<sup>1</sup> k sy<sup>c</sup> sa). The witness of N and B is especially strong, but internal considerations override this external evidence. Both v. 46 and 47 end with the word λαλήσαι (“to speak”), so early scribes probably omitted the verse through homoioteleuton. The following verses make little sense without v. 47; its omission is too hard a reading. Thus v. 47 was most likely part of the original text.

**7 tn** Here δέ (*de*) has not been translated.

**8 tn** Grk “seeking.”

**9 tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity.

**10 tn** Grk “And answering, he said to the one who had said this.” This construction is somewhat redundant in English and has been simplified in the translation. Here δέ (*de*) at the beginning of the clause has not been translated.

**11 tn** Grk “extending his hand.”

**12 tn** Grk “Behold my mother and my brothers.”

**13 tn** The pleonastic pronoun αὐτός (*autos*, “he”) which precedes this verb has not been translated.

**14 tn** Grk “and all the crowd.” The clause in this phrase, although coordinate in terms of grammar, is logically subordinate to the previous clause.

**15 tn** Here καί (*kai*) has not been translated.

**16 sn** Though parables can contain a variety of figures of speech (cf. the remainder of chapter 13), many times they are simply stories that attempt to teach spiritual truth (which is unknown to the hearers) by using a comparison with something known to the hearers. In general, parables usually advance a single idea, though there may be many parts and characters in a single parable and subordinate ideas may expand the main idea further. The beauty of using the parable as a teaching device is that it draws the listener into the story, elicits an evaluation, and demands a response.

**17 tn** Grk “Behold.”

sow.<sup>18</sup> **13:4** And as he sowed, some seeds<sup>19</sup> fell along the path, and the birds came and devoured them. **13:5** Other<sup>20</sup> seeds fell on rocky ground<sup>21</sup> where they did not have much soil. They sprang up quickly because the soil was not deep.<sup>22</sup> **13:6** But when the sun came up, they were scorched, and because they did not have sufficient root, they withered. **13:7** Other seeds fell among the thorns,<sup>23</sup> and they grew up and choked them.<sup>24</sup> **13:8** But other seeds fell on good soil and produced grain, some a hundred times as much, some sixty, and some thirty. **13:9** The one who has ears had better listen!<sup>25</sup>

**13:10** Then<sup>26</sup> the disciples came to him and said, “Why do you speak to them in parables?” **13:11** He replied,<sup>27</sup> “You have been given<sup>28</sup> the opportunity to know<sup>29</sup> the secrets<sup>30</sup> of the king-

**18 sn** A sower went out to sow. 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 fall or early winter (October to 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 (Isa 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.

**19 tn** In Matthew’s version of this parable, plural pronouns are used to refer to the seed in v. 4 (ἄ...αὐτὰ [*ha...auta*]), although the collective singular is used in v. 5 and following (indicated by the singular verbs like ἔπεσεν [*epesen*]). For the sake of consistency in English, plural pronouns referring to the seed are used in the translation throughout the Matthean account. In both Mark and Luke the collective singular is used consistently throughout (cf. Mark 4:1-9; Luke 8:4-8).

**20 tn** Here and in vv. 7 and 8 δέ (*de*) has not been translated.

**21 sn** The rocky ground in Palestine would be a limestone base lying right under the soil.

**22 tn** Grk “it did not have enough depth of earth.”

**23 sn** Palestinian weeds like these *thorns* could grow up to six feet in height and have a major root system.

**24 sn** That is, crowded out the good plants.

**25 tn** The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was Jesus’ common expression to listen and heed carefully (cf. Matt 11:15, 13:43; Mark 4:9, 23; Luke 8:8, 14:35).

**26 tn** Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

**27 tn** Grk “And answering, he said to them.” This construction is somewhat redundant in English and has been simplified in the translation. Here δέ (*de*) has not been translated.

**28 tn** This is an example of a “divine passive,” with God understood to be the source of the revelation (see ExSyn 437-38).

**29 tn** Grk “to you it has been given to know.” The dative pronoun occurs first, in emphatic position in the Greek text, although this position is awkward in contemporary English.

**30 tn** Grk “the mysteries.”

**sn** The key term *secrets* (μυστήριον, *mysterion*) can mean either (1) a new revelation or (2) a revealing interpretation of existing revelation as in Dan 2:17-23, 27-30. Jesus seems to be explaining how current events develop old promises, since the NT consistently links the events of Jesus’ ministry and message with old promises (Rom 1:1-4; Heb 1:1-2). The traditional translation of this word, “mystery,” is misleading to the modern English reader because it suggests a secret which people have tried to uncover but which they have failed to understand (L&N 28.77).

dom of heaven, but they have not. **13:12** For whoever has will be given more, and will have an abundance. But whoever does not have, even what he has will be taken from him.<sup>1</sup> **13:13** For this reason I speak to them in parables: Although they see they do not see, and although they hear they do not hear nor do they understand. **13:14** And concerning them the prophecy of Isaiah is fulfilled that says:

*‘You will listen carefully<sup>2</sup> yet will never understand,  
you will look closely<sup>3</sup> yet will never comprehend.*

**13:15** *For the heart of this people has become dull;  
they are hard of hearing,  
and they have shut their eyes,  
so that they would not see with their eyes  
and hear with their ears  
and understand with their hearts  
and turn, and I would heal them.’<sup>4</sup>*

**13:16** “But your eyes are blessed<sup>5</sup> because they see, and your ears because they hear. **13:17** For I tell you the truth,<sup>6</sup> many prophets and righteous people longed to see<sup>7</sup> what you see but did not see it, and to hear what you hear but did not hear it.

**13:18** “So listen to the parable of the sower: **13:19** When anyone hears the word about the kingdom and does not understand it, the evil one<sup>8</sup> comes and snatches what was sown in his heart;<sup>9</sup> this is the seed sown along the path. **13:20** The<sup>10</sup> seed sown on rocky ground<sup>11</sup> is the person

who hears the word and immediately receives it with joy. **13:21** But he has no root in himself and does not endure;<sup>12</sup> when<sup>13</sup> trouble or persecution comes because of the word, immediately he falls away. **13:22** The<sup>14</sup> seed sown among thorns is the person who hears the word, but worldly cares and the seductiveness of wealth<sup>15</sup> choke the word,<sup>16</sup> so it produces nothing. **13:23** But as for the seed sown on good soil, this is the person who hears the word and understands. He bears fruit, yielding a hundred, sixty, or thirty times what was sown.”<sup>17</sup>

#### *The Parable of the Weeds*

**13:24** He presented them with another parable:<sup>18</sup> “The kingdom of heaven is like a person who sowed good seed in his field. **13:25** But while everyone was sleeping, an enemy came and sowed weeds<sup>19</sup> among the wheat and went away. **13:26** When<sup>20</sup> the plants sprouted and bore grain, then the weeds also appeared. **13:27** So the slaves<sup>21</sup> of the owner came and said to him, ‘Sir, didn’t you sow good seed in your field? Then where did the weeds come from?’ **13:28** He said, ‘An enemy has done this.’ So<sup>22</sup> the slaves replied, ‘Do you want us to go and gather them?’ **13:29** But he said, ‘No, since in gathering the weeds you may uproot the wheat with them. **13:30** Let both grow together until the harvest. At<sup>23</sup> harvest time I will tell the reapers, “First collect the weeds and tie them in bundles to be burned, but then<sup>24</sup> gather<sup>25</sup> the wheat into my barn.”’”

#### *The Parable of the Mustard Seed*

**13:31** He gave<sup>26</sup> them another parable:<sup>27</sup>

<sup>1</sup> **sn** *What he has will be taken from him.* The meaning is that the one who accepts Jesus’ teaching concerning his person and the kingdom will receive a share in the kingdom now and even more in the future, but for the one who rejects Jesus’ words, the opportunity that that person presently possesses with respect to the kingdom will someday be taken away forever.

<sup>2</sup> **tn** *Grk* “with hearing,” a cognate dative that intensifies the action of the main verb “you will listen” (*ExSyn* 168-69).

<sup>3</sup> **tn** *Grk* “look by looking.” The participle is redundant, functioning to intensify the force of the main verb.

<sup>4</sup> **sn** A quotation from *Isa* 6:9-10. Thus parables both conceal or reveal depending on whether one is open to hearing what they teach.

<sup>5</sup> **sn** This beatitude highlights the great honor bestowed on the disciples to share in this salvation.

<sup>6</sup> **tn** *Grk* “truly (*ἀμῆν*, *amēn*) I say to you.”

<sup>7</sup> **sn** This is what past prophets and righteous people had wanted very much to see, yet the fulfillment had come to the disciples. This remark is like *1 Pet* 1:10-12 or *Heb* 1:1-2.

<sup>8</sup> **sn** Interestingly, the synoptic parallels each use a different word for Satan here: *Mark* 4:15 has “Satan,” while *Luke* 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.

<sup>9</sup> **sn** The word of Jesus has the potential to save if it germinates in a person’s heart, something the devil is very much against.

<sup>10</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>11</sup> **tn** *Grk* “The one sown on rocky ground, this is the one.” The next two statements like this one have this same syntactical structure.

<sup>12</sup> **tn** *Grk* “is temporary.”

<sup>13</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>14</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>15</sup> **tn** *Grk* “the deceitfulness of riches.” Cf. *BDAG* 99 s.v. *ἀπάτη* 1, “the seduction which comes from wealth.”

<sup>16</sup> **sn** That is, their concern for spiritual things is crowded out by material things.

<sup>17</sup> **tn** The Greek 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”).

<sup>18</sup> **tn** *Grk* “He set before them another parable, saying.” The participle *ἐλεγών* (*legōn*) is redundant and has not been translated.

<sup>19</sup> **tn** *Grk* “sowed darnel.” The Greek term *ζιζάνιον* (*zizanon*) refers to an especially undesirable weed that looks like wheat but has poisonous seeds (*L&N* 3.30).

<sup>20</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>21</sup> **tn** See the note on the word “slave” in 8:9.

<sup>22</sup> **tn** Here *δέ* (*de*) has been translated as “so” to indicate the implied result of the owner’s statement.

<sup>23</sup> **tn** Here *καί* (*kai*) has not been translated.

<sup>24</sup> **tn** *Grk* “but.”

<sup>25</sup> **tn** *Grk* “burned, but gather.”

<sup>26</sup> **tn** *Grk* “put before.”

<sup>27</sup> **tn** *Grk* “He set before them another parable, saying.” The participle *λεγών* (*legōn*) is redundant and has not been translated.

“The kingdom of heaven is like a mustard seed<sup>1</sup> that a man took and sowed in his field. **13:32** It is the smallest of all the seeds, but when it has grown it is the greatest garden plant and becomes a tree,<sup>2</sup> so that the wild birds<sup>3</sup> come and nest in its branches.”<sup>4</sup>

### *The Parable of the Yeast*

**13:33** He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed with<sup>5</sup> three measures<sup>6</sup> of flour until all the dough had risen.”<sup>7</sup>

### *The Purpose of Parables*

**13:34** Jesus spoke all these things in parables to the crowds; he did not speak to them without a parable. **13:35** This fulfilled what was spoken by the prophet:<sup>8</sup>

<sup>1</sup> **sn** The *mustard seed* was noted for its tiny size.

<sup>2</sup> **sn** This is rhetorical hyperbole, since technically a mustard plant is not a tree. This could refer to one of two types of mustard plant popular in Palestine and would be either ten or twenty-five ft (3 or 7.5 m) tall.

<sup>3</sup> **tn** Grk “the birds of the sky” or “the birds of the heaven”; the Greek word οὐρανόσ (*ouranos*) 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 (cf. BDAG 809 s.v. ΠΤΕΡΙΛΥΩΝ).

<sup>4</sup> **sn** The point of the parable seems to be that while the kingdom of God may appear to have insignificant and unnoticeable beginnings (i.e., in the ministry of Jesus), it will someday (i.e., at the second advent) be great and quite expansive. The kingdom, however, is not to be equated with the church, but rather the church is an expression of the kingdom. Also, there is important OT background in the image of the mustard seed that grew and became a tree: Ezek 17:22-24 pictures the reemergence of the Davidic house where people can find calm and shelter. Like the mustard seed, it would start out small but grow to significant size.

<sup>5</sup> **tn** Grk “hid in.”

<sup>6</sup> **sn** This *measure* was a saton, the Greek name for the Hebrew term “seah.” Three of these was a very large quantity of flour, since a saton is a little over 16 pounds (7 kg) of dry measure (or 13.13 liters). So this was over 47 lbs (21 kg) of flour total, enough to feed over a hundred people.

<sup>7</sup> **tn** Grk “it was all leavened.”

**sn** The parable of the yeast and the *dough* teaches that the kingdom of God will start small but eventually grow to permeate everything. Jesus’ point was not to be deceived by its seemingly small start, the same point made in the parable of the mustard seed, which preceded this one.

<sup>8</sup> **tc** A few important MSS (N\* O f<sup>1,13</sup> 33) 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. Jerome mentioned some MSS that had “Asaph” here, though none are known to exist today. This problem is difficult because of the temptation for scribes to delete the reference to Isaiah in order to clear up a discrepancy. Indeed, the vast majority of witnesses have only “the prophet” here (N<sup>1</sup> B C D L W 0233 0242 38 lat sy co). However, as B. M. Metzger points out, “if no prophet were originally named, more than one scribe might have been prompted to insert the name of the best known prophet – something which has, in fact, happened elsewhere more than once” (TCGN 27). In light of the paucity of evidence for the reading Ἰησοῦ, as well as the proclivity of scribes to add his name, it is probably best to consider the shorter reading as authentic.

**tn** Grk “was spoken by the prophet, saying.” The participle λέγοντος (*legontos*) is redundant in contemporary English and has not been translated.

*“I will open my mouth in parables,  
I will announce what has been hidden  
from the foundation of the world.”<sup>9</sup>*

### *Explanation for the Disciples*

**13:36** Then he left the crowds and went into the house. And his disciples came to him saying, “Explain to us the parable of the weeds in the field.” **13:37** He<sup>10</sup> answered, “The one who sowed the good seed is the Son of Man. **13:38** The field is the world and the good seed are the people<sup>11</sup> of the kingdom. The weeds are the people<sup>12</sup> of the evil one, **13:39** and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. **13:40** As<sup>13</sup> the weeds are collected and burned with fire, so it will be at the end of the age. **13:41** The Son of Man will send his angels, and they will gather from his kingdom everything that causes sin as well as all lawbreakers.<sup>14</sup> **13:42** They will *throw them into the fiery furnace*,<sup>15</sup> where there will be weeping and gnashing of teeth. **13:43** Then *the righteous will shine like the sun in the kingdom of their Father*.<sup>16</sup> The one who has ears had better listen!<sup>17</sup>

### *Parables on the Kingdom of Heaven*

**13:44** “The kingdom of heaven is like a treasure, hidden in a field, that a person found and hid. Then because of joy he went and sold all that he had and bought that field.

**13:45** “Again, the kingdom of heaven is like a merchant searching for fine pearls. **13:46** When he found a pearl of great value, he went out and sold everything he had and bought it.

**13:47** “Again, the kingdom of heaven is like a net that was cast into the sea that caught all kinds of fish. **13:48** When it was full, they pulled it ashore, sat down, and put the good fish into

<sup>9</sup> **sn** A quotation from Ps 78:2.

<sup>10</sup> **tn** Grk “And answering, he said.” This construction is somewhat redundant in English and has been simplified in the translation. Here δε (*de*) has not been translated.

<sup>11</sup> **tn** Grk “the sons of the kingdom.” This idiom refers to people who should properly be, or were traditionally regarded as, a part of God’s kingdom. L&N 11.13 translates the phrase: “people of God’s kingdom, God’s people.”

<sup>12</sup> **tn** Grk “the sons of the evil one.” See the preceding note on the phrase “people of the kingdom” earlier in this verse, which is the opposite of this phrase. See also L&N 9.4; 11.13; 11.14.

<sup>13</sup> **tn** Grk “Therefore as.” Here οὖν (*oun*) has not been translated.

<sup>14</sup> **tn** Grk “the ones who practice lawlessness.”

<sup>15</sup> **sn** A quotation from Dan 3:6.

<sup>16</sup> **sn** An allusion to Dan 12:3.

<sup>17</sup> **tn** The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was Jesus’ common expression to listen and heed carefully (cf. Matt 11:15, 13:9; Mark 4:9, 23; Luke 8:8, 14:35).

containers and threw the bad away. **13:49** It will be this way at the end of the age. Angels will come and separate the evil from the righteous **13:50** and throw them into the fiery furnace,<sup>1</sup> where there will be weeping and gnashing of teeth.

**13:51** “Have you understood all these things?” They replied, “Yes.” **13:52** Then he said to them, “Therefore every expert in the law<sup>2</sup> who has been trained for the kingdom of heaven is like the owner of a house who brings out of his treasure what is new and old.”

### Rejection at Nazareth

**13:53** Now when<sup>3</sup> Jesus finished these parables, he moved on from there. **13:54** Then<sup>4</sup> he came to his hometown<sup>5</sup> and began to teach the people<sup>6</sup> in their synagogue.<sup>7</sup> They<sup>8</sup> were astonished and said, “Where did this man get such wisdom and miraculous powers? **13:55** Isn’t this the carpenter’s son? Isn’t his mother named Mary?<sup>9</sup> And aren’t his brothers James, Joseph, Simon, and Judas? **13:56** And aren’t all his sisters here with us? Where did he get all this?”<sup>10</sup> **13:57** And so they took offense at him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own house.” **13:58** And he did not do many miracles there because of their unbelief.

### The Death of John the Baptist

**14:1** At that time Herod the tetrarch<sup>11</sup> heard reports about Jesus, **14:2** and he said to his servants, “This is John the Baptist. He has been raised from the dead! And because of this, miraculous powers are at work in him.” **14:3** For Herod had arrested John, bound him,<sup>12</sup> and put him in prison on account of Herodias, his brother Philip’s wife, **14:4** because John had repeatedly told<sup>13</sup> him, “It is not lawful for you to have her.”<sup>14</sup> **14:5** Although<sup>15</sup> Herod<sup>16</sup> wanted to kill John,<sup>17</sup> he feared the crowd because they accepted John as a prophet. **14:6** But on Herod’s birthday, the daughter of Herodias danced before them and pleased Herod, **14:7** so much that he promised with an oath<sup>18</sup> to give her whatever she asked. **14:8** Instructed by her mother, she said, “Give me the head of John the Baptist here on a platter.” **14:9** Although it grieved the king,<sup>19</sup> because of his oath and the dinner guests he commanded it to be given. **14:10** So<sup>20</sup> he sent and had John beheaded in the prison. **14:11** His<sup>21</sup> head was brought on a platter and given to the girl, and she brought it to her mother. **14:12** Then John’s<sup>22</sup> disciples came and took the body and buried it and went and told Jesus.

<sup>11</sup> **sn** A *tetrarch*, a ruler with rank and authority lower than a king, ruled only with the approval of the Roman authorities. This was roughly equivalent to being governor of a region. Several times in the NT, Herod, tetrarch of Galilee, is called a king (Matt 14:9, Mark 6:14-29), reflecting popular usage rather than an official title.

<sup>12</sup> **tc** † Most witnesses (N<sup>2</sup> C D L W Z Θ 0106 f<sup>1,13</sup> 33 ̅̅̅ lat) read αὐτόν (*auton*, “him”) here as a way of clarifying the direct object; various important witnesses lack the word, however (N<sup>\*</sup> B 700 pc ff<sup>1</sup> h q). The original wording most likely lacked it, but it has been included here due to English style. NA<sup>27</sup> includes the word in brackets, indicating reservations about its authenticity.

<sup>13</sup> **tn** The imperfect tense verb is here rendered with an iterative force.

<sup>14</sup> **sn** This marriage of Herod to his brother Philip’s wife was a violation of OT law (Lev 18:16; 20:21). In addition, both Herod Antipas and Herodias had each left marriages to enter into this union.

<sup>15</sup> **tn** Here καί (*kai*) has not been translated.

<sup>16</sup> **tn** *Grk* “he”; the referent (Herod) has been specified in the translation for clarity.

<sup>17</sup> **tn** *Grk* “him” (also in the following phrase, *Grk* “accepted him”); in both cases the referent (John) has been specified in the translation for clarity.

<sup>18</sup> **tn** The Greek text reads here ὁμολογῶ (*homologeō*); though normally translated “acknowledge, confess,” BDAG (708 s.v. 1) lists “assure, promise with an oath” for certain contexts such as here.

<sup>19</sup> **tn** *Grk* “and being grieved, the king commanded.”

**sn** Herod was technically not a king, but this reflects popular usage. See the note on *tetrarch* in 14:1.

<sup>20</sup> **tn** *Grk* “And.” Here καί (*kai*) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

<sup>21</sup> **tn** *Grk* “And his”; the referent (John the Baptist) has been specified in the translation for clarity.

<sup>22</sup> **tn** *Grk* “his”; the referent (John) has been specified in the translation for clarity. Here καί (*kai*) has been translated as “Then.”

<sup>1</sup> **sn** An allusion to Dan 3:6.

<sup>2</sup> **tn** Or “every scribe.” See the note on the phrase “experts in the law” in 2:4. It is possible that the term translated “expert in the law” (traditionally, “scribe”) here is a self-description used by the author, Matthew, to represent his role in conveying the traditions about Jesus to his intended audience. See David E. Orton, *The Understanding Scribe* [JNTSup].

<sup>3</sup> **tn** *Grk* “Now it happened that when.” The introductory phrase καὶ ἐγένετο (*kai egeneto*, “it happened that”) is redundant in contemporary English and has not been translated.

<sup>4</sup> **tn** Here καί (*kai*) has been translated as “Then.”

<sup>5</sup> **sn** Jesus’ hometown (where he spent his childhood years) was Nazareth, about 20 miles (30 km) southwest of Capernaum.

<sup>6</sup> **tn** *Grk* “them”; the referent (the people) has been specified in the translation for clarity.

<sup>7</sup> **sn** See the note on *synagogues* in 4:23. Jesus undoubtedly took the opportunity on this occasion to speak about his person and mission, and the relation of both to OT fulfillment.

<sup>8</sup> **tn** *Grk* “synagogue, so that they.” Here ὅστε (*hōste*) has not been translated. Instead a new sentence was started in the translation.

<sup>9</sup> **sn** The reference to Jesus as *the carpenter’s son* is probably derogatory, indicating that they knew Jesus only as a common laborer like themselves. The reference to *his mother...Mary* (even though Jesus’ father was probably dead by this point) appears to be somewhat derogatory, for a man was not regarded as his mother’s son in Jewish usage unless an insult was intended (cf. Judg 11:1-2; John 4:41; 8:41; 9:29).

<sup>10</sup> **tn** *Grk* “Where did he get these things?”

*The Feeding of the Five Thousand*

**14:13** Now when Jesus heard this he went away from there privately in a boat to an isolated place. But when the crowd heard about it,<sup>1</sup> they followed him on foot from the towns.<sup>2</sup> **14:14** As he got out he saw the large crowd, and he had compassion on them and healed their sick. **14:15** When evening arrived, his disciples came to him saying, “This is an isolated place<sup>3</sup> and the hour is already late. Send the crowds away so that they can go into the villages and buy food for themselves.” **14:16** But he<sup>4</sup> replied, “They don’t need to go. You<sup>5</sup> give them something to eat.” **14:17** They<sup>6</sup> said to him, “We have here only five loaves and two fish.” **14:18** “Bring them here to me,” he replied. **14:19** Then<sup>7</sup> he instructed the crowds to sit down on the grass. He took the five loaves and two fish, and looking up to heaven he gave thanks and broke the loaves. He gave them to the disciples,<sup>8</sup> who in turn gave them to the crowds.<sup>9</sup> **14:20** They all ate and were satisfied, and they picked up the broken pieces left over, twelve baskets full. **14:21** Not counting women and children, there were about five thousand men who ate.

*Walking on Water*

**14:22** Immediately Jesus<sup>10</sup> made the disciples get into the boat and go ahead of him to the other side, while he dispersed the crowds. **14:23** And after he sent the crowds away, he went up the mountain by himself to pray. When evening came, he was there alone. **14:24** Meanwhile the

boat, already far from land,<sup>11</sup> was taking a beating from the waves because the wind was against it. **14:25** As the night was ending,<sup>12</sup> Jesus came to them walking on the sea.<sup>13</sup> **14:26** When<sup>14</sup> the disciples saw him walking on the water<sup>15</sup> they were terrified and said, “It’s a ghost!” and cried out with fear. **14:27** But immediately Jesus<sup>16</sup> spoke to them:<sup>17</sup> “Have courage! It is I. Do not be afraid.” **14:28** Peter<sup>18</sup> said to him,<sup>19</sup> “Lord, if it is you, order me to come to you on the water.” **14:29** So he said, “Come.” Peter got out of the boat, walked on the water, and came toward Jesus. **14:30** But when he saw the strong wind he became afraid. And starting to sink, he cried out,<sup>20</sup> “Lord, save me!” **14:31** Immediately Jesus reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?” **14:32** When they went up into the boat, the wind ceased. **14:33** Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.”

**14:34** After they had crossed over, they came to land at Gennesaret.<sup>21</sup> **14:35** When the people<sup>22</sup> there recognized him, they sent word into all the surrounding area, and they brought all their sick to him. **14:36** They begged him if<sup>23</sup> they could only touch the edge of his cloak, and all who touched it were healed.

<sup>1</sup> **tn** The word “it” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context.

<sup>2</sup> **tn** Or “cities.”

<sup>3</sup> **tn** Or “a desert” (meaning a deserted or desolate area with sparse vegetation).

<sup>4</sup> **tc** † The majority of witnesses read Ἰησοῦς (*Iēsous*, “Jesus”) here, perhaps to clarify the subject. Although only a few Greek MSS, along with several versional witnesses (N\* D Z<sup>vid</sup> 579 1424 pc e k sy<sup>a,c,p</sup> sa bo), lack the name of Jesus, the omission does not seem to be either accidental or malicious and is therefore judged to be most likely the original reading. Nevertheless, a decision is difficult. NA<sup>27</sup> has the word in brackets, indicating doubts as to its authenticity.

<sup>5</sup> **tn** Here the pronoun ὑμεῖς (*humeis*) is used, making “you” in the translation emphatic.

<sup>6</sup> **tn** Here δέ (*de*) has not been translated.

<sup>7</sup> **tn** Here καί (*kai*) has been translated as “Then.”

<sup>8</sup> **tn** *Grk* “And after instructing the crowds to recline for a meal on the grass, after taking the five loaves and the two fish, after looking up to heaven, he gave thanks, and after breaking the loaves he gave them to the disciples.” Although most of the participles are undoubtedly attendant circumstance, there are but two indicative verbs – “he gave thanks” and “he gave.” The structure of the sentence thus seems to focus on these two actions and has been translated accordingly.

<sup>9</sup> **tn** *Grk* “to the disciples, and the disciples to the crowds.”

<sup>10</sup> **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>11</sup> **tn** *Grk* “The boat was already many stades from the land.” A stade (στάδιον, *stadion*) was a unit of distance about 607 feet (187 meters) long.

<sup>12</sup> **tn** *Grk* “In the fourth watch of the night,” that is, between 3 a.m. and 6 a.m.

<sup>13</sup> **tn** Or “on the lake.”

<sup>14</sup> **tn** Here δέ (*de*) has not been translated.

<sup>15</sup> **tn** *Grk* “on the sea”; or “on the lake.” The translation “water” has been used here for stylistic reasons (cf. the same phrase in v. 25).

<sup>16</sup> **tc** Most witnesses have ὁ Ἰησοῦς (*ho Iēsous*, “Jesus”), while a few lack the words (N\* D 073 892 pc ff<sup>1</sup> sy<sup>c</sup> sa bo). Although such additions are often suspect (due to liturgical influences, piety, or for the sake of clarity), in this case it is likely that ὁ Ἰησοῦς dropped out accidentally. Apart from a few albeit important witnesses, as noted above, the rest of the tradition has either ὁ Ἰησοῦς αὐτοῖς (*ho Iēsous autois*) or αὐτοῖς ὁ Ἰησοῦς (*autois ho Iēsous*). In uncial letters, with Jesus’ name as a *nomen sacrum*, this would have been written as ΔΥΤΟΙΚΟΙΚ or ΟΙΚΔΥΤΟΙΚ. Thus homoioteleuton could explain the reason for the omission of Jesus’ name.

<sup>17</sup> **tn** *Grk* “he said to them, saying.” The participle λέγων (*legōn*) is redundant and has not been translated.

<sup>18</sup> **tn** Here δέ (*de*) has not been translated.

<sup>19</sup> **tn** *Grk* “answering him, Peter said.” The participle ἀποκριθεὶς (*apokritheis*) is redundant and has not been translated.

<sup>20</sup> **tn** *Grk* “he cried out, saying.” The participle λέγων (*legōn*) is redundant and has not been translated.

<sup>21</sup> **sn** *Gennesaret* was a fertile plain south of Capernaum (see also Mark 6:53). The Sea of Galilee was also sometimes known as the Sea of Gennesaret (Luke 5:1).

<sup>22</sup> **tn** *Grk* “men”; the word here (άνήρ, *anēr*) usually indicates males or husbands, but occasionally is used in a generic sense of people in general, as here (cf. BDAG 79 s.v. 1.a, 2).

<sup>23</sup> **tn** *Grk* “asked that they might touch.”

## Breaking Human Traditions

**15:1** Then Pharisees<sup>1</sup> and experts in the law<sup>2</sup> came from Jerusalem<sup>3</sup> to Jesus and said,<sup>4</sup> **15:2** “Why do your disciples disobey the tradition of the elders? For they don’t wash their<sup>5</sup> hands when they eat.”<sup>6</sup> **15:3** He answered them,<sup>7</sup> “And why do you disobey the commandment of God because of your tradition? **15:4** For God said,<sup>8</sup> ‘Honor your father and mother’<sup>9</sup> and ‘Whoever insults his father or mother must be put to death.’<sup>10</sup> **15:5** But you say, ‘If someone tells his father or mother, “Whatever help you would have received from me is given to God,”’<sup>11</sup> **15:6** he does not need to honor his father.’<sup>12</sup> You have

<sup>1</sup> **sn** See the note on *Pharisees* in 3:7.

<sup>2</sup> **tn** Or “and the scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>3</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>4</sup> **tn** The participle λέγοντες (*legontes*) has been translated as a finite verb so that its telic (i.e., final or conclusive) force can be more easily detected. The Pharisees and legal experts came to Jesus in order to speak with him.

<sup>5</sup> **tc** † Although most witnesses read the genitive plural pronoun αὐτῶν (*autōn*, “their”), it may have been motivated by clarification (as it is in the translation above). Several other authorities do not have the pronoun, however (N B Δ 073 f<sup>1</sup> 579 700 892 1424 pc f g<sup>†</sup>); the lack of an unintentional oversight as the reason for omission strengthens their combined testimony in this shorter reading. NA<sup>27</sup> has the pronoun in brackets, indicating doubts as to its authenticity.

<sup>6</sup> **tn** Grk “when they eat bread.”

<sup>7</sup> **tn** Grk “But answering, he said to them.”

<sup>8</sup> **tc** Most MSS (N<sup>\*2</sup> C L W 0106 33 33 33) have an expanded introduction here; instead of “For God said,” they read “For God commanded, saying” (ὁ γὰρ θεὸς ἐνετείλατο λέγων, *ho gar theos eneteilato legōn*). But such expansions are generally motivated readings; in this case, most likely it was due to the wording of the previous verse (“the commandment of God”) that caused early scribes to add to the text. Although it is possible that other witnesses reduced the text to the simple εἶπεν (*eipen*, “[God] said”) because of perceived redundancy with the statement in v. 3, such is unlikely in light of the great variety and age of these authorities (N<sup>1</sup> B D Θ 073 f<sup>1-13</sup> 579 700 892 pc lat co, as well as other versions and fathers).

<sup>9</sup> **sn** A quotation from Exod 20:12; Deut 5:16.

<sup>10</sup> **sn** A quotation from Exod 21:17; Lev 20:9.

<sup>11</sup> **tn** Grk “is a gift,” that is, something dedicated to God.

<sup>12</sup> **tc** The logic of v. 5 would seem to demand that both father and mother are in view in v. 6. Indeed, the majority of MSS (C L W Θ 0106 f<sup>1</sup> 33 33) have “or his mother” (ἢ τὴν μητέρα αὐτοῦ, *ē tēn mētera autou*) after “honor his father” here. However, there are authentic witnesses that have variations on this theme (καὶ τὴν μητέρα αὐτοῦ [*kai tēn mētera autou*, “and his mother”] in Φ 565 1241 pc and ἢ τὴν μητέρα [“or mother”] in 073 f<sup>1-3</sup> 33 579 700 892 pc), which is usually an indication of a predictable addition to the text rather than an authentic reading. Further, the shorter reading (without any mention of “mother”) is found in early and important witnesses (N B D sa). Although it is possible that the shorter reading came about accidentally (due to the repetition of -ερα αὐτοῦ), the evidence more strongly suggests that the longer readings were intentional scribal alterations.

**tn** Grk “he will never honor his father.” Here Jesus is quoting the Pharisees, whose intent is to release the person who is giving his possessions to God from the family obligation of caring for his parents. The verb in this phrase is future tense, and it is negated with οὐ μὴ (*ou mē*), the strongest negation possible in Greek. A literal translation of the phrase does not capture the intended sense of the statement; it would actually make the Pharisees sound as if they agreed with Jesus. In-

nullified the word of God on account of your tradition. **15:7** Hypocrites! Isaiah prophesied correctly about you when he said,

**15:8** ‘This people honors me with their lips, but their heart<sup>13</sup> is far from me, **15:9** and they worship me in vain, teaching as doctrines the commandments of men.’<sup>14</sup>

## True Defilement

**15:10** Then he called the crowd to him and said,<sup>15</sup> “Listen and understand. **15:11** What defiles a person is not what goes into the mouth; it is what<sup>16</sup> comes out of the mouth that defiles a person.” **15:12** Then the disciples came to him and said, “Do you know that when the Pharisees<sup>17</sup> heard this saying they were offended?” **15:13** And he replied,<sup>18</sup> “Every plant that my heavenly Father did not plant will be uprooted. **15:14** Leave them! They are blind guides.<sup>19</sup> If someone who is blind leads another who is blind,<sup>20</sup> both will fall into a pit.” **15:15** But Peter<sup>21</sup> said to him, “Explain this parable to us.” **15:16** Jesus<sup>22</sup> said, “Even after all this, are you

stead, a more interpretive translation has been used to focus upon the release from family obligations that the Pharisees allowed in these circumstances.

**sn** Here Jesus refers to something that has been set aside as a gift to be given to God at some later date, but which is still in the possession of the owner. According to contemporary Jewish tradition, the person who made this claim was absolved from responsibility to support or assist his parents, a clear violation of the Mosaic law to honor one’s parents (v. 4).

<sup>13</sup> **tn** The term “heart” is a collective singular in the Greek text.

<sup>14</sup> **sn** A quotation from Isa 29:13.

<sup>15</sup> **tn** Grk “And calling the crowd, he said to them.” The participle προσκαλεσάμενος (*proskalesamenos*) has been translated as attendant circumstance. The emphasis here is upon Jesus’ speaking to the crowd.

<sup>16</sup> **tn** Grk “but what.”

<sup>17</sup> **sn** See the note on *Pharisees* in 3:7.

<sup>18</sup> **tn** Grk “And answering, he said.”

<sup>19</sup> **tc** † Most MSS, some of which are significant, read “They are blind guides of the blind” (N<sup>1</sup> C L W Z Θ f<sup>1-13</sup> 33 33 lat). The shorter reading is read by N<sup>\*2</sup> B D 0237 Epiph. There is a distinct possibility of omission due to homoiocorruption in N<sup>\*</sup>; this manuscript has a word order variation which puts the word τυφλοὶ (*tuphloi*, “blind”) right before the word τυφλῶν (*tuphlōn*, “of the blind”). This does not explain the shorter reading, however, in the other witnesses, of which B and D are quite weighty. 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, which clearly has two groups in view. A decision is difficult, but internal considerations here along with the strength of the witnesses argue that the shorter reading is more likely original. NA<sup>27</sup> places τυφλῶν in brackets, indicating doubts as to its authenticity.

<sup>20</sup> **tn** Grk “If blind leads blind.”

<sup>21</sup> **tn** Grk “And answering, Peter said to him.” This construction is somewhat redundant in English and has been simplified in the translation.

<sup>22</sup> **tn** Grk “he”; the referent (Jesus) has been specified in the translation for clarity. Here δέ (*de*) has not been translated.

still so foolish? **15:17** Don't you understand that whatever goes into the mouth enters the stomach and then passes out into the sewer?<sup>14</sup> **15:18** But the things that come out of the mouth come from the heart, and these things defile a person. **15:19** For out of the heart come evil ideas, murder, adultery, sexual immorality, theft, false testimony, slander. **15:20** These are the things that defile a person; it is not eating with unwashed hands that defiles a person."<sup>2</sup>

#### *A Canaanite Woman's Faith*

**15:21** After going out from there, Jesus went to the region of Tyre<sup>3</sup> and Sidon.<sup>4</sup> **15:22** A<sup>5</sup> Canaanite woman from that area came<sup>6</sup> and cried out,<sup>7</sup> "Have mercy on me, Lord, Son of David! My daughter is horribly demon-possessed!" **15:23** But he did not answer her a word. Then<sup>8</sup> his disciples came and begged him,<sup>9</sup> "Send her away, because she keeps on crying out after us." **15:24** So<sup>10</sup> he answered, "I was sent only to the lost sheep of the house of Israel." **15:25** But she came and bowed down<sup>11</sup> before him and said,<sup>12</sup> "Lord, help me!" **15:26** "It is not right<sup>13</sup> to take the children's bread and throw it to the dogs,"<sup>14</sup>

<sup>1</sup> **tn** Or "into the latrine."

<sup>2</sup> **tn** *Grk* "but to eat with unwashed hands does not defile a person."

<sup>3</sup> **map** For location see Map1-A2; Map2-G2; Map4-A1; JP3-F3; JP4-F3.

<sup>4</sup> **map** For location see Map1-A1; JP3-F3; JP4-F3.

<sup>5</sup> **tn** *Grk* "And behold a Canaanite." The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>6</sup> **tn** *Grk* The participle ἐξελθοῦσα (*exelthousa*) is here translated as a finite verb. The emphasis is upon her crying out to Jesus.

<sup>7</sup> **tn** *Grk* "cried out, saying." The participle λέγουσα (*legousa*) is redundant here in contemporary English and has not been translated.

<sup>8</sup> **tn** Here καί (*kai*) has been translated as "Then."

<sup>9</sup> **tn** *Grk* "asked him, saying." The participle λέγοντες (*legontes*) is redundant here in contemporary English and has not been translated.

<sup>10</sup> **tn** *Grk* "And answering, he said." The construction in Greek is somewhat redundant and has been simplified in the translation. Here δέ (*de*) has been translated as "so" to indicate the implied result of the disciples' request.

<sup>11</sup> **tn** In this context the verb προσκυνέω (*proskuneō*), which often describes worship, probably means simply bowing down to the ground in an act of reverence or supplication (see L&N 17.21).

<sup>12</sup> **tn** *Grk* "she bowed down to him, saying."

<sup>13</sup> **tn** *Grk* "And answering, he said, 'It is not right.'" The introductory phrase "answering, he said" has been simplified and placed at the end of the English sentence for stylistic reasons. Here δέ (*de*) has not been translated.

<sup>14</sup> **tn** Or "lap dogs, house dogs," as opposed to dogs on the street. The diminutive form originally referred to puppies or little dogs, then to house pets. In some Hellenistic uses κυνάριον (*kunarion*) simply means "dog."

**sn** The term *dogs* does not refer to wild dogs (scavenging animals roaming around the countryside) in this context, but to small dogs taken in as house pets. It is thus not a derogatory term per se, but is instead intended by Jesus to indicate the privileged position of the Jews (especially his disciples) as the initial recipients of Jesus' ministry. The woman's response of faith and her willingness to accept whatever Jesus would offer

he said.<sup>15</sup> **15:27** "Yes, Lord," she replied,<sup>16</sup> "but even the dogs eat the crumbs that fall from their masters' table." **15:28** Then<sup>17</sup> Jesus answered her, "Woman,<sup>18</sup> your faith is great! Let what you want be done for you." And her daughter was healed from that hour.

#### *Healing Many Others*

**15:29** When he left there, Jesus went along the Sea of Galilee. Then he went up a mountain, where he sat down. **15:30** Then<sup>19</sup> large crowds came to him bringing with them the lame, blind, crippled, mute, and many others. They<sup>20</sup> laid them at his feet, and he healed them. **15:31** As a result, the crowd was amazed when they saw the mute speaking, the crippled healthy, the lame walking, and the blind seeing, and they praised the God of Israel.

#### *The Feeding of the Four Thousand*

**15:32** Then Jesus called the<sup>21</sup> disciples and said, "I have compassion on the crowd, because they have already been here with me three days and they have nothing to eat. I don't want to send them away hungry since they may faint on the way." **15:33** The disciples said to him, "Where can we get enough bread in this desolate place to satisfy so great a crowd?" **15:34** Jesus said to them, "How many loaves do you have?" They replied, "Seven – and a few small fish." **15:35** After instructing the crowd to sit down on the ground, **15:36** he took the seven loaves and the fish, and after giving thanks, he broke them and began giving them to the disciples, who then gave them to the crowds.<sup>22</sup> **15:37** They<sup>23</sup> all ate and were satisfied, and they picked up the broken pieces left over, seven baskets full. **15:38** Not counting children and women,<sup>24</sup> there

pleased him to such an extent that he granted her request.

<sup>15</sup> **tn** *Grk* "And answering, he said." The participle ἀποκριθείς (*apokritheis*) is redundant and has not been translated.

<sup>16</sup> **tn** *Grk* "she said."

<sup>17</sup> **tn** *Grk* "Then answering, Jesus said to her." This expression has been simplified in the translation.

<sup>18</sup> **sn** *Woman* was a polite form of address (see BDAG 208-9 s.v. γυνή 1), similar to "Madam" or "Ma'am" used in English in different regions.

<sup>19</sup> **tn** Here καί (*kai*) has been translated as "Then."

<sup>20</sup> **tn** Here καί (*kai*) has not been translated.

<sup>21</sup> **tc** † Although the external evidence is not great (N W Θ 700 pc), the internal evidence for the omission of αὐτοῦ (*autou*, "his") after "disciples" is fairly strong. The pronoun may have been added by way of clarification. NA<sup>27</sup>, however, includes the pronoun, on the basis of the much stronger external evidence.

<sup>22</sup> **tn** *Grk* "was giving them to the disciples, and the disciples to the crowd."

<sup>23</sup> **tn** Here καί (*kai*) has not been translated.

<sup>24</sup> **tc** † Although most witnesses (B C L W f<sup>13</sup> 33 ℣ f sy<sup>6,p,h</sup> mae) read "women and children" instead of "children and women," it is likely that the majority's reading is a harmonization to Matt 14:21. "Children and women" is found in early and geographically widespread witnesses (e.g., N D [Θ f<sup>1</sup>] 579 lat sy<sup>6</sup> sa bo), and has more compelling internal arguments on its side, suggesting that this is the original reading. NA<sup>27</sup>, however, agrees with the majority of witnesses.

were four thousand men who ate.<sup>1</sup> **15:39** After sending away the crowd, he got into the boat and went to the region of Magadan.<sup>2</sup>

### *The Demand for a Sign*

**16:1** Now when the Pharisees<sup>3</sup> and Sadducees<sup>4</sup> came to test Jesus,<sup>5</sup> they asked him to show them a sign from heaven.<sup>6</sup> **16:2** He<sup>7</sup> said, “When evening comes you say, ‘It will be fair weather, because the sky is red,’ **16:3** and in the morning, ‘It will be stormy today, because the sky is red and darkening.’<sup>8</sup> You know how to judge correctly the appearance of the sky,<sup>9</sup> but you cannot evaluate the signs of the times. **16:4** A wicked and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah.” Then<sup>10</sup> he left them and went away.

### *The Yeast of the Pharisees and Sadducees*

**16:5** When the disciples went to the other side, they forgot to take bread. **16:6** “Watch out,” Jesus said to them, “beware of the yeast of the Pharisees<sup>11</sup> and Sadducees.”<sup>12</sup> **16:7** So<sup>13</sup> they began to discuss this among themselves, saying, “It is because we brought no bread.” **16:8** When Jesus learned of this,<sup>14</sup> he said, “You who have such little faith!<sup>15</sup> Why are you arguing<sup>16</sup> among yourselves about having no bread? **16:9** Do you still not understand? Don’t you remember the five loaves for the five thousand, and how many baskets you took up? **16:10** Or the seven loaves for the four thousand and how many baskets you took up? **16:11** How could you not understand that I was not speaking to you about bread? But beware of the yeast of the Pharisees and Sadducees!” **16:12** Then they understood that he had not told them to be on guard against the yeast in bread, but against the teaching of the Pharisees and Sadducees.

<sup>1</sup> **tn** Grk “And those eating were four thousand men, apart from children and women.”

<sup>2</sup> **sn** *Magadan* was a place along the Sea of Galilee, the exact location of which is uncertain.

<sup>3</sup> **sn** See the note on *Pharisees* in 3:7.

<sup>4</sup> **sn** See the note on *Sadducees* in 3:7.

<sup>5</sup> **tn** The object of the participle *πειράζοντες* (*peirazontes*) is not given in the Greek text but has been supplied here for clarity.

<sup>6</sup> **sn** What exactly this *sign* would have been, given what Jesus was already doing, is not clear. But here is where the fence-sitters reside, refusing to commit to him.

<sup>7</sup> **tn** Grk “But answering, he said to them.” The construction has been simplified in the translation and *δέ* (*de*) has not been translated.

<sup>8</sup> **tn** Or “red and gloomy” (L&N 14.56).

<sup>9</sup> **tn** Grk “The face of the sky you know how to discern.”

<sup>10</sup> **tn** Here *καί* (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>11</sup> **sn** See the note on *Pharisees* in 3:7.

<sup>12</sup> **sn** See the note on *Sadducees* in 3:7.

<sup>13</sup> **tn** Here *δέ* (*de*) has been translated as “so” to indicate the implied result of Jesus’ saying about the Pharisees and Sadducees.

<sup>14</sup> **tn** Or “becoming aware of it.”

<sup>15</sup> **tn** Grk “Those of little faith.”

<sup>16</sup> **tn** Or “discussing.”

### *Peter’s Confession*

**16:13** When<sup>17</sup> Jesus came to the area of Caesarea Philippi,<sup>18</sup> he asked his disciples,<sup>19</sup> “Who do people say that the Son of Man is?” **16:14** They answered, “Some say John the Baptist, others Elijah,<sup>20</sup> and others Jeremiah or one of the prophets.” **16:15** He said to them, “But who do you say that I am?” **16:16** Simon Peter answered,<sup>21</sup> “You are the Christ,<sup>22</sup> the Son of the living God.” **16:17** And Jesus answered him,<sup>23</sup> “You are blessed, Simon son of Jonah, because flesh and blood<sup>24</sup> did not reveal this to you, but my Father in heaven! **16:18** And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades<sup>25</sup> will not overpower it. **16:19** I will give you the keys of the kingdom of heaven. Whatever you bind on earth will have been bound in heaven, and whatever you release on earth will have been released in heaven.” **16:20** Then he instructed his disciples not to tell anyone that he was the Christ.<sup>26</sup>

<sup>17</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>18</sup> **map** For location see Map1-C1; Map2-F4.

<sup>19</sup> **tn** Grk “he asked his disciples, saying.” The participle *λέγων* (*legōn*) is redundant and has been left untranslated.

<sup>20</sup> **sn** The appearance of *Elijah* would mean that the end time had come. According to 2 Kgs 2:11, Elijah was still alive. In Mal 4:5 it is said that Elijah would be the precursor of Messiah.

<sup>21</sup> **tn** Grk “And answering, Simon Peter said.”

<sup>22</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on *Christ* in 1:16.

<sup>23</sup> **tn** Grk “answering, Jesus said to him.” The participle *ἀποκριθεὶς* (*apokritheis*) is redundant, but the syntax of this phrase has been modified for clarity.

<sup>24</sup> **tn** The expression “flesh and blood” could refer to “any human being” (so TEV, NLT; cf. NIV “man”), but it could also refer to Peter himself (i.e., his own intuition; cf. CEV “You didn’t discover this on your own”). Because of the ambiguity of the referent, the phrase “flesh and blood” has been retained in the translation.

<sup>25</sup> **tn** Or “and the power of death” (taking the reference to the gates of Hades as a metonymy).

**sn** In the OT, *Hades* was known as *Sheol*. It is the place where the unrighteous will reside (Matt 11:23; Luke 16:23; Rev 20:13-14). Some translations render this by its modern equivalent, “hell”; others see it as a reference to the power of death.

<sup>26</sup> **tc** Most mss (ⲛ\* C W Ɔ lat bo) have “Jesus, the Christ” (Ἰησοῦς ὁ Χριστός, *Iēsoῦs ho Christos*) here, while D has “Christ Jesus” (ὁ Χριστός Ἰησοῦς). 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 κύριος (*kurios*, “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. Further, the shorter reading is well supported by ⲛ\* B L Δ Θ J<sup>1,13</sup> 565 700 1424 *al* it sa.

**tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on *Christ* in 1:16.



*First Prediction of Jesus' Death and Resurrection*

**16:21** From that time on<sup>1</sup> Jesus began to show his disciples that he must go to Jerusalem<sup>2</sup> and suffer<sup>3</sup> many things at the hands of the elders, chief priests, and experts in the law,<sup>4</sup> and be killed, and on the third day be raised. **16:22** So Peter took him aside and began to rebuke him:<sup>5</sup> “God forbid,<sup>6</sup> Lord! This must not happen to you!” **16:23** But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me, because you are not setting your mind on God’s interests, but on man’s.”<sup>7</sup> **16:24** Then Jesus said to his disciples, “If anyone wants to become my follower,<sup>8</sup> he must deny<sup>9</sup> himself, take up his cross,<sup>10</sup> and follow me. **16:25** For whoever wants to save his life<sup>11</sup> will lose it,<sup>12</sup> but whoever loses his life for my sake will find it. **16:26** For what does it benefit a person<sup>13</sup> if he gains the whole world but forfeits his life? Or what can a person give in exchange for his life? **16:27** For the Son of Man will come with his angels in the glory of his Father, and then *he will reward each person according to what he has done.*<sup>14</sup> **16:28** I tell you the truth,<sup>15</sup> there are some standing here who will not<sup>16</sup> experience<sup>17</sup> death

before they see the Son of Man coming in his kingdom.”<sup>18</sup>

*The Transfiguration*

**17:1** Six days later<sup>19</sup> Jesus took with him Peter, James, and John the brother of James,<sup>20</sup> and led them privately up a high mountain. **17:2** And he was transfigured before them.<sup>21</sup> His<sup>22</sup> face shone like the sun, and his clothes became white as light. **17:3** Then Moses<sup>23</sup> and Elijah<sup>24</sup> also appeared before them, talking with him. **17:4** So<sup>25</sup> Peter said<sup>26</sup> to Jesus, “Lord, it is good for us to be here. If you want, I will make<sup>27</sup> three

<sup>1</sup> **tn** Grk “From then.”

<sup>2</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>3</sup> **sn** The necessity that the Son of Man *suffer* is the particular point that needed emphasis since for many 1st century Jews the Messiah was a glorious and powerful figure, not a suffering one.

<sup>4</sup> **tn** Or “and scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>5</sup> **tn** Grk “began to rebuke him, saying.” The participle λέγων (*legōn*) is redundant in English and has not been translated.

<sup>6</sup> **tn** Grk “Merciful to you.” A highly elliptical expression: “May God be merciful to you in sparing you from having to undergo [some experience]” (L&N 88.78). A contemporary English equivalent is “God forbid!”

<sup>7</sup> **tn** Grk “people.”

<sup>8</sup> **tn** Grk “to come after me.”

<sup>9</sup> **tn** This translation better expresses the force of the Greek third person imperative than the traditional “let him deny,” which could be understood as merely permissive.

<sup>10</sup> **sn** To bear 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 Gal 6:14.

<sup>11</sup> **tn** Or “soul” (throughout v. 25-26).

<sup>12</sup> **sn** The point of the saying *whoever wants to save his life will lose it* is that if one comes to Jesus then rejection by many will certainly follow. If self-protection is a key motivation, then one will not respond to Jesus and will not be saved. One who is willing to risk rejection will respond and find true life.

<sup>13</sup> **tn** Grk “a man,” but ἀνθρώπος (*anthrōpos*) is used in a generic sense here to refer to both men and women.

<sup>14</sup> **sn** An allusion to Pss 28:4; 62:12; cf. Prov 24:12.

<sup>15</sup> **tn** Grk “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>16</sup> **tn** The Greek negative here (οὐ μὴ, *ou mā*) is the strongest possible.

<sup>17</sup> **tn** Grk “will not taste.” Here the Greek verb does not mean “sample a small amount” (as a typical English reader might infer from the word “taste”), but “experience something cognitively or emotionally; come to know something” (cf. BDAG 195 s.v. γεύομαι 2).

<sup>18</sup> **sn** Several suggestions have been made as to the referent for the phrase *the Son of Man coming in his kingdom*: (1) the transfiguration itself, which immediately follows in the narrative; (2) Jesus’ resurrection and ascension; (3) the coming of the Spirit; (4) Christ’s role in the Church; (5) the destruction of Jerusalem; (6) Jesus’ second coming and the establishment of the kingdom. The reference to *six days later* in 17:1 seems to indicate that Matthew had the transfiguration in mind insofar as it was a substantial prefiguring of the consummation of the kingdom (although this interpretation is not without its problems). As such, the transfiguration would be a tremendous confirmation to the disciples that even though Jesus had just finished speaking of his death (in vv. 21-23), he was nonetheless the promised Messiah and things were proceeding according to God’s plan.

<sup>19</sup> **tn** Grk “And after six days.”

<sup>20</sup> **tn** Grk “John his brother” with “his” referring to James.

<sup>21</sup> **sn** In 1st century Judaism and in the NT, there was the belief that the righteous get new, glorified bodies in order to enter heaven (1 Cor 15:42-49; 2 Cor 5:1-10). This transformation means the righteous will share the glory of God. One recalls the way Moses shared the Lord’s glory after his visit to the mountain in Exod 34. So the disciples saw Jesus *transfigured*, and they were getting a sneak preview of the great glory that Jesus would have (only his glory is more inherent to him as one who shares in the rule of the kingdom).

<sup>22</sup> **tn** Here καί (*kai*) has not been translated.

<sup>23</sup> **tn** Grk “And behold, Moses.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>24</sup> **sn** Commentators and scholars discuss why *Moses and Elijah* are present. The most likely explanation is that Moses represents the prophetic office (Acts 3:18-22) and Elijah pictures the presence of the last days (Mal 4:5-6), the prophet of the eschaton (the end times).

<sup>25</sup> **tn** Here δέ (*de*) has been translated as “so” to indicate that the appearance of Moses and Elijah prompted Peter’s comment.

<sup>26</sup> **tn** Grk “Peter answering said.” This construction is somewhat redundant and has been simplified in the translation.

<sup>27</sup> **tc** Instead of the singular future indicative ποιήσω (*poiēsō*, “I will make”), most witnesses (C<sup>3</sup> D L W Θ [Φ] 0281 f<sup>11,13</sup> 33 ℵ lat sy co) have the plural aorist subjunctive ποιήσωμεν (*poiēsōmen*, “let us make”). But since ποιήσωμεν is the reading found in the parallel accounts in Mark and Luke, it is almost surely a motivated reading. Further, the earliest and best witnesses, as well as a few others (N B C\* 700 pc) have ποιήσω. It is thus more likely that the singular verb is authentic.

shelters<sup>1</sup>— one for you, one for Moses, and one for Elijah.” 17:5 While he was still speaking, a<sup>2</sup> bright cloud<sup>3</sup> overshadowed<sup>4</sup> them, and a voice from the cloud said,<sup>5</sup> “This is my one dear Son,<sup>6</sup> in whom I take great delight. Listen to him!”<sup>7</sup> 17:6 When the disciples heard this, they were overwhelmed with fear and threw themselves down with their faces to the ground.<sup>8</sup> 17:7 But Jesus came and touched them. “Get up,” he said. “Do not be afraid.” 17:8 When<sup>9</sup> they looked up, all they saw was Jesus alone.

17:9 As they were coming down from the mountain, Jesus commanded them,<sup>10</sup> “Do not tell anyone about the vision until the Son of Man is raised from the dead.” 17:10 The disciples asked him,<sup>11</sup> “Why then do the experts in the law<sup>12</sup> say that Elijah must come first?” 17:11 He<sup>13</sup> answered, “Elijah does indeed come first and will restore all things. 17:12 And I tell you that Elijah has already come. Yet they did not recognize him, but did to him whatever they wanted. In<sup>14</sup> the same way, the Son of Man will suffer at their hands.” 17:13 Then the disciples understood that he was speaking to them about John the Baptist.

### The Disciples' Failure to Heal

17:14 When<sup>15</sup> they came to the crowd, a man came to him, knelt before him, 17:15 and said, “Lord, have mercy on my son, because he has seizures<sup>16</sup> and suffers terribly, for he often falls into the fire and into the water. 17:16 I brought him to your disciples, but<sup>17</sup> they were not able to heal him.” 17:17 Jesus answered,<sup>18</sup> “You<sup>19</sup> unbelieving<sup>20</sup> and perverse generation! How much longer<sup>21</sup> must I be with you? How much longer must I endure<sup>22</sup> you?<sup>23</sup> Bring him here to me.” 17:18 Then<sup>24</sup> Jesus rebuked<sup>25</sup> the demon and it came out of him, and the boy was healed from that moment. 17:19 Then the disciples came<sup>26</sup> to Jesus privately and said, “Why couldn't we cast it out?” 17:20 He told them, “It was because of your little faith. I tell you the truth,<sup>27</sup> if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; nothing<sup>29</sup> will be impossible for you.”<sup>30</sup>

**1** tn Or “booths,” “dwellings” (referring to the temporary booths constructed in the celebration of the feast of Tabernacles).

**sn** Peter apparently wanted to celebrate the feast of Tabernacles or Booths that looked forward to the end and wanted to treat Moses, Elijah, and Jesus as equals by making *three shelters* (one for each). It was actually a way of expressing honor to Jesus, but the next verse makes it clear that it was not enough honor.

**2** tn Grk “behold, a.” The Greek word ἰδοῦ (*idou*) has not been translated here or in the following clause because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

**3** sn This cloud is the cloud of God's presence and the voice is his as well.

**4** tn Or “surrounded.”

**5** tn Grk “behold, a voice from the cloud, saying.” This is an incomplete sentence in Greek which portrays intensity and emotion. The participle λέγουσα (*legousa*) was translated as a finite verb in keeping with English style.

**6** tn Grk “my beloved Son,” or “my Son, the beloved [one].” The force of ἀγαπητός (*agapētos*) is often “pertaining to one who is the only one of his or her class, but at the same time is particularly loved and cherished” (L&N 58.53; cf. also BDAG 7 s.v. 1).

**7** sn The expression *listen to him* comes from Deut 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.

**8** tn Grk “they fell down on their faces.” BDAG 815 s.v. πίπτω 1.b.α.2. has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”

**9** tn Here δε (*de*) has not been translated.

**10** tn Grk “Jesus commanded them, saying.” The participle λέγων (*legōn*) is redundant and has not been translated.

**11** tn Grk “asked him, saying.” The participle λέγοντες (*legontes*) is redundant and has not been translated.

**12** tn Or “do the scribes.” See the note on the phrase “experts in the law” in 2:4.

**13** tn Grk “And answering, he said.” This has been simplified in the translation.

**14** tn Here καί (*kai*) has not been translated.

**15** tn Here καί (*kai*) has not been translated.

**16** tn Grk “he is moonstruck,” possibly meaning “lunatic” (so NAB, NASB), although now the term is generally regarded as referring to some sort of seizure disorder such as epilepsy (L&N 23.169; BDAG 919 s.v. σεληνιάζομαι).

**17** tn Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

**18** tn Grk “And answering, Jesus said.” This is somewhat redundant and has been simplified in the translation.

**19** tn Grk “O.” The marker of direct address, ὦ (*ō*), is functionally equivalent to a vocative and is represented in the translation by “you.”

**20** tn Or “faithless.”

**sn** The rebuke for lack of faith has OT roots: Num 14:27; Deut 32:5, 30; Isa 59:8.

**21** tn Grk “how long.”

**22** tn Or “put up with.” See Num 11:12; Isa 46:4.

**23** sn The pronouns *you...you* are plural, indicating that Jesus is speaking to a group rather than an individual.

**24** tn Here καί (*kai*) has been translated as “Then.”

**25** tn Or “commanded” (often with the implication of a threat, L&N 33.331).

**26** tn Grk “coming, the disciples said.” The participle προσελθόντες (*proselthontes*) has been translated as a finite verb to make the sequence of events clear in English.

**27** tn Grk “For truly (ἀμῆν, *amen*), I say to you.” Here γάρ (*gar*) has not been translated.

**28** tn Grk “faith as,” “faith like.”

**29** tn Here καί (*kai*) has not been translated.

**30** tc Many important mss (N\* B Θ 0281 33 579 892\* pc e ff<sup>1</sup> sy<sup>6</sup> sa) do not include 17:21. “But this kind does not go out except by prayer and fasting.” The verse is included in N<sup>2</sup> C D L W f<sup>1-13</sup> J<sup>1</sup> lat, but is almost certainly not original. As B. M. Metzger notes, “Since there is no satisfactory reason why the passage, if originally present in Matthew, should have been omitted in a wide variety of witnesses, and since copyists frequently inserted material derived from another Gospel, it appears that most manuscripts have been assimilated to the parallel in Mk 9:29” (TCGNT 35). The present translation follows NA<sup>27</sup> in omitting the verse number as well, a procedure also followed by a number of other modern translations.

*Second Prediction of Jesus' Death and Resurrection*

17:22 When<sup>1</sup> they gathered together in Galilee, Jesus told them, "The Son of Man is going to be betrayed into the hands of men.<sup>2</sup> 17:23 They will kill him, and on the third day he will be raised." And they became greatly distressed.

*The Temple Tax*

17:24 After<sup>3</sup> they arrived in Capernaum,<sup>4</sup> the collectors of the temple tax<sup>5</sup> came to Peter and said, "Your teacher pays the double drachma tax, doesn't he?" 17:25 He said, "Yes." When Peter came into the house, Jesus spoke to him first,<sup>6</sup> "What do you think, Simon? From whom do earthly kings collect tolls or taxes – from their sons<sup>7</sup> or from foreigners?" 17:26 After he said, "From foreigners," Jesus said to him, "Then the sons<sup>8</sup> are free. 17:27 But so that we don't offend them, go to the lake and throw out a hook. Take the first fish that comes up, and when you open its mouth, you will find a four drachma coin.<sup>9</sup> Take that and give it to them for me and you."

*Questions About the Greatest*

18:1 At that time the disciples came to Jesus saying, "Who is the greatest in the kingdom of heaven?" 18:2 He called a child, had him stand among them, 18:3 and said, "I tell you the truth,<sup>10</sup> unless you turn around and become like

little children,<sup>11</sup> you will never<sup>12</sup> enter the kingdom of heaven! 18:4 Whoever then humbles himself like this little child is the greatest in the kingdom of heaven. 18:5 And whoever welcomes<sup>13</sup> a child like this in my name welcomes me.

18:6 "But if anyone causes one of these little ones who believe in me to sin,<sup>14</sup> it would be better for him to have a huge millstone<sup>15</sup> hung around his neck and to be drowned in the open sea.<sup>16</sup> 18:7 Woe to the world because of stumbling blocks! It<sup>17</sup> is necessary that stumbling blocks come, but woe to the person through whom they come. 18:8 If<sup>18</sup> your hand or your foot causes you to sin,<sup>19</sup> cut it off and throw it away. It is better for you to enter life crippled or lame than to have<sup>20</sup> two hands or two feet and be thrown into eternal fire. 18:9 And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter into life with one eye than to have<sup>21</sup> two eyes and be thrown into fiery hell.<sup>22</sup>

*The Parable of the Lost Sheep*

18:10 "See that you do not disdain one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.<sup>23</sup> 18:12 What do you think? If

<sup>1</sup> tn Here δέ (*de*) has not been translated.

<sup>2</sup> tn The plural Greek term ἀνθρώπων (*anthrōpōn*) 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. Matt 26:47-56; Mark 14:43-52; Luke 22:47-53; John 18:2-12), the word "men" has been retained in the translation. There may also be a slight wordplay with "the Son of Man" earlier in the verse.

<sup>3</sup> tn Here δέ (*de*) has not been translated.

<sup>4</sup> map For location see Map1-D2; Map2-C3; Map3-B2.

<sup>5</sup> tn Grk "Collectors of the double drachma." This is a case of metonymy, where the coin formerly used to pay the tax (the double drachma coin, or διδραχμον [*didrachmon*]) was put for the tax itself (cf. BDAG 241 s.v.). Even though this coin was no longer in circulation in NT times and other coins were used to pay the tax, the name for the coin was still used to refer to the tax itself.

sn The temple tax refers to the half-shekel tax paid annually by male Jews to support the temple (Exod 30:13-16).

<sup>6</sup> tn Grk "spoke first to him, saying." The participle λέγων (*legōn*) is redundant in English and has not been translated.

<sup>7</sup> sn The phrase *their sons* may mean "their citizens," but the term "sons" has been retained here in order to preserve the implicit comparison between the Father and his Son, Jesus.

<sup>8</sup> sn See the note on the phrase *their sons* in the previous verse.

<sup>9</sup> sn The four drachma coin was a stater (στατήρ, *statiēr*), a silver coin worth four drachmas. One drachma was equivalent to one denarius, the standard pay for a day's labor (L&N 6.80).

<sup>10</sup> tn Grk "Truly (ἀμῆν, *amēn*), I say to you."

<sup>11</sup> sn The point of the comparison *become like little children* has more to do with a child's trusting spirit, as well as willingness to be dependent and receive from others, than any inherent humility the child might possess.

<sup>12</sup> tn The negation in Greek (οὐ μή, *ou mē*) is very strong here.

<sup>13</sup> tn This verb, δέχομαι (*dechomai*), is a term of hospitality (L&N 34.53).

<sup>14</sup> tn The Greek term σκανδαλίζω (*skandalizō*), translated here "causes to sin" can also be translated "offends" or "causes to stumble."

<sup>15</sup> tn Grk "the millstone of a donkey." This refers to a large flat stone turned by a donkey in the process of grinding grain (BDAG 661 s.v. μῦλος 2; L&N 7.68-69). The same term is used in the parallel account in Mark 9:42.

sn The punishment of drowning with a heavy weight attached is extremely gruesome and reflects Jesus' views concerning those who cause others who believe in him to sin.

<sup>16</sup> tn The term translated "open" here (πελάγει, *pelagei*) refers to the open sea as opposed to a stretch of water near a coastline (BDAG 794 s.v. πέλαγος). A similar English expression would be "the high seas."

<sup>17</sup> tn Grk "For it." Here γάρ (*gar*) has not been translated.

<sup>18</sup> tn Here δέ (*de*) has not been translated.

<sup>19</sup> sn In Greek there is a wordplay that is difficult to reproduce in English here. The verb translated "causes...to sin" (σκανδαλίζω, *skandalizō*) comes from the same root as the word translated "stumbling blocks" (σκάνδαλον, *skandalon*) in the previous verse.

<sup>20</sup> tn Grk "than having."

<sup>21</sup> tn Grk "than having."

<sup>22</sup> tn Grk "the Gehenna of fire."

sn See the note on the word *hell* in 5:22.

<sup>23</sup> tc The most important mss (N B L\* Ⓞ<sup>1</sup> f<sup>1</sup>13 33 892\* pc e ff<sup>1</sup> sy<sup>1</sup> sa) do not include 18:11. "For the Son of Man came to save the lost." The verse is included in D L<sup>me</sup> W Ⓞ<sup>1</sup> 078<sup>vid</sup> 21 lat sy<sup>2-p,1</sup>, but is almost certainly not original, being borrowed, as it were, from the parallel in Luke 19:10. The present translation follows NA<sup>27</sup> in omitting the verse number as well, a procedure also followed by a number of other modern translations.

someone<sup>1</sup> owns a hundred<sup>2</sup> sheep and one of them goes astray, will he not leave the ninety-nine on the mountains and go look for the one that went astray?<sup>3</sup> **18:13** And if he finds it, I tell you the truth,<sup>4</sup> he will rejoice more over it than over the ninety-nine that did not go astray. **18:14** In the same way, your Father in heaven is not willing that one of these little ones be lost.

### Restoring Christian Relationships

**18:15** “If<sup>5</sup> your brother<sup>6</sup> sins,<sup>7</sup> go and show him his fault<sup>8</sup> when the two of you are alone. If he listens to you, you have regained your brother. **18:16** But if he does not listen, take one or two others with you, so that *at the testimony of two or three witnesses every matter may be established.*<sup>9</sup> **18:17** If<sup>10</sup> he refuses to listen to them, tell it to the church. If<sup>11</sup> he refuses to listen to the church, treat him like<sup>12</sup> a Gentile<sup>13</sup> or a tax collector.<sup>14</sup>

**18:18** “I tell you the truth,<sup>15</sup> whatever you bind on earth will have been bound in heaven, and whatever you release on earth will have been released in heaven. **18:19** Again, I tell you

the truth,<sup>16</sup> if two of you on earth agree about whatever you ask, my Father in heaven will do it for you.<sup>17</sup> **18:20** For where two or three are assembled in my name, I am there among them.”

**18:21** Then Peter came to him and said, “Lord, how many times must I forgive my brother<sup>18</sup> who sins against me? As many as seven times?” **18:22** Jesus said to him, “Not seven times, I tell you, but seventy-seven times!<sup>19</sup>

### The Parable of the Unforgiving Slave

**18:23** “For this reason, the kingdom of heaven is like a king who wanted to settle accounts with his slaves.<sup>20</sup> **18:24** As<sup>21</sup> he began settling his accounts, a man who owed ten thousand talents<sup>22</sup> was brought to him. **18:25** Because<sup>23</sup> he was not able to repay it,<sup>24</sup> the lord ordered him to be sold, along with<sup>25</sup> his wife, children, and whatever he possessed, and repayment to be made. **18:26** Then the slave threw himself to the ground<sup>26</sup> before him, saying,<sup>27</sup> ‘Be patient with me, and I will repay you everything.’ **18:27** The lord had compassion on that slave and released him, and forgave him the debt. **18:28** After<sup>28</sup> he went out, that same slave found one of his fellow slaves who owed him

<sup>1</sup> **tn** Grk “a certain man.” The Greek word ἄνθρωπος (*an-thrōpos*) is used here in a somewhat generic sense.

<sup>2</sup> **sn** This individual with a *hundred sheep* is a shepherd of modest means, as flocks often had up to two hundred head of sheep.

<sup>3</sup> **sn** Look for the one that went astray. The parable pictures God’s pursuit of the sinner. On the image of Jesus as the Good Shepherd, see John 10:1-18.

<sup>4</sup> **tn** Grk “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>5</sup> **tn** Here δέ (*de*) has not been translated. All the “if” clauses in this paragraph are third class conditions in Greek.

<sup>6</sup> **tn** The Greek term “brother” can mean “fellow believer” or “fellow Christian” (cf. BDAG 18 s.v. ἀδελφός 2.a) whether male or female. It can also refer to siblings, though here it is used in a broader sense to connote familial relationships within the family of God. Therefore, because of the familial connotations, “brother” has been retained in the translation here in preference to the more generic “fellow believer” (“fellow Christian” would be anachronistic in this context).

<sup>7</sup> **tc** † The earliest and best witnesses lack “against you” after “if your brother sins.” It is quite possible that the shorter reading in these witnesses (N B, as well as 0281 f<sup>1</sup> 579 pc sa) occurred when scribes either intentionally changed the text (to make it more universal in application) or unintentionally changed the text (owing to the similar sound of the end of the verb ἀμαρτήσῃ [*hamartēsē*] and the prepositional phrase εἰς σέ [*eis se*]). However, if the MSS were normally copied by sight rather than by sound, especially in the early centuries of Christianity, such an unintentional change is not as likely for these MSS. And since scribes normally added material rather than deleted it for intentional changes, on balance, the shorter reading appears to be original. NA<sup>27</sup> includes the words in brackets, indicating doubts as to their authenticity.

<sup>8</sup> **tn** Grk “go reprove him.”

<sup>9</sup> **sn** A quotation from Deut 19:15.

<sup>10</sup> **tn** Here δέ (*de*) has not been translated.

<sup>11</sup> **tn** Here δέ (*de*) has not been translated.

<sup>12</sup> **tn** Grk “let him be to you as.”

<sup>13</sup> **tn** Or “a pagan.”

<sup>14</sup> **sn** To treat him like a Gentile or a tax collector means not to associate with such a person. See the note on *tax collector* in 5:46.

<sup>15</sup> **tn** Grk “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>16</sup> **tn** Grk “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>17</sup> **tn** Grk “if two of you...agree about whatever they ask, it will be done for them by my Father who is in heaven.” The passive construction has been translated as an active one in keeping with contemporary English style, and the pronouns, which change from second person plural to third person plural in the Greek text, have been consistently translated as second person plural.

<sup>18</sup> **tn** Here the term “brother” means “fellow believer” or “fellow Christian” (cf. BDAG 18 s.v. ἀδελφός 2.a), whether male or female. Concerning the familial connotations, see also the note on the first occurrence of this term in v. 15.

<sup>19</sup> **tn** Or “seventy times seven,” i.e., an unlimited number of times. See L&N 60.74 and 60.77 for the two possible translations of the phrase.

<sup>20</sup> **tn** See the note on the word “slave” in 8:9.

<sup>21</sup> **tn** Here δέ (*de*) has not been translated.

<sup>22</sup> **sn** A *talent* was a huge sum of money, equal to 6,000 denarii. One denarius was the usual day’s wage for a worker. L&N 6.82 states, “a Greek monetary unit (also a unit of weight) with a value which fluctuated, depending upon the particular monetary system which prevailed at a particular period of time (a silver talent was worth approximately six thousand denarii with gold talents worth at least thirty times that much).”

<sup>23</sup> **tn** Here δέ (*de*) has not been translated.

<sup>24</sup> **tn** The word “it” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

<sup>25</sup> **tn** Grk “and his wife.”

<sup>26</sup> **tn** Grk “falling therefore the slave bowed down to the ground.” The redundancy of this expression signals the desperation of the slave in begging for mercy.

<sup>27</sup> **tc** The majority of MSS (N L W 058 0281 f<sup>1-13</sup> 33 371 it sy<sup>p,h</sup> co) begin the slave’s plea with “Lord” (κύριε, *kurie*), though a few important witnesses lack this vocative (B D Θ 700 pc lat sy<sup>6,c</sup> Or Chr). Understanding the parable to refer to the Lord, scribes would be naturally prone to add the vocative here, especially as the slave’s plea is a plea for mercy. Thus, the shorter reading is more likely to be authentic.

<sup>28</sup> **tn** Here δέ (*de*) has not been translated.

one hundred silver coins.<sup>1</sup> So<sup>2</sup> he grabbed him by the throat and started to choke him,<sup>3</sup> saying, ‘Pay back what you owe me!’<sup>4</sup> **18:29** Then his fellow slave threw himself down and begged him,<sup>5</sup> ‘Be patient with me, and I will repay you.’ **18:30** But he refused. Instead, he went out and threw him in prison until he repaid the debt. **18:31** When<sup>6</sup> his fellow slaves saw what had happened, they were very upset and went and told their lord everything that had taken place. **18:32** Then his lord called the first slave<sup>7</sup> and said to him, ‘Evil slave! I forgave you all that debt because you begged me!’ **18:33** Should you not have shown mercy to your fellow slave, just as I showed it to you?’ **18:34** And in anger his lord turned him over to the prison guards to torture him<sup>8</sup> until he repaid all he owed. **18:35** So also my heavenly Father will do to you, if each of you does not forgive your<sup>9</sup> brother<sup>10</sup> from your heart.”

### Questions About Divorce

**19:1** Now when<sup>11</sup> Jesus finished these sayings, he left Galilee and went to the region of Judea beyond the Jordan River.<sup>12</sup> **19:2** Large crowds followed him, and he healed them there.

<sup>1</sup> **tn** Grk “one hundred denarii.” The denarius was a silver coin worth about a day’s wage for a laborer; this would be about three month’s pay.

<sup>2</sup> **tn** Here *καί* (*kai*) has been translated as “so.” A new sentence was started at this point in the translation in keeping with the tendency of contemporary English style to use short-er sentences.

<sup>3</sup> **tn** Grk “and he grabbed him and started choking him.”

<sup>4</sup> **tn** The word “me” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

<sup>5</sup> **tn** Grk “begged him, saying.” The participle *λέγων* (*legōn*) is redundant here in contemporary English and has not been translated.

<sup>6</sup> **tn** Grk “Therefore when.” Here *οὖν* (*oun*) has not been translated.

<sup>7</sup> **tn** Grk “him”; the referent (the first slave mentioned in v. 24) has been specified in the translation for clarity.

<sup>8</sup> **tn** Grk “handed him over to the torturers,” referring specifically to guards whose job was to torture prisoners who were being questioned. According to L&N 37.126, it is difficult to know for certain in this instance whether the term actually envisions torture as a part of the punishment or is simply a hyperbole. However, in light of the following verse and Jesus’ other warning statements in Matthew about “fiery hell,” “the outer darkness,” etc., it is best not to dismiss this as mere imagery.

<sup>9</sup> **tn** Grk “his.” The pronoun has been translated to follow English idiom (the last pronoun of the verse [“from your heart”] is second person plural in the original).

<sup>10</sup> **tn** Here the term “brother” means “fellow believer” or “fellow Christian” (cf. BDAG 18 s.v. ἀδελφός 2.a), whether male or female. Concerning the familial connotations, see also the note on the first occurrence of this term in v. 15.

<sup>11</sup> **tn** Grk “it happened when.” The introductory phrase *ἐγένετο* (*egeneto*, “it happened that”) is redundant in contemporary English and has not been translated.

<sup>12</sup> **tn** “River” is not in the Greek text but is supplied for clarity. The region referred to here is sometimes known as Transjordan (i.e., “across the Jordan”).

**19:3** Then some Pharisees<sup>13</sup> came to him in order to test him. They asked, “Is it lawful<sup>14</sup> to divorce a wife for any cause?”<sup>15</sup> **19:4** He answered, “Have you not read that from the beginning the Creator *made them male and female*,<sup>16</sup> **19:5** and said, ‘*For this reason a man will leave his father and mother and will be united with his wife, and the two will become one flesh*’?<sup>17</sup> **19:6** So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.” **19:7** They said to him, “Why then did Moses command us to give a certificate of dismissal and to divorce her?”<sup>18</sup> **19:8** Jesus<sup>19</sup> said to them, “Moses permitted you to divorce your wives because of your hard hearts,<sup>20</sup> but from the beginning it was not this way. **19:9** Now I say to you that whoever divorces his wife, except for immorality, and marries another commits adultery.” **19:10** The<sup>21</sup> disciples said to him,

<sup>13</sup> **tn** Grk “And Pharisees.”

**sn** See the note on *Pharisees* in 3:7.

<sup>14</sup> **tc** † Most mss have either ἀνθρώπῳ (*anthrōpō*, “for a man” [so **N**<sup>2</sup> **C** **D** **W** **Θ** 087 *f*<sup>1-13</sup> 33 **ℓ** lat]) or ἀνδρί (*andri*, “for a husband” [1424\* *pc*]) before the infinitive ἀπολύσαι (*apolusai*, “to divorce”). The latter reading is an assimilation to the parallel in Mark; the former reading may have been motivated by the clarification needed (especially to give the following αὐτοῦ [*autou*, “his”] an antecedent). But a few significant mss (**N**\* **B** **L** **Γ** 579 [700] 1424\* *pc*) have neither noun. As the harder reading, it seems to best explain the rise of the others. NA<sup>27</sup>, however, reads ἀνθρώπῳ here.

<sup>15</sup> **sn** The question of the Pharisees was anything but sincere; they were asking it to test him. Jesus was now in the jurisdiction of Herod Antipas (i.e., Judea and beyond the Jordan) and it is likely that the Pharisees were hoping he might answer the question of divorce in a way similar to John the Baptist and so suffer the same fate as John, i.e., death at the hands of Herod (cf. 14:1-12). Jesus answered the question not on the basis of rabbinic custom and the debate over Deut 24:1, but rather from the account of creation and God’s original design.

<sup>16</sup> **sn** A quotation from Gen 1:27; 5:2.

<sup>17</sup> **sn** A quotation from Gen 2:24.

<sup>18</sup> **tc** † Although the majority of witnesses (**B** **C** **W** 078 087 *f*<sup>1-13</sup> 33 **ℓ** sy<sup>h</sup>) have αὐτήν (*autēn*, “her”) after the infinitive ἀπολύσαι (*apolusai*, “to divorce”), a variant lacks the αὐτήν. This shorter reading may be due to assimilation to the Markan parallel, but since it is attested in early and diverse witnesses (**N** **D** **L** **Z** **Θ** *f*<sup>1</sup> 579 700 *pc* lat) and since the parallel verse (Mark 10:4) already departs at many points, the shorter reading seems more likely to be original. The pronoun has been included in the translation, however, for clarity. NA<sup>27</sup> includes the word in brackets, indicating reservations regarding its authenticity.

**sn** A quotation from Deut 24:1. The Pharisees were all in agreement that the OT permitted a man to write a certificate of dismissal and to divorce his wife (not vice-versa) and that remarriage was therefore sanctioned. But the two rabbinic schools of Shammai and Hillel differed on the grounds for divorce. Shammai was much stricter than Hillel and permitted divorce only in the case of sexual immorality. Hillel permitted divorce for almost any reason (cf. the Mishnah, *m. Gittin* 9.10).

<sup>19</sup> **tc** A few important mss (**N** **Φ** *pc*) have the name “Jesus” here, but it is probably not original. Nevertheless, this translation routinely specifies the referents of pronouns to improve clarity, so that has been done here.

**tn** Grk “He”; the referent (Jesus) has been specified in the translation for clarity.

<sup>20</sup> **tn** Grk “heart” (a collective singular).

<sup>21</sup> **tc** † Some significant witnesses, along with the majority of later mss (**ℓ**<sup>25</sup> **C** **D** **L** **W** **Z** 078 *f*<sup>1-13</sup> 33 **ℓ** lat sy sa<sup>ms</sup> bo), read αὐτοῦ (*autou*, “his”) after μαθηταί (*mathētai*, “disciples”),

“If this is the case of a husband with a wife, it is better not to marry!” **19:11** He<sup>1</sup> said to them, “Not everyone can accept this statement, except those to whom it has been given. **19:12** For there are some eunuchs who were that way from birth,<sup>2</sup> and some who were made eunuchs<sup>3</sup> by others,<sup>4</sup> and some who became eunuchs for the sake of the kingdom of heaven. The one who is able to accept this should accept it.”

### *Jesus and Little Children*

**19:13** Then little children were brought to him for him to lay his hands on them and pray.<sup>5</sup> But the disciples scolded those who brought them.<sup>6</sup> **19:14** But Jesus said, “Let the little children come to me and do not try to stop them, for the kingdom of heaven belongs to such as these.”<sup>7</sup> **19:15** And he placed his hands on them and went on his way.<sup>8</sup>

### *The Rich Young Man*

**19:16** Now<sup>9</sup> someone came up to him and said, “Teacher, what good thing must I do to gain eternal life?” **19:17** He said to him, “Why do you ask me about what is good? There is only one who is good. But if you want to enter into life, keep the commandments.” **19:18** “Which ones?” he asked. Jesus replied, “**Do not murder, do not commit adultery, do not steal, do not give false testimony, 19:19 honor your father and mother,<sup>10</sup> and love your neighbor as**

**yourself**”<sup>11</sup> **19:20** The young man said to him, “I have wholeheartedly obeyed<sup>12</sup> all these laws.<sup>13</sup> What do I still lack?” **19:21** Jesus said to him, “If you wish to be perfect, go sell your possessions and give the money<sup>14</sup> to the poor, and you will have treasure<sup>15</sup> in heaven. Then come, follow me.” **19:22** But when the young man heard this he went away sorrowful, for he was very rich.<sup>16</sup>

**19:23** Then Jesus said to his disciples, “I tell you the truth,<sup>17</sup> it will be hard for a rich person to enter the kingdom of heaven! **19:24** Again I say,<sup>18</sup> it is easier for a camel<sup>19</sup> to go through the eye of a needle<sup>20</sup> than for a rich person to enter into the kingdom of God.” **19:25** The<sup>21</sup> disciples were greatly astonished when they heard this and said, “Then who can be saved?”<sup>22</sup> **19:26** Jesus<sup>23</sup> looked at them and replied, “This is impossible for mere humans,<sup>24</sup> but for God all things are possible.” **19:27** Then Peter said<sup>25</sup> to

<sup>11</sup> sn A quotation from Lev 19:18.

<sup>12</sup> tn Grk “kept.” The implication of this verb is that the man has obeyed the commandments without fail, so the adverb “wholeheartedly” has been added to the translation to bring out this nuance.

<sup>13</sup> tn Grk “these things.” The referent of the pronoun (the laws mentioned by Jesus) has been specified in the translation for clarity.

sn While the rich man was probably being sincere when he insisted *I have wholeheartedly obeyed all these laws*, he had confined his righteousness to external obedience. The rich man’s response to Jesus’ command – to give away all he had – revealed that internally he loved money more than God.

<sup>14</sup> tn The words “the money” are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

<sup>15</sup> sn The call for sacrifice comes with a promise of eternal reward: *You will have treasure in heaven*. Jesus’ call is a test to see how responsive the man is to God’s direction through him. Will he walk the path God’s agent calls him to walk? For a rich person who got it right, see Zacchaeus in Luke 19:1-10.

<sup>16</sup> tn Grk “he had many possessions.” This term (κτῆμα, *ktēma*) is often used for land as a possession.

<sup>17</sup> tn Grk “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>18</sup> tn Grk “I say to you.”

<sup>19</sup> tc A few late witnesses (579 1424 pc) read κάμιλον (*kamilon*, “rope”) for κάμηλον (*kamēlon*, “camel”), either through accidental misreading of the text or intentionally so as to soften Jesus’ words.

<sup>20</sup> sn The eye of a needle refers to a sewing needle. (The gate in Jerusalem known as “The Needle’s Eye” was built during the middle ages and was not in existence in Jesus’ day.) Jesus was saying rhetorically that it is impossible for a rich person to enter God’s kingdom, unless God (v. 26) intervenes.

<sup>21</sup> tn Here *de* (*de*) has not been translated.

<sup>22</sup> sn The assumption is that the rich are blessed, so if they risk exclusion, who is left to be saved?

<sup>23</sup> tn Here *de* (*de*) has not been translated.

<sup>24</sup> tn The plural Greek term ἀνθρώποις (*anthrōpōis*) is used here in a generic sense, referring to both men and women (cf. NASB 1995 update, “people”). Because of the contrast here between mere mortals and God (“impossible for men, but for God all things are possible”) the phrase “mere humans” has been used in the translation. There may also be a slight wordplay with “the Son of Man” in v. 28.

<sup>25</sup> tn Grk “Then answering, Peter said.” This construction is somewhat redundant in contemporary English and has been simplified in the translation.

but this looks to be a clarifying reading. Other early and important witnesses lack the pronoun (Ɀ<sup>7</sup>vid Ɀ B Θ e ff1 g1 sa<sup>m</sup> mae), the reading adopted here. NA<sup>27</sup> includes the pronoun in brackets, indicating doubts as to its authenticity.

<sup>1</sup> tn Here *de* (*de*) has not been translated.

<sup>2</sup> tn Grk “from the womb of the mother” (an idiom).

<sup>3</sup> tn The verb εὐνοουχίζω occurs twice in this verse, translated the first time as “made eunuchs” and the second time as “became eunuchs.” The term literally refers to castration. The second occurrence of the word in this verse is most likely figurative, though, referring to those who willingly maintain a life of celibacy for the furtherance of the kingdom (see W. D. Davies and D. C. Allison, *Matthew* [ICC], 3:23).

<sup>4</sup> tn Grk “people.”

<sup>5</sup> tn Grk “so that he would lay his hands on them and pray.”

<sup>6</sup> tn Grk “the disciples scolded them.” In the translation the referent has been specified as “those who brought them,” since otherwise the statement could be understood to mean that the disciples scolded the children rather than their parents who brought them.

<sup>7</sup> sn *The kingdom of heaven belongs to such as these*. Children are a picture of those whose simple trust illustrates what faith is all about. The remark illustrates how everyone is important to God, even those whom others regard as insignificant.

<sup>8</sup> tn Grk “went from there.”

<sup>9</sup> tn Grk “And behold one came.” The Greek word ἰδοὺ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1). Here καὶ (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>10</sup> sn A quotation from Exod 20:12-16; Deut 5:16-20.

him, “Look,<sup>1</sup> we have left everything to follow you!<sup>2</sup> What then will there be for us?” **19:28** Jesus<sup>3</sup> said to them, “I tell you the truth:<sup>4</sup> In the age when all things are renewed,<sup>5</sup> when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging<sup>6</sup> the twelve tribes of Israel. **19:29** And whoever has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much<sup>7</sup> and will inherit eternal life. **19:30** But many who are first will be last, and the last first.

### *Workers in the Vineyard*

**20:1** “For the kingdom of heaven is like a landowner<sup>8</sup> who went out early in the morning to hire workers for his vineyard. **20:2** And after agreeing with the workers for the standard wage,<sup>9</sup> he sent them into his vineyard. **20:3** When it was about nine o’clock in the morning,<sup>10</sup> he went out again and saw others standing around in the marketplace without work. **20:4** He said to them, ‘You go into the vineyard too, and I will give you whatever is right.’ **20:5** So they went. When<sup>11</sup> he went out again about noon and three o’clock that afternoon,<sup>12</sup> he did the same thing. **20:6** And about five o’clock that afternoon<sup>13</sup> he went out and found others standing around, and said to them, ‘Why are you standing here all day without work?’ **20:7** They said to him, ‘Because no one hired us.’ He said to them, ‘You go and work in the vineyard too.’ **20:8** When<sup>14</sup> it was evening<sup>15</sup> the owner of the vineyard said to his manager, ‘Call the workers and

give the pay<sup>16</sup> starting with the last hired until the first.’ **20:9** When those hired about five o’clock came, each received a full day’s pay.<sup>17</sup> **20:10** And when those hired first came, they thought they would receive more. But each one also received the standard wage. **20:11** When<sup>18</sup> they received it, they began to complain<sup>19</sup> against the landowner, **20:12** saying, ‘These last fellows worked one hour, and you have made them equal to us who bore the hardship and burning heat of the day.’ **20:13** And the landowner<sup>20</sup> replied to one of them,<sup>21</sup> ‘Friend, I am not treating you unfairly. Didn’t you agree with me to work for the standard wage?’<sup>22</sup> **20:14** Take what is yours and go. I<sup>23</sup> want to give to this last man<sup>24</sup> the same as I gave to you. **20:15** Am I not<sup>25</sup> permitted to do what I want with what belongs to me? Or are you envious because I am generous?’<sup>26</sup> **20:16** So the last will be first, and the first last.”

### *Third Prediction of Jesus’ Death and Resurrection*

**20:17** As Jesus was going up to Jerusalem,<sup>27</sup> he took the twelve<sup>28</sup> aside privately and said to them on the way, **20:18** “Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the experts in the

<sup>1</sup> **sn** Peter wants reassurance that the disciples’ response and sacrifice have been noticed.

<sup>2</sup> **tn** *Grk* “We have left everything and followed you.” Koine Greek often used paratactic structure when hypotactic was implied.

<sup>3</sup> **tn** Here *de* (*de*) has not been translated.

<sup>4</sup> **tn** *Grk* “Truly (*ἀμῆν*, *amēn*), I say to you.”

<sup>5</sup> **sn** The Greek term translated *the age when all things are renewed* (*παλιγγενεσία*, *palinogenesis*) is understood as a reference to the Messianic age, the time when all things are renewed and restored (cf. Rev 21:5).

<sup>6</sup> **sn** The statement *you...will also sit on twelve thrones, judging the twelve tribes of Israel* looks at the future authority the Twelve will have when Jesus returns. They will share in Israel’s judgment.

<sup>7</sup> **sn** Jesus reassures his disciples with a promise that (1) much benefit in this life (*a hundred times as much*) and (2) eternal life will be given.

<sup>8</sup> **sn** The term *landowner* here refers to the owner and manager of a household.

<sup>9</sup> **tn** *Grk* “agreeing with the workers for a denarius a day.”

**sn** The *standard wage* was a denarius a day. The denarius was a silver coin worth about a day’s wage for a laborer in Palestine in the 1st century.

<sup>10</sup> **tn** *Grk* “about the third hour.”

<sup>11</sup> **tn** Here *de* (*de*) has not been translated.

<sup>12</sup> **tn** *Grk* “he went out again about the sixth and ninth hour.”

<sup>13</sup> **tn** *Grk* “about the eleventh hour.”

<sup>14</sup> **tn** Here *de* (*de*) has not been translated.

<sup>15</sup> **sn** That is, six o’clock in the evening, the hour to pay day laborers. See Lev 19:13b.

<sup>16</sup> **tc** † Most witnesses (including B D W Θ *f*<sup>1-13</sup> 33<sup>vid</sup> ℣ latt sy) have αὐτοῖς (*autois*, “to them”) after ἀπόδος (*apodos*, “give the pay”), but this seems to be a motivated reading, clarifying the indirect object. The omission is supported by **κ** C L Z 085 Or. Nevertheless, NA<sup>27</sup> includes the pronoun on the basis of the greater external attestation.

<sup>17</sup> **tn** *Grk* “each received a denarius.” See the note on the phrase “standard wage” in v. 2.

<sup>18</sup> **tn** Here *de* (*de*) has not been translated.

<sup>19</sup> **tn** The imperfect verb ἐγόγγυζον (*egonguzon*) has been translated aggressively.

<sup>20</sup> **tn** *Grk* “he”; the referent (the landowner) has been specified in the translation for clarity.

<sup>21</sup> **tn** *Grk* “And answering, he said to one of them.” This construction is somewhat redundant in contemporary English and has been simplified in the translation.

<sup>22</sup> **tn** *Grk* “for a denarius a day.”

<sup>23</sup> **tn** Here *de* (*de*) has not been translated.

<sup>24</sup> **tn** *Grk* “this last one,” translated as “this last man” because field laborers in 1st century Palestine were men.

<sup>25</sup> **tc** † Before οὐκ (*ouk*, “[am I] not”) a number of significant witnesses read ἢ (*ē*, “or”; e.g., **κ** C W 085 *f*<sup>1-13</sup> 33 and most others). Although in later Greek the οἱ in σοι (*oi* in *soi*) – the last word of v. 14 – would have been pronounced like ἦ, since ἦ is lacking in early mss (B D; among later witnesses, note L Z Θ 700) and since mss were probably copied predominantly by sight rather than by sound, even into the later centuries, the omission of ἦ cannot be accounted for as easily. Thus the shorter reading is most likely original. NA<sup>27</sup> includes the word in brackets, indicating doubts as to its authenticity.

<sup>26</sup> **tn** *Grk* “Is your eye evil because I am good?”

<sup>27</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>28</sup> **tc** † A number of significant witnesses (e.g., B C W 085 33 lat) have μαθητάς (*mathētas*, “disciples”) after δώδεκα (*dōdeka*, “twelve”), perhaps by way of clarification, while other important witnesses lack the word (e.g., **κ** D L Θ *f*<sup>1-13</sup>). The longer reading looks to be a scribal clarification, and hence is considered to be secondary. NA<sup>27</sup> puts the word in brackets to show doubts about its authenticity.

law.<sup>4</sup> They will condemn him to death, **20:19** and will turn him over to the Gentiles to be mocked and flogged severely<sup>2</sup> and crucified.<sup>3</sup> Yet<sup>4</sup> on the third day, he will be raised.”

*A Request for James and John*

**20:20** Then the mother of the sons of Zebedee came to him with her sons, and kneeling down she asked him for a favor.<sup>5</sup> **20:21** He said to her, “What do you want?” She replied,<sup>6</sup> “Permit<sup>7</sup> these two sons of mine to sit, one at your<sup>8</sup> right hand and one at your left, in your kingdom.” **20:22** Jesus<sup>9</sup> answered, “You don’t know what you are asking!<sup>10</sup> Are you able to drink the cup I am about to drink?”<sup>11</sup> They said to him, “We are able.”<sup>12</sup> **20:23** He told them, “You will drink my cup,<sup>13</sup> but to sit at my right

and at my left is not mine to give. Rather, it is for those for whom it has been prepared by my Father.”

**20:24** Now<sup>14</sup> when the other ten<sup>15</sup> heard this,<sup>16</sup> they were angry with the two brothers. **20:25** But Jesus called them and said, “You know that the rulers of the Gentiles lord it over them, and those in high positions use their authority over them. **20:26** It must not be this way among you! Instead whoever wants to be great among you must be your servant, **20:27** and whoever wants to be first among you must be your slave<sup>17</sup> – **20:28** just as the Son of Man did not come to be served but to serve, and to give his life as a ransom<sup>18</sup> for many.”

*Two Blind Men Healed*

**20:29** As they were leaving Jericho,<sup>19</sup> a large crowd followed them. **20:30** Two<sup>20</sup> blind men were sitting by the road. When they heard that Jesus was passing by, they shouted,<sup>21</sup> “Have mercy<sup>22</sup> on us, Lord, Son of David!”<sup>23</sup> **20:31** The<sup>24</sup> crowd scolded<sup>25</sup> them to get them to be quiet. But they shouted even more loudly, “Lord, have mercy on us,<sup>26</sup> Son of David!” **20:32** Jesus stopped, called them, and said, “What do

<sup>1</sup> **tn** Or “and the scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>2</sup> **tn** Traditionally, “scourged” (the term means to beat severely with a whip, L&N 19.9). BDAG 620 s.v. *μαστιγῶν* 1.a states, “The ‘verberatio’ is denoted in the passion predictions and explicitly as action by non-Israelites Mt 20:19; Mk 10:34; Lk 18:33”; the *verberatio* was the beating given to those condemned to death in the Roman judicial system. Here the term *μαστιγῶν* (*mastigoō*) has been translated “flog...severely” to distinguish it from the term *φραγελλῶν* (*phragelloō*) used in Matt 27:26; Mark 15:15.

<sup>3</sup> **sn** Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman historian Cicero called it “a cruel and disgusting penalty” (*Against Verres* 2.5.63-66 §§163-70); Josephus (*J. W.* 7.6.4 [7.203]) called it the worst of deaths.

<sup>4</sup> **tn** Here *καί* (*kai*) has been translated as “yet” to indicate the contrast present in this context.

<sup>5</sup> **tn** *Grk* “asked something from him.”

<sup>6</sup> **tn** *Grk* “said to him.”

<sup>7</sup> **tn** *Grk* “Say that.”

<sup>8</sup> **tc** A majority of witnesses read σου (*sou*, “your”) here, perhaps for clarification. At the same time, it is possible that the pronoun dropped out through haplography or was excised because of perceived redundancy (there are two other such pronouns in the verse) by **N B**. Either way, the translation adds it due to the requirements of English style. NA<sup>27</sup> includes σου here.

<sup>9</sup> **tn** *Grk* “And answering, Jesus said.” This is somewhat redundant in English and has been simplified in the translation. Here *δέ* (*de*) has not been translated.

<sup>10</sup> **tn** The verbs in Greek are plural here, indicating that Jesus is not answering the mother but has turned his attention directly to the two disciples.

<sup>11</sup> **tc** Most **mss** (C W 33  $\aleph$ ), as well as some versional and patristic authorities) in addition have “or to be baptized with the baptism with which I am baptized?” But this is surely due to a recollection of the fuller version of this dominical saying found in Mark 10:38. The same **mss** also have the Lord’s response, “and you will be baptized with the baptism with which I am baptized” in v. 23, again due to the parallel in Mark 10:39. The shorter reading, in both v. 22 and v. 23, is to be preferred both because it better explains the rise of the other reading and is found in superior witnesses (**N B D L Z**  $\Theta$  085 <sup>f<sup>1</sup>13</sup> *pc* lat, as well as other versional and patristic authorities).

<sup>12</sup> **sn** No more naïve words have ever been spoken as those found here coming from James and John, “We are able.” They said it with such confidence and ease, yet they had little clue as to what they were affirming. In the next sentence Jesus confirms that they will indeed suffer for his name.

<sup>13</sup> **tc** See the **tc** note on “about to drink” in v. 22.

<sup>14</sup> **tn** Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>15</sup> **tn** *Grk* “the ten.”

<sup>16</sup> **tn** The word “this” is not in the Greek text, but is supplied. Direct objects were often omitted in Greek when clear from the context.

<sup>17</sup> **tn** See the note on the word “slave” in 8:9.

<sup>18</sup> **sn** The Greek word for *ransom* (*λύτρον*, *lutron*) is found here and in Mark 10:45 and refers to the payment of a price in order to purchase the freedom of a slave. The idea of Jesus as the “ransom” is that he paid the price with his own life by standing in our place as a substitute, enduring the judgment that we deserved for sin.

<sup>19</sup> **map** For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.

<sup>20</sup> **tn** *Grk* “And behold.” The Greek word *ἰδοῦ* (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>21</sup> **tn** *Grk* “shouted, saying.” The participle *λέγοντες* (*legontes*) is redundant here in contemporary English and has not been translated.

<sup>22</sup> **sn** *Have mercy on us* is a request for healing. It is not owed to the men. They simply ask for God’s kind grace.

<sup>23</sup> **sn** There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, *Ant.* 8.2.5 [8.42-49]).

<sup>24</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>25</sup> **tn** Or “rebuked.” The crowd’s view was that surely Jesus would not be bothered with someone as unimportant as a blind beggar.

<sup>26</sup> **tc** † The majority of **mss** (C W <sup>f<sup>1</sup></sup> 33  $\aleph$ ) and several versional witnesses) read *κύριε* (*kurie*, “Lord”) after *ἐλέησον ἡμᾶς* (*eleēson hēmas*, “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 (**N B D L Z**  $\Theta$  085 0281 <sup>f<sup>13</sup></sup> 892 *pc* lat), the latter was considered original. However, the decision was by no means easy. NA<sup>27</sup> has *κύριε* after *ἐλέησον ἡμᾶς* here; a majority of that committee felt that since the placement of *κύριε* in last place was the nonliturgical order it “would have been likely to be altered in transcription to the more familiar sequence” (TCGNT 44).



you want me to do for you?" **20:33** They said to him, "Lord, let our eyes be opened." **20:34** Moved with compassion, Jesus touched their eyes. Immediately they received their sight and followed him.

### *The Triumphal Entry*

**21:1** Now<sup>1</sup> when they approached Jerusalem<sup>2</sup> and came to Bethphage,<sup>3</sup> at the Mount of Olives,<sup>4</sup> Jesus sent two disciples, **21:2** telling them, "Go to the village ahead of you.<sup>5</sup> Right away you will find a donkey tied there, and a colt with her. Untie them and bring them to me. **21:3** If anyone says anything to you, you are to say, 'The Lord needs them,'<sup>6</sup> and he will send them at once." **21:4** This<sup>7</sup> took place to fulfill what was spoken by the prophet.<sup>8</sup>

**21:5** "Tell the people of Zion,<sup>9</sup>  
'Look, your king is coming to you,  
unassuming and seated on a donkey,  
and on a colt, the foal of a donkey.'<sup>10</sup>"

**21:6** So<sup>11</sup> the disciples went and did as Jesus had instructed them. **21:7** They brought the donkey and the colt and placed their cloaks<sup>12</sup> on them, and he sat on them. **21:8** A<sup>13</sup> very large crowd spread their cloaks on the road. Others cut branches from the trees and spread them on the road. **21:9** The crowds that went ahead of him and those following kept shouting,<sup>14</sup> "Hosanna<sup>15</sup>

to the Son of David! Blessed is the one who comes in the name of the Lord!<sup>16</sup> Hosanna in the highest!" **21:10** As he entered Jerusalem the whole city was thrown into an uproar,<sup>17</sup> saying, "Who is this?" **21:11** And the crowds were saying, "This is the prophet Jesus, from Nazareth<sup>18</sup> in Galilee."

### *Cleansing the Temple*

**21:12** Then<sup>19</sup> Jesus entered the temple area<sup>20</sup> and drove out all those who were selling and buying in the temple courts,<sup>21</sup> and turned over the tables of the money changers and the chairs of those selling doves. **21:13** And he said to them, "It is written, 'My house will be called a house of prayer,'<sup>22</sup> but you are turning it into a den<sup>23</sup> of robbers!"<sup>24</sup>

**21:14** The blind and lame came to him in the temple courts, and he healed them. **21:15** But when the chief priests and the experts in the law<sup>25</sup> saw the wonderful things he did and heard the children crying out in the temple courts,<sup>26</sup> "Hosanna to the Son of David," they became

"O Lord, save") in the quotation from Ps 118:25-26 was probably by this time a familiar liturgical expression of praise, on the order of "Hail to the king," although both the underlying Aramaic and Hebrew expressions meant "O Lord, save us." In words familiar to every Jew, the author is indicating that at this point every messianic expectation is now at the point of realization. It is clear from the words of the psalm shouted by the crowd that Jesus is being proclaimed as messianic king. See E. Lohse, *TDNT* 9:682-84.

<sup>1</sup> **tn** Here καί (*kai*) has been translated as "now" to indicate the transition to a new topic.

<sup>2</sup> **map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>3</sup> **sn** The exact location of the village of *Bethphage* is not known. Most put it on the southeast side of the Mount of Olives and northwest of Bethany, about 1.5 miles (3 km) east of Jerusalem.

<sup>4</sup> **sn** "Mountain" in English generally denotes a higher elevation than it often does in reference to places in Palestine. The *Mount of Olives* is really a ridge running north to south about 3 kilometers (1.8 miles) long, east of Jerusalem across the Kidron Valley. Its central elevation is about 30 meters (100 ft) higher than Jerusalem. It was named for the large number of olive trees which grew on it.

<sup>5</sup> **tn** *Grk* "the village lying before you" (BDAG 530 s.v. κατέναντι 2.b).

<sup>6</sup> **sn** The custom called *angaria* allowed the impressment of animals for service to a significant figure.

<sup>7</sup> **tn** Here δέ (*de*) has not been translated.

<sup>8</sup> **tn** *Grk* "what was spoken by the prophet, saying." The present participle λέγοντος (*legontos*) is redundant and has not been translated.

<sup>9</sup> **tn** *Grk* "Tell the daughter of Zion" (the phrase "daughter of Zion" is an idiom for the inhabitants of Jerusalem: "people of Zion"). The idiom "daughter of Zion" has been translated as "people of Zion" because the original idiom, while firmly embedded in the Christian tradition, is not understandable to most modern English readers.

<sup>10</sup> **tn** *Grk* "the foal of an animal under the yoke," i.e., a hard-working animal. This is a quotation from Zech 9:9.

<sup>11</sup> **tn** Here δέ (*de*) has been translated as "so" to indicate the implied result of Jesus' instructions in vv. 2-3.

<sup>12</sup> **tn** *Grk* "garments"; but this refers in context to their outer cloaks. The action is like 2 Kgs 9:13.

<sup>13</sup> **tn** Here δέ (*de*) has not been translated.

<sup>14</sup> **tn** *Grk* "were shouting, saying." The participle λέγοντας (*legontas*) is redundant here in contemporary English and has not been translated.

<sup>15</sup> **tn** The expression Ὡσαννά (*hōsanna*, literally in Hebrew,

<sup>16</sup> **sn** A quotation from Ps 118:25-26.

<sup>17</sup> **tn** *Grk* "was shaken." The translation "thrown into an uproar" is given by L&N 25.233.

<sup>18</sup> **map** For location see Map1-D3; Map2-C2; Map3-D5; Map4-C1; Map5-G3.

<sup>19</sup> **tn** Here καί (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>20</sup> **tn** *Grk* "the temple."

**sn** The merchants (*those who were selling*) would have been located in the Court of the Gentiles.

<sup>21</sup> **tn** *Grk* "the temple."

**sn** Matthew (here, 21:12-27), Mark (11:15-19) and Luke (19:45-46) record this incident of the temple cleansing at the end of Jesus' ministry. John (2:13-16) records a cleansing of the temple at the beginning of Jesus' ministry. See the note on the word *temple courts* in John 2:14 for a discussion of the relationship of these accounts to one another.

<sup>22</sup> **sn** A quotation from Isa 56:7.

<sup>23</sup> **tn** Or "a hideout" (see L&N 1.57).

<sup>24</sup> **sn** A quotation from Jer 7:11. The meaning of Jesus' statement about making the temple courts a *den of robbers* probably operates here at two levels. Not only were the religious leaders robbing the people financially, but because of this they had also robbed them spiritually by stealing from them the opportunity to come to know God genuinely. It is possible that these merchants had recently been moved to this location for convenience.

<sup>25</sup> **tn** Or "and the scribes." See the note on the phrase "experts in the law" in 2:4.

<sup>26</sup> **tn** *Grk* "crying out in the temple [courts] and saying." The participle λέγοντας (*legontas*) is somewhat redundant here in contemporary English and has not been translated.

indignant 21:16 and said to him, “Do you hear what they are saying?” Jesus said to them, “Yes. Have you never read, ‘*Out of the mouths of children and nursing infants you have prepared praise for yourself*’?”<sup>1</sup> 21:17 And leaving them, he went out of the city to Bethany and spent the night there.

### *The Withered Fig Tree*

21:18 Now early in the morning, as he returned to the city, he was hungry. 21:19 After noticing a fig tree<sup>2</sup> by the road he went to it, but found nothing on it except leaves. He said to it, “Never again will there be fruit from you!” And the fig tree withered at once. 21:20 When the disciples saw it they were amazed, saying, “How did the fig tree wither so quickly?” 21:21 Jesus<sup>3</sup> answered them, “I tell you the truth,<sup>4</sup> if you have faith and do not doubt, not only will you do what was done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will happen. 21:22 And whatever you ask in prayer, if you believe,<sup>5</sup> you will receive.”

### *The Authority of Jesus*

21:23 Now after Jesus<sup>6</sup> entered the temple courts,<sup>7</sup> the chief priests and elders of the people came up to him as he was teaching and said, “By what authority<sup>8</sup> are you doing these things, and who gave you this authority?” 21:24 Jesus<sup>9</sup> answered them, “I will also ask you one question. If you answer me then I will also tell you by what authority I do these things. 21:25 Where did John’s baptism come from? From heaven or from people?”<sup>10</sup> They discussed this among themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Then why did you not believe him?’ 21:26 But if we say, ‘From people,’ we fear the crowd, for they all consider John to be a prophet.” 21:27 So<sup>11</sup> they answered Jesus,<sup>12</sup> “We

don’t know.”<sup>13</sup> Then he said to them, “Neither will I tell you<sup>14</sup> by what authority<sup>15</sup> I am doing these things.

### *The Parable of the Two Sons*

21:28 “What<sup>16</sup> do you think? A man had two sons. He went to the first and said, ‘Son, go and work in the vineyard today.’ 21:29 The boy answered,<sup>17</sup> ‘I will not.’ But later he had a change of heart<sup>18</sup> and went. 21:30 The father<sup>19</sup> went to the other son and said the same thing. This boy answered,<sup>20</sup> ‘I will, sir,’ but did not go. 21:31 Which of the two did his father’s will?” They said, “The first.”<sup>21</sup> Jesus said to them, “I tell you

<sup>13</sup> **sn** Very few questions could have so completely revealed the wicked intentions of the religious leaders. Jesus’ question revealed the motivation of the religious leaders and exposed them for what they really were – hypocrites. They indicted themselves when they cited only two options and chose neither of them (“*We do not know*”). The point of Matt 21:23-27 is that no matter what Jesus said in response to their question, they were not going to believe it and would in the end use it against him.

<sup>14</sup> **sn** *Neither will I tell you.* Though Jesus gave no answer, the analogy he used to their own question makes his view clear. His authority came from heaven.

<sup>15</sup> **tn** On this phrase, see BDAG 844 s.v. ποῖός 2.a.y. This is exactly the same phrase as in v. 23.

<sup>16</sup> **tn** Here δέ (*de*) has not been translated.

<sup>17</sup> **tn** *Grk* “And answering, he said.” This is somewhat redundant and has been simplified in the translation. Here the referent (“the boy”) has been specified in the translation for clarity.

<sup>18</sup> **tn** The Greek text reads here μεταμέλομαι (*metamelomai*): “to change one’s mind about something, with the probable implication of regret” (L&N 31.59); cf. also BDAG 639 s.v. 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.

<sup>19</sup> **tn** “And he”; here δέ (*de*) has not been translated.

<sup>20</sup> **tn** *Grk* “And answering, he said.” This is somewhat redundant and has been simplified in the translation. Here δέ (*de*) has not been translated. Here the referent (“this boy”) has been specified in the translation for clarity.

<sup>21</sup> **tc** Verses 29-31 involve a rather complex and difficult textual problem. The variants cluster into three different groups: (1) The first son says “no” and later has a change of heart, and the second son says “yes” but does not go. The second son is called the one who does his father’s will. This reading is found in the Western mss (D it). But the reading is so hard as to be nearly impossible. One can only suspect some tampering with the text, extreme carelessness on the part of the scribe, or possibly a recognition of the importance of not shaming one’s parent in public. (Any of these reasons is not improbable with this texttype, and with codex D in particular.) 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 first son says “no” and later has a change of heart, and the second son says “yes” but does not go. But here, the first son is called the one who does his father’s will (unlike the Western reading). This is the reading found in (N) C L W (Z) 0102 0281 f<sup>1</sup> 33 33 33 and several versional witnesses. (3) The first son says “yes” but does not go, and the second son says “no” but later has a change of heart. This is the reading found in B 0 f<sup>13</sup> 700 and several versional witnesses. Both of these latter two readings make good sense and have significantly better textual support than the first reading. The real question, then, is this: Is the first son or the second the obedient one? If one were to argue simply from the parabolic logic, the second son would be seen as the obedient one (hence, the third reading). The first son would represent the Pharisees (or

<sup>1</sup> **sn** A quotation from Ps 8:2.

<sup>2</sup> **tn** *Grk* “one fig tree.”

**sn** The fig tree is a variation on the picture of a vine as representing the nation; see Isa 5:1-7.

<sup>3</sup> **tn** *Grk* “And answering, Jesus said.” This is somewhat redundant and has been simplified in the translation.

<sup>4</sup> **tn** *Grk* “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>5</sup> **tn** *Grk* “believing”; the participle here is conditional.

<sup>6</sup> **tn** *Grk* “he.”

<sup>7</sup> **tn** *Grk* “the temple.”

<sup>8</sup> **tn** On this phrase, see BDAG 844 s.v. ποῖός 2.a.y.1

<sup>9</sup> **tn** *Grk* “answering, Jesus said to them.” This is somewhat redundant and has been simplified in the translation. Here δέ (*de*) has not been translated.

<sup>10</sup> **tn** The plural Greek term ἀνθρώπων (*anthrōpōn*) is used here (and in v. 26) in a generic sense, referring to both men and women (cf. NAB, NRSV, “of human origin”; TEV, “from human beings”; NLT, “merely human”).

**sn** The question is whether John’s ministry was of divine or human origin.

<sup>11</sup> **tn** Here δέ (*de*) has been translated as “So” to indicate that the clause is a result of the deliberations of the leaders.

<sup>12</sup> **tn** *Grk* “answering Jesus, they said.” This construction is somewhat awkward in English and has been simplified in the translation.

the truth,<sup>1</sup> tax collectors<sup>2</sup> and prostitutes will go ahead of you into the kingdom of God! 21:32 For John came to you in the way of righteousness, and you did not believe him. But the tax collectors and prostitutes did believe. Although<sup>3</sup> you saw this, you did not later change your minds<sup>4</sup> and believe him.

### *The Parable of the Tenants*

21:33 “Listen to another parable: There was a landowner<sup>5</sup> who planted a vineyard.<sup>6</sup> He put a fence around it, dug a pit for its winepress, and built a watchtower. Then<sup>7</sup> he leased it to tenant farmers<sup>8</sup> and went on a journey. 21:34 When the harvest time was near, he sent his slaves<sup>9</sup> to the tenants to collect his portion of the crop.<sup>10</sup> 21:35 But the tenants seized his slaves, beat one,<sup>11</sup> killed another, and stoned another. 21:36 Again he sent other slaves, more than the first, and they treated them the same way. 21:37 Finally he sent his son to them,<sup>12</sup> saying, ‘They will respect my son.’ 21:38 But when the tenants saw the son,

they said to themselves, ‘This is the heir. Come, let’s kill him and get his inheritance!’ 21:39 So<sup>13</sup> they seized him,<sup>14</sup> threw him out of the vineyard,<sup>15</sup> and killed him. 21:40 Now when the owner of the vineyard comes, what will he do to those tenants?’ 21:41 They said to him, ‘He will utterly destroy those evil men! Then he will lease the vineyard to other tenants who will give him his portion at the harvest.’”

21:42 Jesus said to them, “Have you never read in the scriptures:

*‘The stone the builders rejected has become the cornerstone.<sup>16</sup>  
This is from the Lord, and it is marvelous  
in our eyes.’<sup>17</sup>*

21:43 For this reason I tell you that the kingdom of God will be taken from you and given to a people<sup>18</sup> who will produce its fruit. 21:44 The one who falls on this stone will be broken to pieces, and the one on whom it falls will be crushed.”<sup>19</sup> 21:45 When<sup>20</sup> the chief priests and the Pharisees<sup>21</sup> heard his parables, they realized that he was speaking about them. 21:46 They wanted to arrest him, but they were afraid of the crowds, because the crowds<sup>22</sup> regarded him as a prophet.

### *The Parable of the Wedding Banquet*

22:1 Jesus spoke<sup>23</sup> to them again in parables, saying: 22:2 “The kingdom of heaven can be

Jews) who claim to obey God, but do not (cf. Matt 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 second son being obedient fits well with the real scene: Gentiles and 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. At the same time, the external evidence is weaker for this reading (though stronger than the first reading), not as widespread, and certainly suspect because of how neatly it fits. One suspects scribal manipulation at this point. Thus the second reading looks to be superior to the other two on 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 first son, only to stun them with his application (v. 32).

<sup>1</sup> tn Grk “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>2</sup> sn See the note on *tax collectors* in 5:46.

<sup>3</sup> tn Here δέ (*de*) has not been translated.

<sup>4</sup> sn The word translated *change your minds* is the same verb used in v. 29 (there translated *had a change of heart*). Jesus is making an obvious comparison here, in which the religious leaders are viewed as the disobedient son.

<sup>5</sup> tn The term here refers to the owner and manager of a household.

<sup>6</sup> sn The *vineyard* is a figure for Israel in the OT (Isa 5:1-7). The nation and its leaders are the tenants, so the vineyard here may well refer to the promise that resides within the nation. The imagery is like that in Rom 11:11-24.

<sup>7</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>8</sup> sn The leasing of land to *tenant farmers* was common in this period.

<sup>9</sup> tn See the note on the word “slave” in 8:9.

<sup>10</sup> sn These *slaves* represent the prophets God sent to the nation, who were mistreated and rejected.

<sup>11</sup> tn Grk “to collect his fruits.”

<sup>12</sup> sn The image of the *tenants* mistreating the owner’s slaves pictures the nation’s rejection of the prophets and their message.

<sup>13</sup> sn The owner’s decision to send his son represents God sending Jesus.

<sup>13</sup> tn Here καί (*kai*) has been translated as “so” to indicate the implied result of the tenants’ decision to kill the son in v. 38.

<sup>14</sup> tn Grk “seizing him.” The participle λαβόντες (*labontes*) has been translated as attendant circumstance.

<sup>15</sup> sn Throwing the heir *out of the vineyard* pictures Jesus’ death outside of Jerusalem.

<sup>16</sup> tn Or “capstone,” “keystone.” Although these meanings are lexically possible, the imagery in Eph 2:20-22 and 1 Cor 3:11 indicates that the term κεφαλή (*kephalē gōnias*) refers to a cornerstone, not a capstone.

<sup>17</sup> sn *The stone the builders rejected has become the cornerstone.* The use of Ps 118:22-23 and the “stone imagery” as a reference to Christ and his suffering and exaltation is common in the NT (see also Mark 12:10; Luke 20:17; Acts 4:11; 1 Pet 2:6-8; cf. also Eph 2:20). The irony in the use of Ps 118:22-23 here is that in the OT, Israel was the one rejected (or perhaps her king) by the Gentiles, but in the NT it is Jesus who is rejected by Israel.

<sup>18</sup> sn A quotation from Ps 118:22-23.

<sup>19</sup> tn Or “to a nation” (so KJV, NASB, NLT).

<sup>20</sup> tc A few witnesses, especially of the Western text (D 33 it sy<sup>s</sup> Or Eus<sup>97</sup>), do not contain 21:44. However, the verse is found in N B C L W Z (9) 0102 f<sup>1,13</sup> ̄̄̄ lat sy<sup>c-p,h</sup> co and should be included as authentic.

<sup>21</sup> tn Grk “on whomever it falls, it will crush him.”

<sup>22</sup> sn This proverb basically means that the *stone* crushes, without regard to whether it falls on someone or someone falls on it. On the stone as a messianic image, see Isa 28:16 and Dan 2:44-45.

<sup>23</sup> tn Here καί (*kai*) has not been translated.

<sup>24</sup> sn See the note on *Pharisees* in 3:7.

<sup>25</sup> tn Grk “they”; the referent (the crowds) has been specified in the translation for clarity. Both previous occurrences of “they” in this verse refer to the chief priests and the Pharisees.

<sup>26</sup> tn Grk “And answering again, Jesus spoke.” This construction is somewhat redundant in English and has been simplified in the translation.

compared to a king who gave a wedding banquet for his son. **22:3** He sent his slaves<sup>1</sup> to summon those who had been invited to the banquet, but they would not come. **22:4** Again he sent other slaves, saying, “Tell those who have been invited, “Look! The feast I have prepared for you is ready.<sup>2</sup> My oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.” **22:5** But they were indifferent and went away, one to his farm, another to his business. **22:6** The<sup>3</sup> rest seized his slaves, insolently mistreated them, and killed them. **22:7** The<sup>4</sup> king was furious! He sent his soldiers, and they put those murderers to death<sup>5</sup> and set their city<sup>6</sup> on fire. **22:8** Then he said to his slaves, “The wedding is ready, but the ones who had been invited were not worthy. **22:9** So go into the main streets and invite everyone you find to the wedding banquet.” **22:10** And those slaves went out into the streets and gathered all they found, both bad and good, and the wedding hall was filled with guests. **22:11** But when the king came in to see the wedding guests, he saw a man there who was not wearing wedding clothes. **22:12** And he said to him, “Friend, how did you get in here without wedding clothes?” But he had nothing to say.<sup>7</sup> **22:13** Then the king said to his attendants, “Tie him up hand and foot and throw him into the outer darkness, where there will be weeping and gnashing of teeth!” **22:14** For many are called, but few are chosen.”

### *Paying Taxes to Caesar*

**22:15** Then the Pharisees<sup>8</sup> went out and planned together to entrap him with his own words.<sup>9</sup> **22:16** They sent to him their disciples along with the Herodians,<sup>10</sup> saying, “Teacher,

we know that you are truthful, and teach the way of God in accordance with the truth.<sup>11</sup> You do not court anyone’s favor because you show no partiality.<sup>12</sup> **22:17** Tell us then, what do you think? Is it right<sup>13</sup> to pay taxes<sup>14</sup> to Caesar<sup>15</sup> or not?”

**22:18** But Jesus realized their evil intentions and said, “Hypocrites! Why are you testing me? **22:19** Show me the coin used for the tax.” So<sup>16</sup> they brought him a denarius.<sup>17</sup> **22:20** Jesus<sup>18</sup> said to them, “Whose image<sup>19</sup> is this, and whose inscription?” **22:21** They replied,<sup>20</sup> “Caesar’s.” He said to them,<sup>21</sup> “Then give to Caesar the things that are Caesar’s, and to God the things that are God’s.”<sup>22</sup> **22:22** Now when they heard this they were stunned,<sup>23</sup> and they left him and went away.

**11 sn** *Teach the way of God in accordance with the truth.* Very few comments are as deceitful as this one; they did not really believe this at all. The question of the Pharisees and Herodians was specifically designed to trap Jesus.

**12 tn** *Grk* “And it is not a concern to you about anyone because you do not see the face of men.”

**13 tn** Or “lawful,” that is, in accordance with God’s divine law. On the syntax of ἔξεστιν (*exestin*) with an infinitive and accusative, see BDF §409.3.

**14 tn** According to L&N 57.180 the term κῆνσος (*kēnsos*) was borrowed from Latin and referred to a poll tax, a tax paid by each adult male to the Roman government.

**sn** This question concerning taxes was specifically designed to trap Jesus. If he answered yes, then his opponents could publicly discredit him as a sympathizer with Rome. If he answered no, then they could go to the Roman governor and accuse Jesus of rebellion.

**15 tn** Or “to the emperor” (“Caesar” is a title for the Roman emperor).

**16 tn** Here δέ (*de*) has been translated as “so” to indicate their response to Jesus’ request for a coin.

**17 tn** Here the specific name of the coin was retained in the translation, because not all coins in circulation in Palestine at the time carried the image of Caesar. In other places δηνάριον (*denarion*) has been translated simply as “silver coin” with an explanatory note.

**sn** A *denarius* was a silver coin worth approximately one day’s wage for a laborer. The fact that they had such a coin showed that they already operated in the economic world of Rome. The *denarius* would have had a picture of Tiberius Caesar stamped on it.

**18 tn** *Grk* “And he”; the referent (Jesus) has been specified in the translation for clarity. Here καί (*kai*) has not been translated.

**19 tn** Or “whose likeness.”

**sn** In this passage Jesus points to the *image* (*Grk* εἰκών, *eikōn*) of Caesar on the coin. This same Greek word is used in Gen 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.

**20 tn** *Grk* “they said to him.”

**21 tn** *Grk* “then he said to them.” τότε (*tote*) has not been translated to avoid redundancy.

**22 sn** Jesus’ answer to *give to Caesar the things that are Caesar’s, and to God the things that are God’s* was a both/and, not the questioners’ either/or. So he slipped out of their trap.

**23 tn** *Grk* “they were amazed; they marveled.”

**1 tn** See the note on the word “slave” in 8:9.

**2 tn** *Grk* “Behold, I have prepared my dinner.” In some contexts, however, to translate ἀριστον (*ariston*) as “dinner” somewhat misses the point. L&N 23.22 here suggests, “See now, the feast I have prepared (for you is ready).”

**3 tn** Here δέ (*de*) has not been translated.

**4 tn** Here δέ (*de*) has not been translated.

**5 tn** *Grk* “he sent his soldiers, destroyed those murderers.” The verb ἀπόλεσεν (*apōlesen*) is causative, indicating that the king was the one behind the execution of the murderers. In English the causative idea is not expressed naturally here; either a purpose clause (“he sent his soldiers to put those murderers to death”) or a relative clause (“he sent his soldier who put those murderers to death”) is preferred.

**6 tn** The Greek text reads here πόλις (*polis*), which could be translated “town” or “city.” The prophetic reference is to the city of Jerusalem, so “city” is more appropriate here.

**7 tn** *Grk* “he was silent.”

**8 sn** See the note on *Pharisees* in 3:7.

**9 tn** *Grk* “trap him in word.”

**10 sn** The *Herodians* are mentioned in the NT only once in Matt (22:16 = Mark 12:13) and twice in Mark (3:6; 12:13; some mss also read “Herodians” instead of “Herod” in Mark 8:15). It is generally assumed that as a group the Herodians were Jewish supporters of the Herodian dynasty (or of Herod Antipas in particular). In every instance they are linked with the Pharisees. This probably reflects agreement regarding political objectives (nationalism as opposed to submission to the yoke of Roman oppression) rather than philosophy or religious beliefs.

## Marriage and the Resurrection

**22:23** The same day Sadducees<sup>1</sup> (who say there is no resurrection)<sup>2</sup> came to him and asked him,<sup>3</sup> **22:24** “Teacher, Moses said, ‘*If a man dies without having children, his brother must marry the widow and father children<sup>4</sup> for his brother.*’<sup>5</sup> **22:25** Now there were seven brothers among us. The first one married and died, and since he had no children he left his wife to his brother. **22:26** The second did the same, and the third, down to the seventh. **22:27** Last<sup>6</sup> of all, the woman died. **22:28** In the resurrection, therefore, whose wife of the seven will she be? For they all had married her.”<sup>7</sup> **22:29** Jesus<sup>8</sup> answered them, “You are deceived,<sup>9</sup> because you don’t know the scriptures or the power of God. **22:30** For in the resurrection they neither marry nor are given in marriage, but are like angels<sup>10</sup> in heaven. **22:31** Now as for the resurrection of the dead, have you not read what was spoken to you by God,<sup>11</sup> **22:32** ‘*I am the God of Abraham, the God of Isaac, and the God of Jacob*’?<sup>12</sup> He is not the God of the dead but of the living!”<sup>13</sup> **22:33** When the crowds heard this, they were amazed at his teaching.

<sup>1</sup> **sn** See the note on *Sadducees* in 3:7.

<sup>2</sup> **sn** This remark is best regarded as a parenthetical note by the author.

<sup>3</sup> **tn** *Grk* “and asked him, saying.” The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

<sup>4</sup> **tn** *Grk* “and raise up seed,” an idiom for fathering children (L&N 23.59).

<sup>5</sup> **sn** A quotation from Deut 25:5. This practice is called levirate marriage (see also Ruth 4:1-12; Mishnah, *m. Yevamot*; Josephus, *Ant.* 4.8.23 [4.254-256]). The levirate law is described in Deut 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.

<sup>6</sup> **tn** Here δέ (*de*) has not been translated.

<sup>7</sup> **tn** *Grk* “For all had her.”

<sup>8</sup> **tn** *Grk* “And answering, Jesus said to them.” This is somewhat redundant and has been simplified in the translation.

<sup>9</sup> **tn** Or “mistaken” (cf. BDAG 822 s.v. πλανῶω 2.c.γ).

<sup>10</sup> **tc** Most witnesses have “of God” after “angels,” although some mss read ἄγγελοι θεοῦ (*angeloi theou*; **ℵ** L<sup>f13</sup> [28] 33 892 1241 1424 *al*) while others have ἄγγελοι τοῦ θεοῦ (*angeloi tou theou*; **W** 0102 0161 **℞**). Whether with or without the article, the reading “of God” appears to be motivated as a natural expansion. A few important witnesses lack the adjunct (B D Θ [0233] f<sup>1</sup> 700 [sa]); this coupled with strong internal evidence argues for the shorter reading.

**sn** *Angels* do not die, nor do they eat according to Jewish tradition (1 *En.* 15:6; 51:4; *Wis* 5:5; 2 *Bar.* 51:10; 1QH 3.21-23).

<sup>11</sup> **tn** *Grk* “spoken to you by God, saying.” The participle λέγοντος (*legontos*) is redundant here in contemporary English and has not been translated.

<sup>12</sup> **sn** A quotation from Exod 3:6.

<sup>13</sup> **sn** *He is not God of the dead but of the living.* Jesus’ point was that if God could identify himself as God of the three old patriarchs, then they must still be alive when God spoke to Moses; and so they must be raised.

## The Greatest Commandment

**22:34** Now when the Pharisees<sup>14</sup> heard that he had silenced the Sadducees,<sup>15</sup> they assembled together.<sup>16</sup> **22:35** And one of them, an expert in religious law,<sup>17</sup> asked him a question to test<sup>18</sup> him: **22:36** “Teacher, which commandment in the law is the greatest?”<sup>19</sup> **22:37** Jesus<sup>20</sup> said to him, “‘*Love<sup>21</sup> the Lord your God with all your heart, with all your soul, and with all your mind.*’<sup>22</sup> **22:38** This is the first and greatest<sup>23</sup> commandment. **22:39** The second is like it: ‘*Love your neighbor as yourself.*’<sup>24</sup> **22:40** All the law and the prophets depend<sup>25</sup> on these two commandments.”

## The Messiah: David’s Son and Lord

**22:41** While<sup>26</sup> the Pharisees<sup>27</sup> were assembled, Jesus asked them a question:<sup>28</sup> **22:42** “What do you think about the Christ?<sup>29</sup> Whose son is he?” They said, “The son of David.”<sup>30</sup> **22:43** He said to them, “How then does David by the Spirit call him ‘Lord,’ saying,

**22:44** ‘*The Lord said to my lord,*<sup>31</sup>

<sup>14</sup> **sn** See the note on *Pharisees* in 3:7.

<sup>15</sup> **sn** See the note on *Sadducees* in 3:7.

<sup>16</sup> **tn** *Grk* “for the same.” That is, for the same purpose that the Sadducees had of testing Jesus.

<sup>17</sup> **tn** Traditionally, “a lawyer.” This was an expert in the interpretation of the Mosaic law.

<sup>18</sup> **tn** *Grk* “testing.” The participle, however, is telic in force.

<sup>19</sup> **tn** Or possibly “What sort of commandment in the law is great?”

<sup>20</sup> **tn** *Grk* “And he”; the referent (Jesus) has been specified in the translation for clarity. Here δέ (*de*) has not been translated.

<sup>21</sup> **tn** *Grk* “You will love.” The future indicative is used here with imperatival force (see *ExSyn* 452 and 569).

<sup>22</sup> **sn** A quotation from Deut 6:5. The threefold reference to different parts of the person says, in effect, that one should love God with all one’s being.

<sup>23</sup> **tn** *Grk* “the great and first.”

<sup>24</sup> **sn** A quotation from Lev 19:18.

<sup>25</sup> **tn** *Grk* “hang.” The verb κρεμάννυμι (*kremannumi*) is used here with a figurative meaning (cf. BDAG 566 s.v. 2.b).

<sup>26</sup> **tn** Here δέ (*de*) has not been translated.

<sup>27</sup> **sn** See the note on *Pharisees* in 3:7.

<sup>28</sup> **tn** *Grk* “asked them a question, saying.” The participle λέγων (*legōn*) is somewhat redundant here in contemporary English and has not been translated.

<sup>29</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on *Christ* in 1:16.

<sup>30</sup> **sn** It was a common belief in Judaism that Messiah would be the son of David in that he would come from the lineage of David. On this point the Pharisees agreed and were correct. But their understanding was nonetheless incomplete, for Messiah is also David’s Lord. With this statement Jesus was affirming that, as the Messiah, he is both God and man.

<sup>31</sup> **sn** *The Lord said to my Lord.* With David being the speaker, this indicates his respect for his descendant (referred to as *my Lord*). Jesus was arguing, as the ancient exposition assumed, that the passage is about the Lord’s anointed. The passage looks at an enthronement of this figure and a declaration of honor for him as he takes his place at the side of God. In Jerusalem, the king’s palace was located to the right of the temple to indicate this kind of relationship. Jesus was pressing the language here to get his opponents to reflect on how great Messiah is.

**“Sit at my right hand,  
until I put your enemies under your  
feet”<sup>1</sup>?**

**22:45** If David then calls him ‘Lord,’ how can he be his son?<sup>2</sup> **22:46** No one<sup>3</sup> was able to answer him a word, and from that day on no one dared to question him any longer.

*Seven Woes*

**23:1** Then Jesus said to the crowds and to his disciples, **23:2** “The<sup>4</sup> experts in the law<sup>5</sup> and the Pharisees<sup>6</sup> sit on Moses’ seat. **23:3** Therefore pay attention to what they tell you and do it. But do not do what they do, for they do not practice what they teach.<sup>7</sup> **23:4** They<sup>8</sup> tie up heavy loads, hard to carry, and put them on men’s shoulders, but they themselves are not willing even to lift a finger to move them. **23:5** They<sup>9</sup> do all their deeds to be seen by people, for they make their phylacteries<sup>10</sup> wide and their tassels<sup>11</sup> long. **23:6** They<sup>12</sup> love the place of honor at banquets and the best seats in the synagogues<sup>13</sup> **23:7** and elaborate greetings<sup>14</sup> in the marketplaces, and to have people call them ‘Rabbi.’ **23:8** But you are not to be called ‘Rabbi,’ for you have one Teacher and you are all brothers. **23:9** And call no one your ‘father’ on earth, for you have one Father, who is in heaven. **23:10** Nor are you to be called ‘teacher,’ for you have one teacher, the Christ.<sup>15</sup> **23:11** The<sup>16</sup> greatest among you will be your servant. **23:12** And whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

**23:13** “But woe to you, experts in the law<sup>17</sup> and you Pharisees, hypocrites!<sup>18</sup> You keep locking people out of the kingdom of heaven!<sup>19</sup> For you neither enter nor permit those trying to enter to go in.<sup>20</sup>

**23:15** “Woe to you, experts in the law<sup>21</sup> and you Pharisees, hypocrites! You cross land and sea to make one convert,<sup>22</sup> and when you get one,<sup>23</sup> you make him twice as much a child of hell<sup>24</sup> as yourselves!

**23:16** “Woe to you, blind guides, who say, ‘Whoever swears by the temple is bound by nothing.<sup>25</sup> But whoever swears by the gold of the temple is bound by the oath.’ **23:17** Blind fools! Which is greater, the gold or the temple that makes the gold sacred? **23:18** And, ‘Whoever swears by the altar is bound by nothing.<sup>26</sup> But if anyone swears by the gift on it he is bound by the oath.’ **23:19** You are blind! For which is greater, the gift or the altar that makes the gift sacred? **23:20** So whoever swears by the altar swears by it and by everything on it. **23:21** And whoever swears by the temple swears by it and the one who dwells in it. **23:22** And whoever swears by heaven swears by the throne of God and the one who sits on it.

**23:23** “Woe to you, experts in the law<sup>27</sup> and you Pharisees, hypocrites! You give a tenth<sup>28</sup> of mint, dill, and cumin,<sup>29</sup> yet you neglect what is more important in the law – justice, mercy, and

<sup>17</sup> **tn** Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>18</sup> **tn** *Grk* “Woe to you...because you...” The causal particle ὅτι (*hoti*) has not been translated here for rhetorical effect (and so throughout this chapter).

<sup>19</sup> **tn** *Grk* “because you are closing the kingdom of heaven before people.”

<sup>20</sup> **tc** The most important mss (N B D L Z Θ f<sup>13</sup> 33 892\* pc and several versional witnesses) do not have **23:14** “Woe to you experts in the law and you Pharisees, hypocrites! You devour widows’ property, and as a show you pray long prayers! Therefore you will receive a more severe punishment.” Part or all of the verse is contained (either after v. 12 or after v. 13) in W 0102 0107 f<sup>13</sup> 33 38 and several versions, but it is almost certainly not original. The present translation follows NA<sup>27</sup> in omitting the verse number as well, a procedure also followed by a number of other modern translations. Note also that Mark 12:40 and Luke 20:47 are very similar in wording and are not disputed textually.

<sup>21</sup> **tn** Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>22</sup> **tn** Or “one proselyte.”

<sup>23</sup> **tn** *Grk* “when he becomes [one].”

<sup>24</sup> **tn** *Grk* “a son of Gehenna.” Expressions constructed with υἱός (*huios*) followed by a genitive of class or kind denote a person belonging to the class or kind specified by the following genitive (L&N 9.4). Thus the phrase here means “a person who belongs to hell.”

<sup>25</sup> **sn** See the note on the word *hell* in 5:22.

<sup>26</sup> **tn** *Grk* “Whoever swears by the temple, it is nothing.”

<sup>27</sup> **tn** *Grk* “Whoever swears by the altar, it is nothing.”

<sup>28</sup> **tn** Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>29</sup> **tn** Or “you tithe mint.”

<sup>29</sup> **sn** *Cumin* (alternately spelled *cummin*) was an aromatic herb native to the Mediterranean region. Its seeds were used for seasoning.

<sup>1</sup> **sn** A quotation from Ps 110:1.

<sup>2</sup> **tn** *Grk* “how is he his son?”

<sup>3</sup> **tn** Here καί (*kai*) has not been translated.

<sup>4</sup> **tn** *Grk* “saying.” The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

<sup>5</sup> **tn** Or “The scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>6</sup> **sn** See the note on *Pharisees* in 3:7.

<sup>7</sup> **tn** *Grk* “for they say and do not do.”

<sup>8</sup> **tn** Here δέ (*de*) has not been translated.

<sup>9</sup> **tn** Here δέ (*de*) has not been translated.

<sup>10</sup> **sn** *Phylacteries* were small leather cases containing OT scripture verses, worn on the arm and forehead by Jews, especially when praying. The custom was derived from such OT passages as Exod 13:9; 16; Deut 6:8; 11:18.

<sup>11</sup> **tn** The term κράσπεδον (*kraspedon*) in some contexts could refer to the outer fringe of the garment (possibly in Mark 6:56). This edge could have been plain or decorated. L&N 6.180 states, “In Mt 23:5 κράσπεδον denotes the tassels worn at the four corners of the outer garment (see 6.194).”

<sup>12</sup> **sn** Tassels refer to the tassels that a male Israelite was obligated to wear on the four corners of his outer garment according to the Mosaic law (Num 15:38; Deut 22:12).

<sup>13</sup> **tn** Here δέ (*de*) has not been translated.

<sup>14</sup> **sn** See the note on *synagogues* in 4:23.

<sup>15</sup> **sn** There is later Jewish material in the Talmud that spells out such greetings in detail. See H. Windisch, *TDNT* 1:498.

<sup>16</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>17</sup> **sn** See the note on *Christ* in 1:16.

<sup>18</sup> **tn** Here δέ (*de*) has not been translated.

faithfulness! You<sup>4</sup> should have done these things without neglecting the others. **23:24** Blind guides! You strain out a gnat yet swallow a camel!<sup>2</sup>

**23:25** “Woe to you, experts in the law<sup>3</sup> and you Pharisees, hypocrites! You clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence. **23:26** Blind Pharisee! First clean the inside of the cup,<sup>4</sup> so that the outside may become clean too!

**23:27** “Woe to you, experts in the law<sup>5</sup> and you Pharisees, hypocrites! You are like whitewashed tombs that look beautiful on the outside but inside are full of the bones of the dead and of everything unclean.<sup>6</sup> **23:28** In the same way, on the outside you look righteous to people, but inside you are full of hypocrisy and lawlessness.

**23:29** “Woe to you, experts in the law<sup>7</sup> and you Pharisees, hypocrites! You<sup>8</sup> build tombs for the prophets and decorate the graves<sup>9</sup> of the righteous. **23:30** And you say, ‘If we had lived in the days of our ancestors,<sup>10</sup> we would not have participated with them in shedding the blood of the prophets.’ **23:31** By saying this you testify against yourselves that you are descendants of

those who murdered the prophets. **23:32** Fill up then the measure of your ancestors! **23:33** You snakes, you offspring of vipers! How will you escape being condemned to hell?<sup>11</sup>

**23:34** “For this reason I<sup>12</sup> am sending you prophets and wise men and experts in the law,<sup>13</sup> some of whom you will kill and crucify,<sup>14</sup> and some you will flog<sup>15</sup> in your synagogues<sup>16</sup> and pursue from town to town, **23:35** so that on you will come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah,<sup>17</sup> whom you murdered between the temple and the altar. **23:36** I tell you the truth,<sup>18</sup> this generation will be held responsible for all these things!<sup>19</sup>

#### *Judgment on Israel*

**23:37** “O Jerusalem, Jerusalem,<sup>20</sup> you who kill the prophets and stone those who are sent to you!<sup>21</sup> How often I have longed<sup>22</sup> to gather your children together as a hen gathers her chicks under her wings, but<sup>23</sup> you would have none of it!<sup>24</sup> **23:38** Look, your house is left to you desolate! **23:39** For I tell you, you will not see me from now until you say, ‘*Blessed is the one who comes in the name of the Lord!*’<sup>25</sup>

<sup>1</sup> **tc** † Many witnesses (B C K L W Δ 0102 33 565 892 pm) have δέ (*de*, “but”) after ταῦτα (*tauta*, “these things”), while many others lack it (⋈ B D Γ Θ f<sup>1-13</sup> 579 700 1241 1424 pm). Since asyndeton was relatively rare in Koine Greek, the conjunction may be an intentional alteration, and is thus omitted from the present translation. NA<sup>27</sup> includes the word in brackets, indicating doubts as to its authenticity.

<sup>2</sup> **tn** *Grk* “Blind guides who strain out a gnat yet who swallow a camel!”

<sup>3</sup> **tn** Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>4</sup> **tc** A very difficult textual problem is found here. The most important Alexandrian and Byzantine, as well as significant Western, witnesses (⋈ B C L W 0102 0281 f<sup>13</sup> 33 33 33 lat co) have “and the dish” (καὶ τῆς παραψίδος, *kai tes paropsidos*) after “cup,” while few important witnesses (D Θ f<sup>1</sup> 700 and some versional and patristic authorities) omit the phrase. On the one hand, scribes sometimes tended to eliminate redundancy; since “and the dish” is already present in v. 25, it may have been deleted in v. 26 by well-meaning scribes. On the other hand, as B. M. Metzger notes, the singular pronoun αὐτοῦ (*autou*, “its”) with τὸ ἐκτός (*to ektos*, “the outside”) in some of the same witnesses that have the longer reading (viz., B\* f<sup>13</sup> a) hints that their archetype lacked the words (TCGNT 50). Further, scribes would be motivated both to add the phrase from v. 25 and to change αὐτοῦ to the plural pronoun αὐτῶν (*autōn*, “their”). Although the external evidence for the shorter reading is not compelling in itself, combined with these two prongs of internal evidence, it is to be slightly preferred.

<sup>5</sup> **tn** Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>6</sup> **sn** This was an idiom for hypocrisy – just as the wall was painted on the outside but something different on the inside, so this person was not what he appeared or pretended to be (for discussion of a similar metaphor, see L&N 88.234; BDAG 1010 s.v. τοῦχος). See Deut 28:22; Ezek 13:10-16; Acts 23:3.

<sup>7</sup> **tn** Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>8</sup> **tn** *Grk* “Because you.” Here ὅτι (*hoti*) has not been translated.

<sup>9</sup> **tn** Or perhaps “the monuments” (see L&N 7.75-76).

<sup>10</sup> **tn** *Grk* “fathers” (so also in v. 32).

<sup>11</sup> **tn** *Grk* “the judgment of Gehenna.”

**sn** See the note on the word *hell* in 5:22.

<sup>12</sup> **tn** *Grk* “behold I am sending.” The *Grk* word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>13</sup> **tn** Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>14</sup> **sn** See the note on *crucified* in 20:19.

<sup>15</sup> **tn** BDAG 620 s.v. μαστιγῶν 1.a states, “of flogging as a punishment decreed by the synagogue (Dt 25:2f; s. the Mishna Tractate Sanhedrin-Makkoth, edited w. notes by SKrauss ‘33) w. acc. of pers. Mt 10:17; 23:34.”

<sup>16</sup> **sn** See the note on *synagogues* in 4:23.

<sup>17</sup> **sn** Spelling of this name (Βαραχίου, *Barachiou*) varies among the English versions: “Barachiah” (RSV, NRSV); “Berachiah” (NASB); “Berachiah” (NIV).

<sup>18</sup> **tn** *Grk* “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>19</sup> **tn** *Grk* “all these things will come on this generation.”

<sup>20</sup> **sn** The double use of the city’s name betrays intense emotion.

**map** For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

<sup>21</sup> **tn** Although the opening address (“Jerusalem, Jerusalem”) is direct (second person), the remainder of this sentence in the *Grk* text is third person (“who kills the prophets and stones those sent to her”). The following sentences then revert to second person (“your... you”), so to keep all this consistent in English, the third person pronouns in the present verse were translated as second person (“you who kill... sent to you”).

<sup>22</sup> **sn** *How often I have longed to gather your children.* Jesus, like a lamenting prophet, speaks for God here, who longed to care tenderly for Israel and protect her.

<sup>23</sup> **tn** Here καί (*kai*) has been translated as “but” to indicate the contrast present in this context.

<sup>24</sup> **tn** *Grk* “you were not willing.”

<sup>25</sup> **sn** A quotation from Ps 118:26.

*The Destruction of the Temple*

24:1 Now<sup>1</sup> as Jesus was going out of the temple courts and walking away, his disciples came to show him the temple buildings.<sup>2</sup> 24:2 And he said to them,<sup>3</sup> “Do you see all these things? I tell you the truth,<sup>4</sup> not one stone will be left on another.<sup>5</sup> All will be torn down!”<sup>6</sup>

*Signs of the End of the Age*

24:3 As<sup>7</sup> he was sitting on the Mount of Olives, his disciples came to him privately and said, “Tell us, when will these things<sup>8</sup> happen? And what will be the sign of your coming and of the end of the age?”<sup>9</sup> 24:4 Jesus answered them,<sup>9</sup> “Watch out<sup>10</sup> that no one misleads you. 24:5 For many will come in my name, saying, ‘I am the Christ,’<sup>11</sup> and they will mislead many. 24:6 You will hear of wars and rumors of wars. Make sure that you are not alarmed, for this must happen, but the end is still to come.<sup>12</sup> 24:7 For nation will rise up in arms<sup>13</sup> against nation, and kingdom against kingdom. And there will be famines<sup>14</sup> and earthquakes<sup>15</sup> in various places. 24:8 All<sup>16</sup> these things are the beginning of birth pains.

<sup>1</sup> **tn** Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>2</sup> **sn** The Jerusalem temple was widely admired around the world. See Josephus, *Ant.* 15.11 [15.380-425]; *J. W.* 5.5 [5.184-227] and Tacitus, *History* 5.8, who called it “immensely opulent.” Josephus compared it to a beautiful snowcapped mountain.

<sup>3</sup> **tn** *Grk* “answering, he said to them.” The participle ἀποκριθεὶς (*apokritheis*) is redundant in English and has not been translated.

<sup>4</sup> **tn** *Grk* “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>5</sup> **sn** With the statement *not one stone will be left on another* Jesus predicted the total destruction of the temple, something that did occur in A.D. 70.

<sup>6</sup> **tn** *Grk* “not one stone will be left here on another which will not be thrown down.”

<sup>7</sup> **tn** Here δέ (*de*) has not been translated.

<sup>8</sup> **sn** Because the phrase *these things* is plural, more than the temple’s destruction is in view. The question may presuppose that such a catastrophe signals the end.

<sup>9</sup> **tn** *Grk* “answering, Jesus said to them.” This is somewhat redundant and has been simplified in the translation.

<sup>10</sup> **tn** Or “Be on guard.”

<sup>11</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on *Christ* in 1:16.

<sup>12</sup> **tn** *Grk* “it is not yet the end.”

<sup>13</sup> **tn** For the translation “rise up in arms” see L&N 55.2.

<sup>14</sup> **sn** See Isa 5:13-14; 13:6-16; Hag 2:6-7; Zech 14:4.

<sup>15</sup> **te** Most witnesses (C Θ 0102 f<sup>1-13</sup> 33) have “and plagues” (καὶ λοιμοί, *kai loimoi*) between “famines” (λιμοί, *limoi*) and “earthquakes” (σεισμοί, *seismoι*), while others have “plagues and famines and earthquakes” (L W 33 pc lat). The similarities between λιμοί and λοιμοί could explain how καὶ λοιμοί might have accidentally dropped out, but since the Lukan parallel has both terms (and W lat have the order λοιμοί καὶ λιμοί there too, as they do in Matthew), it seems more likely that scribes added the phrase here. The shorter reading does not enjoy overwhelming support ([N] B D 892 pc, as well as versalton witnesses), but it is nevertheless significant, coupled with the internal evidence it should be given preference.

<sup>16</sup> **tn** Here δέ (*de*) has not been translated.

*Persecution of Disciples*

24:9 “Then they will hand you over to be persecuted and will kill you. You will be hated by all the nations<sup>17</sup> because of my name.<sup>18</sup> 24:10 Then many will be led into sin,<sup>19</sup> and they will betray one another and hate one another. 24:11 And many false prophets will appear and deceive<sup>20</sup> many, 24:12 and because lawlessness will increase so much, the love of many will grow cold. 24:13 But the person who endures to the end will be saved.<sup>21</sup> 24:14 And this gospel of the kingdom will be preached throughout the whole inhabited earth as a testimony to all the nations,<sup>22</sup> and then the end will come.

*The Abomination of Desolation*

24:15 “So when you see the abomination of desolation<sup>23</sup> – spoken about by Daniel the prophet – standing in the holy place (let the reader understand), 24:16 then those in Judea must flee<sup>24</sup> to the mountains. 24:17 The one on the roof<sup>25</sup> must not come down<sup>26</sup> to take anything out of his house, 24:18 and the one in the field must not turn back to get his cloak. 24:19 Woe<sup>27</sup> to those who are pregnant and to those who are nursing their babies in those days! 24:20 Pray<sup>28</sup> that your flight may not be in winter or on a Sabbath. 24:21 For then there will be great suffering<sup>29</sup> unlike anything that has happened<sup>30</sup>

<sup>17</sup> **tn** Or “all the Gentiles” (the same Greek word may be translated “nations” or “Gentiles”).

<sup>18</sup> **sn** See Matt 5:10-12; 1 Cor 1:25-31.

<sup>19</sup> **tn** Or “many will fall away.” This could also refer to apostasy.

<sup>20</sup> **tn** Or “and lead many astray.”

<sup>21</sup> **sn** *But the person who endures to the end will be saved.* Jesus was not claiming here that salvation is by works. He was simply arguing that genuine faith evidences itself in persistence through even the worst of trials.

<sup>22</sup> **tn** Or “all the Gentiles” (the same Greek word may be translated “nations” or “Gentiles”).

<sup>23</sup> **sn** The reference to the *abomination of desolation* is an allusion to Dan 9:27. Though some have seen the fulfillment of Daniel’s prophecy in the actions of Antiochus IV (or a representative of his) in 167 B.C., the words of Jesus seem to indicate that Antiochus was not the final fulfillment, but that there was (from Jesus’ perspective) still another fulfillment yet to come. Some argue that this was realized in A.D. 70, while others claim that it refers specifically to Antichrist and will not be fully realized until the period of the great tribulation at the end of the age (cf. Mark 13:14, 19, 24; Rev 3:10).

<sup>24</sup> **sn** *Fleeing to the mountains* is a key OT image: Gen 19:17; Judg 6:2; Isa 15:5; Jer 16:16; Zech 14:5.

<sup>25</sup> **sn** *On the roof.* Most of the roofs in the NT were flat roofs made of pounded dirt, sometimes mixed with lime or stones, supported by heavy wooden beams. They generally had an easy means of access, either a sturdy wooden ladder or stone stairway, sometimes on the outside of the house.

<sup>26</sup> **sn** The swiftness and devastation of the judgment will require a swift escape. There will be no time to *come down* from the roof and pick up anything from inside one’s home.

<sup>27</sup> **tn** Here δέ (*de*) has not been translated.

<sup>28</sup> **tn** Here δέ (*de*) has not been translated.

<sup>29</sup> **tn** Traditionally, “great tribulation.”

<sup>30</sup> **sn** *Suffering unlike anything that has happened.* Some refer this event to the destruction of Jerusalem in A.D. 70. While the events of A.D. 70 may reflect somewhat the comments Jesus makes here, the reference to the scope and severity of this judgment strongly suggest that much more is in



from the beginning of the world until now, or ever will happen. **24:22** And if those days had not been cut short, no one would be saved. But for the sake of the elect those days will be cut short. **24:23** Then if anyone says to you, ‘Look, here is the Christ!’<sup>14</sup> or ‘There he is!’ do not believe him. **24:24** For false messiahs<sup>2</sup> and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect. **24:25** Remember,<sup>3</sup> I have told you ahead of time. **24:26** So then, if someone<sup>4</sup> says to you, ‘Look, he is in the wilderness,’<sup>5</sup> do not go out, or ‘Look, he is in the inner rooms,’ do not believe him. **24:27** For just like the lightning<sup>6</sup> comes from the east and flashes to the west, so the coming of the Son of Man will be. **24:28** Wherever the corpse is, there the vultures<sup>7</sup> will gather.<sup>8</sup>

### The Arrival of the Son of Man

**24:29** “Immediately<sup>9</sup> after the suffering<sup>10</sup> of those days, *the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of heaven will be shaken.*<sup>11</sup> **24:30** Then<sup>12</sup> the sign of the Son of Man will appear in heaven,<sup>13</sup> and<sup>14</sup> all the tribes of the earth will mourn. They<sup>15</sup> will see the *Son*

*of Man arriving on the clouds of heaven*<sup>16</sup> with power and great glory. **24:31** And he will send his angels with a loud trumpet blast, and they will gather his elect from the four winds, from one end of heaven<sup>17</sup> to the other.

### The Parable of the Fig Tree

**24:32** “Learn<sup>18</sup> this parable from the fig tree: Whenever its branch becomes tender and puts out its leaves, you know that summer is near. **24:33** So also you, when you see all these things, know<sup>19</sup> that he is near, right at the door. **24:34** I tell you the truth,<sup>20</sup> this generation<sup>21</sup> will not pass away until all these things take place. **24:35** Heaven and earth will pass away, but my words will never pass away.<sup>22</sup>

### Be Ready!

**24:36** “But as for that day and hour no one knows it – not even the angels in heaven<sup>23</sup> –

<sup>16</sup> **sn** An allusion to Dan 7:13. Here is Jesus returning with full authority to judge.

<sup>17</sup> **tn** Or “of the sky”; the Greek word οὐρανός (*ouranos*) may be translated “sky” or “heaven,” depending on the context.

<sup>18</sup> **tn** Here δέ (*de*) has not been translated.

<sup>19</sup> **tn** The verb γινώσκειτε (*ginōskete*, “know”) can be parsed as either present indicative or present imperative. In this context the imperative fits better, since the movement is from analogy (trees and seasons) to the future (the signs of the coming of the kingdom) and since the emphasis is on preparation for this event.

<sup>20</sup> **tn** *Grk* “Truly (ἀμήν, *amēn*), I say to you.”

<sup>21</sup> **sn** This is one of the hardest verses in the gospels to interpret. Various views exist for what *generation* means. (1) Some take it as meaning “race” and thus as an assurance that the Jewish race (nation) will not pass away. But it is very questionable that the Greek term γενεά (*genea*) can have this meaning. Two other options are possible. (2) *Generation* might mean “this type of generation” and refer to the generation of wicked humanity. Then the point is that humanity will not perish, because God will redeem it. Or (3) *generation* may refer to “the generation that sees the signs of the end” (v. 30), who will also see the end itself. In other words, once the movement to the return of Christ starts, all the events connected with it happen very quickly, in rapid succession.

<sup>22</sup> **sn** The words that Jesus predicts here *will never pass away*. They are more stable and lasting than creation itself. For this kind of image, see Isa 40:8; 55:10-11.

<sup>23</sup> **tc** † Some important witnesses, including early Alexandrian and Western mss (א\*<sup>2</sup> B D Θ f<sup>13</sup> pc it vg<sup>ms</sup> Irlat Hier<sup>ms</sup>), have the additional words οὐδὲ ὁ υἱός (*oude ho uios*, “nor the son”) here. Although the shorter reading (which lacks this phrase) is suspect in that it seems to soften the prophetic ignorance of Jesus, the final phrase (“except the Father *alone*”) already implies this. Further, the parallel in Mark 13:32 has οὐδὲ ὁ υἱός, with almost no witnesses lacking the expression. Hence, it is doubtful that the absence of “neither the Son” is due to the scribes. In keeping with Matthew’s general softening of Mark’s harsh statements throughout his Gospel, it is more likely that the absence of “neither the Son” is part of the original text of Matthew, being an intentional change on the part of the author. Further, this shorter reading is supported by the first corrector of א as well as L W f<sup>2</sup> 33 ℣ vg sy co Hier<sup>ms</sup>. Admittedly, the external evidence is not as impressive for the shorter reading, but it best explains the rise of the other reading (in particular, how does one account for virtually no mss excising οὐδὲ ὁ υἱός at Mark 13:32 if such an absence here is due to scribal alteration? Although scribes were hardly consistent, for such a theologically significant issue at avoid redundancy in English. Nevertheless, NA<sup>27</sup> includes οὐδὲ ὁ υἱός here.

view. Most likely Jesus is referring to the great end-time judgment on Jerusalem in the great tribulation.

<sup>1</sup> **tn** Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

**sn** See the note on *Christ* in 1:16.

<sup>2</sup> **tn** Or “false christ”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

<sup>3</sup> **tn** Or “Pay attention!” *Grk* “Behold.”

<sup>4</sup> **tn** *Grk* “they say.” The third person plural is used here as an indefinite and translated “someone” (*ExSyn* 402).

<sup>5</sup> **tn** Or “in the desert.”

<sup>6</sup> **sn** The Son of Man’s coming in power will be sudden and obvious like *lightning*. No one will need to point it out.

<sup>7</sup> **tn** The same Greek term can refer to “eagles” or “vultures” (L&N 4.42; BDAG 22 s.v. ἀετός), but in this context it must mean vultures because the gruesome image is one of dead bodies being consumed by scavengers.

**sn** Jesus’ answer is that when the judgment comes, the scenes of death will be obvious and so will the location of the judgment. See also Luke 17:37.

<sup>8</sup> **tn** *Grk* “will be gathered.” The passive construction has been translated as an active one in English.

<sup>9</sup> **tn** Here δέ (*de*) has not been translated.

<sup>10</sup> **tn** Traditionally, “tribulation.”

<sup>11</sup> **sn** An allusion to Isa 13:10, 34:4 (LXX); Joel 2:10. The heavens were seen as the abode of heavenly forces, so their shaking indicates distress in the spiritual realm. Although some take *the powers* as a reference to bodies in the heavens (like stars and planets, “the heavenly bodies,” NIV) this is not as likely.

<sup>12</sup> **tn** Here καί (*kai*) has not been translated.

<sup>13</sup> **tn** Or “in the sky”; the Greek word οὐρανός (*ouranos*) may be translated “sky” or “heaven,” depending on the context.

<sup>14</sup> **tn** Here τότε (*tote*, “then”) has not been translated to avoid redundancy in English.

<sup>15</sup> **tn** Here καί (*kai*) has not been translated.

except the Father alone. **24:37** For just like the days of Noah<sup>1</sup> were, so the coming of the Son of Man will be. **24:38** For in those days before the flood, people<sup>2</sup> were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark. **24:39** And they knew nothing until the flood came and took them all away.<sup>3</sup> It will be the same at the coming of the Son of Man.<sup>4</sup> **24:40** Then there will be two men in the field; one will be taken and one left.<sup>5</sup> **24:41** There will be two women grinding grain with a mill;<sup>6</sup> one will be taken and one left.

**24:42** “Therefore stay alert, because you do not know on what day<sup>7</sup> your Lord will come. **24:43** But understand this: If the owner of the house had known at what time of night the thief<sup>8</sup> was coming, he would have been alert and would not have let his house be broken into. **24:44** Therefore you also must be ready, because the Son of Man will come at an hour when you do not expect him.<sup>9</sup>

### *The Faithful and Wise Slave*

**24:45** “Who then is the faithful and wise slave,<sup>10</sup> whom the master has put in charge of his household, to give the other slaves<sup>11</sup> their food at the proper time? **24:46** Blessed is that slave whom the master finds at work<sup>12</sup> when he

comes. **24:47** I tell you the truth,<sup>13</sup> the master<sup>14</sup> will put him in charge of all his possessions. **24:48** But if<sup>15</sup> that evil slave should say to himself,<sup>16</sup> ‘My master is staying away a long time,’ **24:49** and he begins to beat his fellow slaves and to eat and drink with drunkards, **24:50** then the master of that slave will come on a day when he does not expect him and at an hour he does not foresee, **24:51** and will cut him in two,<sup>17</sup> and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

### *The Parable of the Ten Virgins*

**25:1** “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. **25:2** Five<sup>18</sup> of the virgins<sup>19</sup> were foolish, and five were wise. **25:3** When<sup>20</sup> the foolish ones took their lamps, they did not take extra<sup>21</sup> olive oil<sup>22</sup> with them. **25:4** But the wise ones took flasks of olive oil with their lamps. **25:5** When<sup>23</sup> the bridegroom was delayed a long time, they all became drowsy and fell asleep. **25:6** But at midnight there was a shout, ‘Look, the bridegroom is here! Come out to meet him.’<sup>24</sup> **25:7** Then all the virgins woke up and trimmed their lamps. **25:8** The<sup>25</sup> foolish ones said to the wise, ‘Give us some of your oil, because our lamps are going out.’ **25:9** ‘No,’ they replied.<sup>26</sup> ‘There won’t be enough for you and for us. Go instead to those who sell oil and buy some for yourselves.’ **25:10** But while they had gone to buy it, the bridegroom arrived, and those who were ready went inside with him to the

<sup>1</sup> **sn** Like the *days of Noah*, the time of the flood in Gen 6:5-8:22, the judgment will come as a surprise as people live their day to day lives.

<sup>2</sup> **tn** Grk “they,” but in an indefinite sense, “people.”

<sup>3</sup> **sn** Like the flood that *came and took them all away*, the coming judgment associated with the Son of Man will condemn many.

<sup>4</sup> **tn** Grk “So also will be the coming of the Son of Man.”

<sup>5</sup> **sn** There is debate among commentators and scholars over the phrase *one will be taken and one 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. The imagery, however, is not directly tied to the identification of the two groups. Its primary purpose in context is to picture the sudden, surprising separation of the righteous and the judged (i.e., condemned) at the return of the Son of Man.

<sup>6</sup> **tn** According to L&N 46.16, this refers to a hand mill normally operated by two women.

<sup>7</sup> **tc** Most later mss (L 0281 Ɔ lat) have here ὥρα (*hōra*, “hour”) instead of ἡμέρα (*hemera*, “day”). Although the merits of this reading could be argued either way, in light of the overwhelming and diverse early support for ἡμέρα (ℵ B C D W Δ Θ *f*<sup>13</sup> 33 892 1424, as well as several versions and fathers), the more general term is surely correct.

<sup>8</sup> **sn** On Jesus pictured as a returning *thief*, see 1 Thess 5:2, 4; 2 Pet 3:10; Rev 3:3; 16:15.

<sup>9</sup> **sn** Jesus made clear that his coming could not be timed, and suggested it would take some time – so long, in fact, that some will not be looking for him any longer (*at an hour when you do not expect him*).

<sup>10</sup> **tn** See the note on the word “slave” in 8:9.

<sup>11</sup> **tn** Grk “give them.”

<sup>12</sup> **tn** That is, doing his job, doing what he is supposed to be doing.

<sup>13</sup> **tn** Grk “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>14</sup> **tn** Grk “he”; the referent (the master) has been specified in the translation for clarity.

<sup>15</sup> **tn** In the Greek text this is a third class condition that for all practical purposes is a hypothetical condition (note the translation of the following verb “should say”).

<sup>16</sup> **tn** Grk “should say in his heart.”

<sup>17</sup> **tn** The verb διχοτομέω (*dichotomeō*) means to cut an object into two parts (L&N 19.19). This is an extremely severe punishment compared to the other two later punishments. To translate it simply as “punish” is too mild. If taken literally this servant is dismembered, although it is possible to view the stated punishment as hyperbole (L&N 38.12).

<sup>18</sup> **tn** Here δέ (*de*) has not been translated.

<sup>19</sup> **tn** Grk “Five of them.”

<sup>20</sup> **tn** Grk “For when.” Here γάρ (*gar*) has not been translated.

<sup>21</sup> **tn** The word “extra” is not in the Greek text but is implied. The point is that the five foolish virgins 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 virgins are going out because they are running out of oil.

<sup>22</sup> **tn** On the use of olive oil in lamps, see L&N 6.202.

<sup>23</sup> **tn** Here δέ (*de*) has not been translated.

<sup>24</sup> **tc** † Most witnesses have αὐτοῦ (*autou*, “[with] him”) after ἀπάντησιν (*apantēsin*, “meeting”), a reading which makes explicit what is already implied in the shorter text (as found in ℵ B 700). The translation likewise adds “him” for clarity’s sake even though the word is not considered part of the original text. NA<sup>27</sup> has αὐτοῦ in brackets, indicating doubts as to its authenticity.

<sup>25</sup> **tn** Here δέ (*de*) has not been translated.

<sup>26</sup> **tn** Grk “The wise answered, saying, ‘No.’”

wedding banquet. Then<sup>1</sup> the door was shut. **25:11** Later,<sup>2</sup> the other virgins came too, saying, 'Lord, lord! Let us in!'<sup>3</sup> **25:12** But he replied,<sup>4</sup> 'I tell you the truth,<sup>5</sup> I do not know you!' **25:13** Therefore stay alert, because you do not know the day or the hour.<sup>6</sup>

### *The Parable of the Talents*

**25:14** "For it is like a man going on a journey, who summoned his slaves<sup>7</sup> and entrusted his property to them. **25:15** To<sup>8</sup> one he gave five talents,<sup>9</sup> to another two, and to another one, each according to his ability. Then he went on his journey. **25:16** The one who had received five talents went off right away and put his money to work<sup>10</sup> and gained five more. **25:17** In the same way, the one who had two gained two more. **25:18** But the one who had received one talent went out and dug a hole in the ground and hid his master's money in it. **25:19** After<sup>11</sup> a long time, the master of those slaves came and settled his accounts with them. **25:20** The<sup>12</sup> one who had received the five talents came and brought five more, saying, 'Sir,<sup>13</sup> you entrusted me with five talents. See, I have gained five more.' **25:21** His master answered,<sup>14</sup> 'Well done, good and faithful slave! You have been faithful in a few things. I will put you in charge of many things. Enter into the joy of your master.' **25:22** The<sup>15</sup> one with the two talents also came and said, 'Sir, you entrusted two talents to me. See, I have gained two more.' **25:23** His master answered, 'Well done, good and faithful slave! You have been faithful with a few things. I will put you in charge of many things. Enter into the joy of your master.' **25:24** Then the one who had received the one talent came and said, 'Sir, I knew that you were a hard man, harvesting where you did not sow, and gathering where you did not scatter

seed, **25:25** so<sup>16</sup> I was afraid, and I went and hid your talent in the ground. See, you have what is yours.' **25:26** But his master answered,<sup>17</sup> 'Evil and lazy slave! So you knew that I harvest where I didn't sow and gather where I didn't scatter?' **25:27** Then you should have deposited my money with the bankers,<sup>18</sup> and on my return I would have received my money back with interest!<sup>19</sup> **25:28** Therefore take the talent from him and give it to the one who has ten.<sup>20</sup> **25:29** For the one who has will be given more,<sup>21</sup> and he will have more than enough. But the one who does not have, even what he has will be taken from him.<sup>22</sup> **25:30** And throw that worthless slave into the outer darkness, where there will be weeping and gnashing of teeth.'

### *The Judgment*

**25:31** "When<sup>23</sup> the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. **25:32** All<sup>24</sup> the nations will be assembled before him, and he will separate people one from another like a shepherd separates the sheep from the goats. **25:33** He<sup>25</sup> will put the sheep on his right and the goats on his left. **25:34** Then the king will say to those on his right, 'Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. **25:35** For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, **25:36** I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' **25:37** Then the righteous will answer him,<sup>26</sup> 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink?' **25:38** When<sup>27</sup> did we see you a stranger and invite you in, or naked and clothe you?

<sup>1</sup> **tn** Here *καί* (*kai*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>2</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>3</sup> **tn** *Grk* "Open to us."

<sup>4</sup> **tn** *Grk* "But answering, he said." This is somewhat redundant and has been simplified in the translation.

<sup>5</sup> **tn** *Grk* "Truly (*ἀμῆν*, *amēn*), I say to you."

<sup>6</sup> **tc** Most later mss (C<sup>3</sup> f<sup>13</sup> 1424<sup>c</sup> 201) also read here "in which the Son of Man is coming" (ἐν ἧ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται, *en hē ho huios tou anthrōpou erchetai*), reproducing almost verbatim the last line of Matt 24:44. The longer reading thus appears to be an explanatory expansion and should not be considered authentic. The earlier and better witnesses (ⱼ<sup>35</sup> א B C\* D L W Δ Θ f<sup>1</sup> 33 565 892 1424\* lat co) lack this phrase.

<sup>7</sup> **tn** See the note on the word "slave" in 8:9.

<sup>8</sup> **tn** Here *καί* (*kai*) has not been translated.

<sup>9</sup> **sn** A *talent* was equal to 6000 denarii. See the note on this term in 18:24.

<sup>10</sup> **tn** *Grk* "traded with them."

<sup>11</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>12</sup> **tn** Here *καί* (*kai*) has not been translated.

<sup>13</sup> **tn** *Grk* Or "Lord; or "Master" (and so throughout this paragraph).

<sup>14</sup> **tn** *Grk* "His master said to him."

<sup>15</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>16</sup> **tn** Here *καί* (*kai*) has not been translated.

<sup>17</sup> **tn** *Grk* "But answering, his master said to him." This is somewhat redundant and has been simplified in the translation.

<sup>18</sup> **tn** For the translation "deposited my money with the bankers," see L&N 57.216.

<sup>19</sup> **sn** That is, "if you really feared me you should have done a minimum to get what I asked for."

<sup>20</sup> **tn** *Grk* "the ten talents."

<sup>21</sup> **tn** *Grk* "to everyone who has, he will be given more."

**sn** *The one who has will be given more.* Faithfulness yields great reward (see Matt 13:12; also Mark 4:25; Luke 8:18, 19:26).

<sup>22</sup> **sn** The one who has nothing has even what he seems to have *taken from him*, ending up with no reward at all (see also Luke 8:18). The exact force of this is left ambiguous, but there is no comfort here for those who are pictured by the third slave as being totally unmoved by the master. Though not an outright enemy, there is no relationship to the master either.

<sup>23</sup> **tn** Here *δέ* (*de*) has not been translated.

<sup>24</sup> **tn** Here *καί* (*kai*) has not been translated.

<sup>25</sup> **tn** Here *καί* (*kai*) has not been translated.

<sup>26</sup> **tn** *Grk* "answer him, saying." The participle *λέγοντες* (*legontes*) is redundant in contemporary English and has not been translated.

<sup>27</sup> **tn** Here *δέ* (*de*) has not been translated.

25:39 When<sup>1</sup> did we see you sick or in prison and visit you?' 25:40 And the king will answer them,<sup>2</sup> 'I tell you the truth,<sup>3</sup> just as you did it for one of the least of these brothers or sisters<sup>4</sup> of mine, you did it for me.'

25:41 "Then he will say<sup>5</sup> to those on his left, 'Depart from me, you accursed, into the eternal fire that has been prepared for the devil and his angels! 25:42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink. 25:43 I was a stranger and you did not receive me as a guest, naked and you did not clothe me, sick and in prison and you did not visit me.' 25:44 Then they too will answer,<sup>6</sup> 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not give you whatever you needed?' 25:45 Then he will answer them,<sup>7</sup> 'I tell you the truth,<sup>8</sup> just as you did not do it for one of the least of these, you did not do it for me.' 25:46 And these will depart into eternal punishment, but the righteous into eternal life."

### The Plot Against Jesus

26:1 When<sup>9</sup> Jesus had finished saying all these things, he told his disciples, 26:2 "You know that after two days the Passover is coming, and the Son of Man will be handed over<sup>10</sup> to be crucified."<sup>11</sup> 26:3 Then the chief priests and the elders of the people met together in the palace of the high priest, who was named Caiaphas. 26:4 They<sup>12</sup> planned to arrest Jesus by stealth and kill him. 26:5 But they said, "Not during the feast, so that there won't be a riot among the people."<sup>13</sup>

### Jesus' Anointing

26:6 Now while Jesus was in Bethany at the house of Simon the leper, 26:7 a woman came to him with an alabaster jar<sup>14</sup> of expensive perfumed oil,<sup>15</sup> and she poured it on his head as he was at the table.<sup>16</sup> 26:8 When<sup>17</sup> the disciples saw this, they became indignant and said, "Why this waste? 26:9 It<sup>18</sup> could have been sold at a high price and the money<sup>19</sup> given to the poor!" 26:10 When<sup>20</sup> Jesus learned of this, he said to them, "Why are you bothering this woman? She<sup>21</sup> has done a good service for me. 26:11 For you will always have the poor with you, but you will not always have me!<sup>22</sup> 26:12 When<sup>23</sup> she poured this oil on my body, she did it to prepare me for burial. 26:13 I tell you the truth,<sup>24</sup> wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her."

### The Plan to Betray Jesus

26:14 Then one of the twelve, the one named Judas Iscariot, went to the chief priests 26:15 and said, "What will you give me to betray him into your hands?"<sup>25</sup> So they set out thirty silver coins for him. 26:16 From that time<sup>26</sup> on, Judas<sup>27</sup> began looking for an opportunity to betray him.

<sup>14</sup> **sn** A jar made of *alabaster* stone was normally used for very precious substances like perfumes. It normally had a long neck which was sealed and had to be broken off so the contents could be used.

<sup>15</sup> **tn** Μύρον (*muron*) was usually made of myrrh (from which the English word is derived) but here it is used in the sense of ointment or perfumed oil (L&N 6.205).

**sn** Nard or spikenard is a fragrant oil from the root and spike of the nard plant of northern India. This *perfumed oil*, if made of something like nard, would have been extremely expensive, costing up to a year's pay for an average laborer.

<sup>16</sup> **tn** Grk "as he was reclining at table."

**sn** 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.

<sup>17</sup> **tn** Here δέ (*de*) has not been translated.

<sup>18</sup> **tn** Here γάρ (*gar*) has not been translated.

<sup>19</sup> **tn** The words "the money" are not in the Greek text, but are implied (as the proceeds from the sale of the perfumed oil).

<sup>20</sup> **tn** Here δέ (*de*) has not been translated.

<sup>21</sup> **tn** Grk "For she." Here γάρ (*gar*) has not been translated.

<sup>22</sup> **tn** In the Greek text of this clause, "me" is in emphatic position (the first word in the clause). To convey some impression of the emphasis, an exclamation point is used in the translation.

<sup>23</sup> **tn** Grk "For when." Here γάρ (*gar*) has not been translated.

<sup>24</sup> **tn** Grk "Truly (ἀμήν, *amēn*), I say to you."

<sup>25</sup> **tn** Grk "What will you give to me, and I will betray him to you?"

<sup>26</sup> **tn** Here καί (*kai*) has not been translated.

<sup>27</sup> **tn** Grk "he"; the referent (Judas) has been specified in the translation for clarity.

<sup>1</sup> **tn** Here δέ (*de*) has not been translated.

<sup>2</sup> **tn** Grk "answering, the king will say to them." This is somewhat redundant and has been simplified in the translation.

<sup>3</sup> **tn** Grk "Truly (ἀμήν, *amēn*), I say to you."

<sup>4</sup> **tn** Grk "brothers," but the Greek word may be used for "brothers and sisters" (cf. BDAG 1.8 s.v. ἀδελφός 1, where considerable nonbiblical evidence for the plural ἀδελφοί [*adelphoi*] meaning "brothers and sisters" is cited). In this context Jesus is ultimately speaking of his "followers" (whether men or women, adults or children), but the familial connotation of "brothers and sisters" is also important to retain here.

<sup>5</sup> **tn** Here καί (*kai*) has not been translated.

<sup>6</sup> **tn** Grk "Then they will answer, saying." The participle λέγοντες (*legontes*) is redundant in contemporary English and has not been translated.

<sup>7</sup> **tn** Grk "answer them, saying." The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

<sup>8</sup> **tn** Grk "Truly (ἀμήν, *amēn*), I say to you."

<sup>9</sup> **tn** Grk "And it happened when." The introductory phrase καὶ ἐγένετο (*kai egeneto*, "it happened that") is redundant in contemporary English and has not been translated.

<sup>10</sup> **tn** Or "will be delivered up."

<sup>11</sup> **sn** See the note on *crucified* in 20:19.

<sup>12</sup> **tn** Here καί (*kai*) has not been translated.

<sup>13</sup> **sn** The suggestion here is that Jesus was too popular to openly arrest him.

*The Passover*

**26:17** Now on the first day of the feast of<sup>1</sup> Unleavened Bread the disciples came to Jesus and said,<sup>2</sup> “Where do you want us to prepare for you to eat the Passover?”<sup>3</sup> **26:18** He<sup>4</sup> said, “Go into the city to a certain man and tell him, ‘The Teacher says, ‘My time is near. I will observe the Passover with my disciples at your house.’”<sup>5</sup> **26:19** So<sup>6</sup> the disciples did as Jesus had instructed them, and they prepared the Passover. **26:20** When<sup>7</sup> it was evening, he took his place at the table<sup>8</sup> with the twelve.<sup>9</sup> **26:21** And while they were eating he said, “I tell you the truth,<sup>10</sup> one of you will betray me.”<sup>11</sup> **26:22** They<sup>12</sup> became greatly distressed<sup>13</sup> and each one began to say to him, “Surely not I, Lord?” **26:23** He<sup>14</sup> answered, “The one who has dipped his hand into the bowl with me<sup>15</sup> will betray me. **26:24** The Son of Man will go as it is written about him, but woe to that

man by whom the Son of Man is betrayed! It would be better for him if he had never been born.” **26:25** Then<sup>16</sup> Judas, the one who would betray him, said, “Surely not I, Rabbi?” Jesus<sup>17</sup> replied, “You have said it yourself.”

*The Lord’s Supper*

**26:26** While<sup>18</sup> they were eating, Jesus took bread, and after giving thanks he broke it, gave it to his disciples, and said, “Take, eat, this is my body.” **26:27** And after taking the cup and giving thanks, he gave it to them, saying, “Drink from it, all of you, **26:28** for this is my blood, the blood<sup>19</sup> of the covenant,<sup>20</sup> that is poured out for many for the forgiveness of sins. **26:29** I<sup>21</sup> tell you, from now on I will not drink of this fruit<sup>22</sup> of the vine until that day when I drink it new with you in my Father’s kingdom.” **26:30** After<sup>23</sup> singing a hymn,<sup>24</sup> they went out to the Mount of Olives.

*The Prediction of Peter’s Denial*

**26:31** Then Jesus said to them, “This night you will all fall away because of me, for it is written:

*‘I will strike the shepherd,  
and the sheep of the flock will be  
scattered.’<sup>25</sup>*

**26:32** But after I am raised, I will go ahead of you into Galilee.” **26:33** Peter<sup>26</sup> said to him, “If they all fall away because of you, I will never

<sup>1</sup> **tn** The words “the feast of” are not in the Greek text, but have been supplied for clarity.

<sup>2</sup> **tn** *Grk* “the disciples came to Jesus, saying.” The participle λέγοντες (*legontes*) has been translated as a finite verb to make the sequence of events clear in English.

<sup>3</sup> **sn** This 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 was celebrated each year in commemoration of the Israelites’ deliverance from Egypt; thus it was a feast celebrating redemption (see Exod 12). The Passover lamb was roasted and eaten after sunset in a family group of at least ten people (*m. Pesahim* 7.13). People ate the meal while reclining (see the note on table in 26:20). It included, besides the lamb, unleavened bread and bitter herbs as a reminder of Israel’s bitter affliction at the hands of the Egyptians. Four cups of wine mixed with water were also used for the meal. For a further description of the meal and the significance of the wine cups, see E. Ferguson, *Backgrounds of Early Christianity*, 523-24.

<sup>4</sup> **tn** Here δέ (*de*) has not been translated.

<sup>5</sup> **tn** Here καί (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>6</sup> **tn** Here δέ (*de*) has not been translated.

<sup>7</sup> **tn** *Grk* “he was reclining at table,” as 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.

<sup>8</sup> **tc** Many witnesses, some of them important, have μαθητῶν (*mathētōn*, “disciples”;  $\aleph$  A L W  $\Delta$   $\Theta$  33 892 1241 1424 *pm* lat) or μαθητῶν αὐτοῦ (*mathētōn autou*, “his disciples”; 0281 *pc* it) after δώδεκα (*dwdeka*, “twelve”). However, such clarifications are typical scribal expansions to the text. Further, the shorter reading (the one that ends with δώδεκα) has strong support in  $\text{P}^{37,45\text{vid}}$  B D K  $\Gamma$   $f^{13}$  565 579 700 *pm*. Thus both internally and externally the reading that ends the verse with “the twelve” is to be preferred.

<sup>9</sup> **tn** *Grk* “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>10</sup> **tn** Or “will hand me over.”

<sup>11</sup> **tn** Here καί (*kai*) has not been translated.

<sup>12</sup> **tn** The participle λυπούμενοι (*lupoumenoi*) has been translated as a finite verb to make the sequence of events clear in English.

<sup>13</sup> **tn** *Grk* “answering, he said.” This is somewhat redundant and has been simplified in the translation. Here δέ (*de*) has not been translated.

<sup>14</sup> **sn** The one who has dipped his hand into the bowl with me. 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.

<sup>15</sup> **tn** *Grk* “answering, Judas.” This is somewhat redundant and has been simplified in the translation. Here δέ (*de*) has been translated as “then” to reflect the sequence of events in the narrative.

<sup>16</sup> **tn** *Grk* “he”; the referent (Jesus) has been specified in the translation for clarity.

<sup>17</sup> **tn** Here δέ (*de*) has not been translated.

<sup>18</sup> **tn** *Grk* “for this is my blood of the covenant that is poured out for many.” In order to avoid confusion about which is poured out, the translation supplies “blood” twice so that the following phrase clearly modifies “blood,” not “covenant.”

<sup>19</sup> **tc** Although most witnesses read καινῆς (*kainēs*, “new”) here, this is evidently motivated by the parallel in Luke 22:20. Apart from the possibility of homoioteleuton, there is no good reason for the shorter reading to have arisen later on. But since it is found in such good and diverse witnesses (e.g.,  $\text{P}^{37,45\text{vid}}$   $\aleph$  B L Z  $\Theta$  0298<sup>vid</sup> 33 *pc* mae), the likelihood of homoioteleuton becomes rather remote.

<sup>20</sup> **sn** Jesus’ death established the forgiveness promised in the new covenant of Jer 31:31. Jesus is reinterpreting the symbolism of the Passover meal, indicating the presence of a new era.

<sup>21</sup> **tn** Here δέ (*de*) has not been translated.

<sup>22</sup> **tn** *Grk* “produce” (“the produce of the vine” is a figurative expression for wine).

<sup>23</sup> **tn** Here καί (*kai*) has not been translated.

<sup>24</sup> **sn** After singing a hymn. The Hallel Psalms (Pss 113-118) were sung during the meal. Psalms 113 and 114 were sung just before the second cup and 115-118 were sung at the end of the meal, after the fourth, or hallel cup.

<sup>25</sup> **sn** A quotation from Zech 13:7.

<sup>26</sup> **tn** *Grk* “answering, Peter said to him.” This is somewhat redundant and has been simplified in the translation. Here δέ (*de*) has not been translated.

fall away!” **26:34** Jesus said to him, “I tell you the truth,<sup>1</sup> on this night, before the rooster crows, you will deny me three times.” **26:35** Peter said to him, “Even if I must die with you, I will never deny you.” And all the disciples said the same thing.

### Gethsemane

**26:36** Then Jesus went with them to a place called Gethsemane, and he said to the disciples, “Sit here while I go over there and pray.” **26:37** He took with him Peter and the two sons of Zebedee, and became anguished and distressed. **26:38** Then he said to them, “My soul is deeply grieved, even to the point of death. Remain here and stay awake with me.” **26:39** Going a little farther, he threw himself down with his face to the ground and prayed,<sup>2</sup> “My Father, if possible,<sup>3</sup> let this cup<sup>4</sup> pass from me! Yet not what I will, but what you will.” **26:40** Then he came to the disciples and found them sleeping. He<sup>5</sup> said to Peter, “So, couldn’t you stay awake with me for one hour? **26:41** Stay awake and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak.” **26:42** He went away a second time and prayed,<sup>6</sup> “My Father, if this cup<sup>7</sup> cannot be taken away unless I drink it, your will must be done.” **26:43** He came again and found them sleeping; they could not keep their eyes open.<sup>8</sup> **26:44** So leaving them again, he went away and prayed for the third time, saying the same thing once more. **26:45** Then he came to the disciples and said to them, “Are you still sleeping and resting? Look, the hour is approaching, and the Son of Man is betrayed into the hands of sinners. **26:46** Get up, let us go. Look! My betrayer<sup>9</sup> is approaching!”

### Betrayal and Arrest

**26:47** While he was still speaking, Judas,<sup>10</sup> one of the twelve, arrived. With him was a large crowd armed with swords and clubs, sent by the chief priests and elders of the people.

**26:48** (Now the betrayer<sup>11</sup> had given them a sign, saying, “The one I kiss is the man.<sup>12</sup> Arrest him!”)<sup>13</sup> **26:49** Immediately<sup>14</sup> he went up to Jesus and said, “Greetings, Rabbi,” and kissed him.<sup>15</sup> **26:50** Jesus<sup>16</sup> said to him, “Friend, do what you are here to do.” Then they came and took hold<sup>17</sup> of Jesus and arrested him. **26:51** But<sup>18</sup> one of those with Jesus grabbed<sup>19</sup> his sword, drew it out, and struck the high priest’s slave,<sup>20</sup> cutting off his ear. **26:52** Then Jesus said to him, “Put your sword back in its place!<sup>21</sup> For all who take hold of the sword will die by the sword. **26:53** Or do you think that I cannot call on my Father, and that he would send me more than twelve legions<sup>22</sup> of angels right now? **26:54** How then would the scriptures that say it must happen this way be fulfilled?” **26:55** At that moment Jesus said to the crowd, “Have you come out with swords and clubs to arrest me like you would an outlaw?<sup>23</sup> Day after day I sat teaching in the temple courts, yet<sup>24</sup> you did not arrest me. **26:56** But this has happened so that<sup>25</sup> the scriptures of the prophets would be fulfilled.” Then all the disciples left him and fled.

### Condemned by the Sanhedrin

**26:57** Now the ones who had arrested Jesus led him to Caiaphas, the high priest, in whose house<sup>26</sup> the experts in the law<sup>27</sup> and the elders had gathered. **26:58** But Peter was following him from a distance, all the way to the high priest’s

<sup>11</sup> **tn** Grk “the one who betrays him.”

<sup>12</sup> **tn** Grk “The one I kiss is he.”

<sup>13</sup> **sn** This remark is parenthetical within the narrative and has thus been placed in parentheses.

<sup>14</sup> **tn** Here καί (*kai*) has not been translated.

<sup>15</sup> **sn** Judas’ act of betrayal when he *kissed* Jesus is especially sinister when it is realized that it was common in the culture of the times for a disciple to kiss his master when greeting him.

<sup>16</sup> **tn** Here δέ (*de*) has not been translated.

<sup>17</sup> **tn** Grk “and put their hands on Jesus.”

<sup>18</sup> **tn** Grk “And behold one.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>19</sup> **tn** Grk “extending his hand, drew out his sword, and struck.” Because rapid motion is implied in the circumstances, the translation “grabbed” was used.

<sup>20</sup> **tn** See the note on the word “slave” in 8:9.

<sup>21</sup> **tn** The translation “put your sword back in its place” for this phrase is given in L&N 85.52.

<sup>22</sup> **sn** A legion was a Roman army unit of about 6,000 soldiers, so *twelve legions* would be 72,000.

<sup>23</sup> **tn** Or “a revolutionary.” This term can refer to one who stirs up rebellion: BDAG 594 s.v. ληστικός 2 has “*revolutionary, insurrectionist, guerrilla*” citing evidence from Josephus (*J. W.* 2.13.2-3 [2.253-254]). However, this usage generally post-dates Jesus’ time. It does refer to a figure of violence. Luke uses the same term for the highwaymen who attack the traveler in the parable of the good Samaritan (Luke 10:30).

<sup>24</sup> **tn** Grk “and” (καί, *kai*), a conjunction that is elastic enough to be used to indicate a contrast, as here.

<sup>25</sup> **tn** Grk “But so that”; the verb “has happened” is implied.

<sup>26</sup> **tn** Grk “where.”

<sup>27</sup> **tn** Or “where the scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>1</sup> **tn** Grk “Truly (ἀμῆν, *amēn*), I say to you.”

<sup>2</sup> **tn** Grk “ground, praying and saying.” Here the participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

<sup>3</sup> **tn** Grk “if it is possible.”

<sup>4</sup> **sn** This *cup* alludes to the wrath of God that Jesus would experience (in the form of suffering and death) for us. See Ps 11:6; 75:8-9; Isa 51:17, 19, 22 for this figure.

<sup>5</sup> **tn** Here καί (*kai*) has not been translated.

<sup>6</sup> **tn** Grk “saying.” The participle λέγων (*legōn*) is redundant here in contemporary English and has not been translated.

<sup>7</sup> **tn** Grk “this”; the referent (the cup) has been specified in the translation for clarity.

<sup>8</sup> **tn** Grk “because their eyes were weighed down,” an idiom for becoming extremely or excessively sleepy (L&N 23.69).

<sup>9</sup> **tn** Grk “the one who betrays me.”

<sup>10</sup> **tn** Grk “behold, Judas.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

courtyard. After<sup>1</sup> going in, he sat with the guards<sup>2</sup> to see the outcome. **26:59** The<sup>3</sup> chief priests and the whole Sanhedrin were trying to find false testimony against Jesus so that they could put him to death. **26:60** But they did not find anything, though many false witnesses came forward. Finally<sup>4</sup> two came forward **26:61** and declared, “This man<sup>5</sup> said, ‘I am able to destroy the temple of God and rebuild it in three days.’” **26:62** So<sup>6</sup> the high priest stood up and said to him, “Have you no answer? What is this that they are testifying against you?” **26:63** But Jesus was silent. The<sup>7</sup> high priest said to him, “I charge you under oath by the living God, tell us if you are the Christ,<sup>8</sup> the Son of God.” **26:64** Jesus said to him, “You have said it yourself. But I tell you, from now on you will see the Son of Man *sitting at the right hand<sup>9</sup> of the Power<sup>10</sup> and coming on the clouds of heaven.*”<sup>11</sup> **26:65** Then the high priest tore his clothes and declared,<sup>12</sup> “He has blasphemed! Why do we still need witnesses? Now<sup>13</sup> you have heard the blasphemy! **26:66** What is your verdict?”<sup>14</sup> They<sup>15</sup> answered, “He is guilty and deserves<sup>16</sup> death.” **26:67** Then they spat in his face and struck him with their fists. And some slapped him, **26:68** saying, “Prophecy for us, you Christ!<sup>17</sup> Who hit you?”<sup>18</sup>

### Peter's Denials

**26:69** Now Peter was sitting outside in the courtyard. A<sup>19</sup> slave girl<sup>20</sup> came to him and said, “You also were with Jesus the Galilean.” **26:70** But he denied it in front of them all.<sup>21</sup> “I don’t know what you’re talking about!” **26:71** When<sup>22</sup> he went out to the gateway, another slave girl<sup>23</sup> saw him and said to the people there, “This man was with Jesus the Nazarene.” **26:72** He denied it again with an oath, “I do not know the man!” **26:73** After<sup>24</sup> a little while, those standing there came up to Peter and said, “You really are one of them too – even your accent<sup>25</sup> gives you away!” **26:74** At that he began to curse, and he swore with an oath, “I do not know the man!” At that moment a rooster crowed. **26:75** Then Peter remembered what Jesus had said: “Before the rooster crows, you will deny me three times.” And he went outside and wept bitterly.<sup>27</sup>

### Jesus Brought Before Pilate

**27:1** When<sup>28</sup> it was early in the morning, all the chief priests and the elders of the people plotted against Jesus to execute him. **27:2** They<sup>29</sup> tied him up, led him away, and handed him over to Pilate<sup>30</sup> the governor.<sup>31</sup>

<sup>1</sup> tn Here καί (*kai*) has not been translated.

<sup>2</sup> sn The guards would have been the guards of the chief priests who had accompanied Judas to arrest Jesus.

<sup>3</sup> tn Grk “Now the.” Here δέ (*de*) has not been translated.

<sup>4</sup> tn Here δέ (*de*) has not been translated.

<sup>5</sup> tn Grk “This one.”

<sup>6</sup> tn Here καί (*kai*) has been translated as “so” to indicate the implied result of the false testimony.

<sup>7</sup> tn Here καί (*kai*) has not been translated.

<sup>8</sup> tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 1:16.

<sup>9</sup> sn An allusion to Ps 110:1. This is a claim that Jesus shares authority with God in heaven. Those present may have thought they were his judges, but, in fact, the reverse was true.

<sup>10</sup> sn The expression *the right hand of the Power* is a circumlocution for referring to God. Such indirect references to God were common in 1st century Judaism out of reverence for the divine name.

<sup>11</sup> sn An allusion to Dan 7:13 (see also Matt 24:30).

<sup>12</sup> tn Grk “the high priest tore his clothes, saying.”

<sup>13</sup> tn Grk “Behold now.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>14</sup> tn Grk “What do you think?”

<sup>15</sup> tn Grk “answering, they said.” This is somewhat redundant and has been simplified in the translation. Here δέ (*de*) has not been translated.

<sup>16</sup> tn Grk “he is guilty of death.” L&N 88.313 states, “pertaining to being guilty and thus deserving some particular penalty – ‘guilty and deserving, guilty and punishable by.’ οἱ δὲ ἀποκριθέντες εἶπαν, Ἐνοχος θανάτου ἐστίν ‘they answered, He is guilty and deserves death’ Mt 26:66.”

<sup>17</sup> tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 1:16.

<sup>18</sup> tn Grk “Who is the one who hit you?”

sn *Who hit you?* This is a variation of one of three ancient games that involved blindfolds.

<sup>19</sup> tn Here καί (*kai*) has not been translated.

<sup>20</sup> tn The Greek term here is παιδίσκη (*paidiskē*), referring to a slave girl or slave woman.

<sup>21</sup> tn Grk “he denied it...saying.” The participle λέγων (*legōn*) is redundant in English and has not been translated.

<sup>22</sup> tn Here δέ (*de*) has not been translated.

<sup>23</sup> tn The words “slave girl” are not in the Greek text, but are implied by the feminine singular form ἄλλη (*allē*).

<sup>24</sup> tn Here δέ (*de*) has not been translated.

<sup>25</sup> tn Grk “your speech.”

<sup>26</sup> tn It seems most likely that this refers to a real rooster crowing, although a number of scholars have suggested that “cockcrow” is a technical term referring to the trumpet call which ended the third watch of the night (from midnight to 3 a.m.). This would then be a reference to the Roman *gallinicum* (ἀλεκτοροφωνία, *alektorophōnia*; the term is used in Mark 13:35 and is found in some mss [B<sup>7</sup>vid.45 f1] in Matt 26:34) which would have been sounded at 3 a.m.; in this case Jesus would have prophesied a precise time by which the denials would have taken place. For more details see J. H. Bernard, *St. John* (ICC), 2:604. However, in light of the fact that Mark mentions the rooster crowing twice (Mark 14:72) and in Luke 22:60 the words are reversed (ἐφώνησεν ἀλεκτορ, *ephōnēsen alektōr*), it is more probable that a real rooster is in view. In any event natural cockcrow would have occurred at approximately 3 a.m. in Palestine at this time of year (March-April) anyway.

<sup>27</sup> sn When Peter *went out and wept bitterly* it shows he really did not want to fail here and was deeply grieved that he had.

<sup>28</sup> tn Here δέ (*de*) has not been translated.

<sup>29</sup> tn Here καί (*kai*) has not been translated.

<sup>30</sup> tc Most mss (A C W Θ Q250 f<sup>1-13</sup> M latt) have Ποντίῳ (*Pontīō*, “Pontius”) before Πιλάτῳ (*Pilatō*, “Pilate”), but there seems to be no reason for omitting the tribal name, either intentionally or unintentionally. Adding “Pontius,” however, is a natural expansion on the text, and is in keeping with several other NT and patristic references to the Roman governor (cf. Luke 3:1; Acts 4:27; 1 Tim 6:13; Ign. *Magn.* 11.1; Ign. *Trall.* 9.1; Ign. *Smyrn.* 1.2; Justin Martyr, *passim*). The shorter reading, supported by B L O281 33 pc co, is thus strongly preferred.

<sup>31</sup> sn The Jews most assuredly wanted to put Jesus to death, but they lacked the authority to do so. For this reason they *handed him over to Pilate* in hopes of securing a death sen-

## Judas' Suicide

27:3 Now when<sup>4</sup> Judas, who had betrayed him, saw that Jesus<sup>2</sup> had been condemned, he regretted what he had done and returned the thirty silver coins to the chief priests and the elders, 27:4 saying, "I have sinned by betraying innocent blood!" But they said, "What is that to us? You take care of it yourself!" 27:5 So<sup>3</sup> Judas threw the silver coins into the temple and left. Then he went out and hanged himself. 27:6 The<sup>4</sup> chief priests took the silver and said, "It is not lawful to put this into the temple treasury, since it is blood money." 27:7 After<sup>5</sup> consulting together they bought the Potter's Field with it, as a burial place for foreigners. 27:8 For this reason that field has been called the "Field of Blood" to this day. 27:9 Then what was spoken by Jeremiah<sup>6</sup> the prophet was fulfilled: "They took the thirty silver coins, the price of the one whose price had been set by the people of Israel,<sup>7</sup> 27:10 and they gave them for the potter's field, as the Lord commanded me."<sup>8</sup>

## Jesus and Pilate

27:11 Then<sup>9</sup> Jesus stood before the governor, and the governor asked him,<sup>10</sup> "Are you the king<sup>11</sup> of the Jews?" Jesus<sup>12</sup> said, "You say so."<sup>13</sup> 27:12 But when he was accused by the chief priests and the elders, he did not respond. 27:13 Then Pilate said to him, "Don't you hear how many charges they are bringing against you?" 27:14 But he did not answer even one accusation, so that the governor was quite amazed.

27:15 During the feast the governor was accustomed to release one prisoner to the crowd,<sup>14</sup> whomever they wanted. 27:16 At that time they had in custody a notorious prisoner named Jesus<sup>15</sup> Barabbas. 27:17 So after they had assembled, Pilate said to them, "Whom do you want me to release for you, Jesus<sup>16</sup> Barabbas or Jesus who is called the Christ?"<sup>17</sup> 27:18 (For he knew that they had handed him over because of envy.)<sup>18</sup> 27:19 As<sup>19</sup> he was sitting on the judgment seat,<sup>20</sup> his wife sent a message<sup>21</sup> to

<sup>9</sup> tn Here δέ (*de*) has been translated as "then" to indicate the implied sequence of events within the narrative.

<sup>10</sup> tn Grk "asked him, saying." The participle λέγων (*legōn*) is redundant in contemporary English and has not been translated.

<sup>11</sup> sn "Are you the king of the Jews?" Pilate was interested in this charge because of its political implications of sedition against Rome.

<sup>12</sup> tn Here δέ (*de*) has not been translated.

<sup>13</sup> sn The reply "You say so" is somewhat enigmatic, like Jesus' earlier reply to the Jewish leadership in 26:64.

<sup>14</sup> sn The custom of Pilate to release one prisoner is unknown outside the gospels in Jewish writings, but it was a Roman custom at the time and thus probably used in Palestine as well (cf. Matt 27:15; John 18:39).

<sup>15</sup> tc Although the external evidence for the inclusion of "Jesus" before "Barabbas" (in vv. 16 and 17) is rather sparse, being restricted virtually to the Caesarean text (Θ f<sup>1</sup> 700\* pc sy<sup>h</sup>), the omission of the Lord's name in apposition to "Barabbas" is such a strongly motivated reading that it can hardly be original. There is no good explanation for a scribe unintentionally adding Ἰησοῦν (*Iēsoun*) before Βαραββᾶν (*Barabban*), especially since Barabbas is mentioned first in each verse (thus dittography is ruled out). Further, the addition of τὸν λεγόμενον Χριστόν (*ton legomenon Christon*, "who is called Christ") to Ἰησοῦν in v. 17 makes better sense if Barabbas is also called "Jesus" (otherwise, a mere "Jesus" would have been a sufficient appellation to distinguish the two).

<sup>16</sup> tc Again, as in v. 16, the name "Jesus" is supplied before "Barabbas" in Θ f<sup>1</sup> 700\* pc sy<sup>h</sup> Or<sup>ms</sup> (Θ 700\* lack the article τὸν [*ton*] before Βαραββᾶν [*Barabban*]). The same argument for accepting the inclusion of "Jesus" as original in the previous verse applies here as well.

<sup>17</sup> tn Or "Messiah"; both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

sn See the note on Christ in 1:16.

<sup>18</sup> sn This is a parenthetical note by the author.

<sup>19</sup> tn Here δέ (*de*) has not been translated.

<sup>20</sup> tn Or "the judge's seat."

sn The judgment seat (βῆμα, *bēma*) 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.

<sup>21</sup> tn The word "message" is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

tence. The Romans kept close control of the death penalty in conquered territories to prevent it from being used to execute Roman sympathizers.

<sup>1</sup> tn Grk "Then when." Here τότε (*tote*) has been translated as "now" to indicate a somewhat parenthetical interlude in the sequence of events.

<sup>2</sup> tn Grk "he"; the referent (Jesus) has been specified in the translation for clarity.

<sup>3</sup> tn Here καί (*kai*) has been translated as "so" to indicate the implied result of the leaders' response to Judas.

<sup>4</sup> tn Here δέ (*de*) has not been translated.

<sup>5</sup> tn Here δέ (*de*) has not been translated.

<sup>6</sup> tc The problematic citing of Jeremiah for a text which appears to come from Zechariah has prompted certain scribes to alter it. Codex 22 has Ζαχαρίου (*Zachariou*, "Zechariah") while P 33 omit the prophet's name altogether. And codex 21 and the Latin ms I change the prophet's name to "Isaiah," in accordance with natural scribal proclivities to alter the text toward the most prominent OT prophet. But unquestionably the name Jeremiah is the wording of the original here, because it is supported by virtually all witnesses and because it is the harder reading. See D. A. Carson, "Matthew," *EBC* 8:562-63, for a discussion of the textual and especially hermeneutical problem.

<sup>7</sup> tn Grk "the sons of Israel," an idiom referring to the people of Israel as an ethnic entity (L&N 11.58).

<sup>8</sup> sn The source of this citation is debated (see the tc note on Jeremiah in v. 9 above for a related discussion). The quotation is most closely related to Zech 11:12-13, but the reference to Jeremiah in v. 9 as the source leads one to look there as well. There is no exact match for this text in Jeremiah, but there are some conceptual parallels: In Jer 18:2-6 the prophet visits a potter, and in Jer 32:6-15 he buys a field. D. A. Carson argues that Jer 19:1-13 is the source of the quotation augmented with various phrases drawn from Zech 11:12-13 ("Matthew," *EBC* 8:563). W. D. Davies and D. C. Allison argue that the reference to Jeremiah is not meant to refer to one specific text from that prophet, but instead to signal that his writings as a whole are a source from which the quotation is drawn (*Matthew* [ICC], 3:568-69). Although the exact source of the citation is uncertain, it is reasonable to see texts from the books of Jeremiah and Zechariah both coming into play here.



him.<sup>1</sup> “Have nothing to do with that innocent man;<sup>2</sup> I have suffered greatly as a result of a dream<sup>3</sup> about him today.” 27:20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. 27:21 The<sup>4</sup> governor asked them, “Which of the two do you want me to release for you?” And they said, “Barabbas!” 27:22 Pilate said to them, “Then what should I do with Jesus who is called the Christ?”<sup>5</sup> They all said, “Crucify him!”<sup>6</sup> 27:23 He asked, “Why? What wrong has he done?”<sup>7</sup> But they shouted more insistently, “Crucify him!”

### *Jesus is Condemned and Mocked*

27:24 When<sup>7</sup> Pilate saw that he could do nothing, but that instead a riot was starting, he took some water, washed his hands before the crowd and said, “I am innocent of this man’s blood. You take care of it yourselves!”<sup>8</sup> 27:25 In<sup>9</sup> reply all the people said, “Let his blood be on us and on our children!” 27:26 Then he released Barabbas for them. But after he had Jesus flogged,<sup>10</sup> he handed him over<sup>11</sup> to be

crucified.<sup>12</sup> 27:27 Then the governor’s soldiers took Jesus into the governor’s residence<sup>13</sup> and gathered the whole cohort<sup>14</sup> around him. 27:28 They<sup>15</sup> stripped him and put a scarlet robe<sup>16</sup> around him, 27:29 and after braiding<sup>17</sup> a crown of thorns,<sup>18</sup> they put it on his head. They<sup>19</sup> put a staff<sup>20</sup> in his right hand, and kneeling down before him, they mocked him.<sup>21</sup> “Hail, king of the Jews!”<sup>22</sup> 27:30 They<sup>23</sup> spat on him and took the staff<sup>24</sup> and struck him repeatedly<sup>25</sup> on the head. 27:31 When<sup>26</sup> they had mocked him, they stripped him of the robe and put his own clothes back on him. Then<sup>27</sup> they led him away to crucify him.

### *The Crucifixion*

27:32 As<sup>28</sup> they were going out, they found a man from Cyrene named Simon, whom they forced<sup>29</sup> to carry his cross.<sup>30</sup> 27:33 They<sup>31</sup> came

<sup>12</sup> sn See the note on *crucified* in 20:19.

<sup>13</sup> tn Or “into their headquarters”; Grk “into the praetorium.”

sn The *governor’s residence* (Grk “praetorium”) was the Roman governor’s official residence. The one in Jerusalem may have been Herod’s palace in the western part of the city, or the fortress Antonia northwest of the temple area.

<sup>14</sup> sn A Roman *cohort* was a tenth of a legion, about 500-600 soldiers.

<sup>15</sup> tn Here καί (*kai*) has not been translated.

<sup>16</sup> sn The *scarlet robe* probably refers to a military garment which had the color of royal purple, and thus resembled a king’s robe. The soldiers did this to Jesus as a form of mockery in view of the charges that he was a king.

<sup>17</sup> tn Or “weaving.”

<sup>18</sup> sn The *crown* may have been made from palm spines or some other thorny plant common in Israel. In placing the crown of *thorns* on his head, the soldiers were unwittingly symbolizing God’s curse on humanity (cf. Gen 3:18) being placed on Jesus. Their purpose would have been to mock Jesus’ claim to be a king; the crown of thorns would have represented the “radiant corona” portrayed on the heads of rulers on coins and other artifacts in the 1st century.

<sup>19</sup> tn Here καί (*kai*) has not been translated.

<sup>20</sup> tn Or “a reed.” The Greek term can mean either “staff” or “reed.” See BDAG 502 s.v. κάλαμος 2.

<sup>21</sup> tn Grk “they mocked him, saying.” The participle λέγοντες (*legontes*) is redundant and has not been translated.

<sup>22</sup> tn Or “Long live the King of the Jews!”

sn The statement *Hail, King of the Jews!* is a mockery patterned after the Romans’ cry of *Ave, Caesar* (“Hail, Caesar!”).

<sup>23</sup> tn Here καί (*kai*) has not been translated.

<sup>24</sup> tn Or “the reed.”

<sup>25</sup> tn The verb here has been translated as an iterative imperfect.

<sup>26</sup> tn Here καί (*kai*) has not been translated.

<sup>27</sup> tn Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>28</sup> tn Here δέ (*de*) has not been translated.

<sup>29</sup> tn Or “conscripted”; or “pressed into service.”

<sup>30</sup> sn Jesus was beaten severely with a whip before this (the prelude to crucifixion, known to the Romans as *verberatio*, mentioned in Matt 27:26; Mark 15:15; John 19:1), so he would have been weak from trauma and loss of blood. Apparently he was unable to bear the cross himself, so *Simon* was conscripted to help (in all probability this was only the crossbeam, called in Latin the *patibulum*, since the upright beam usually remained in the ground at the place of execution). *Cyrene* was located in North Africa where Tripoli is today. Nothing more is known about this Simon. Mark 15:21 names him as father of two people apparently known to Mark’s audience.

<sup>31</sup> tn Here καί (*kai*) has not been translated.

<sup>1</sup> tn Grk “saying.” The participle λέγουσα (*legousa*) is redundant here in contemporary English and has not been translated.

<sup>2</sup> tn The Greek particle γάρ (*gar*, “for”) has not been translated here.

<sup>3</sup> tn Or “suffered greatly in a dream.” See the discussion on the construction κατ’ ὄναρ (*kat’ onar*) in BDAG 710 s.v. ὄναρ.

<sup>4</sup> tn Grk “answering, the governor said to them.” This construction is somewhat redundant in English and has been simplified in the translation. Here δέ (*de*) has not been translated.

<sup>5</sup> tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”

sn See the note on *Christ* in 1:16.

<sup>6</sup> tn Grk “Him – be crucified!” The third person imperative is difficult to translate because English has no corresponding third person form for the imperative. The traditional translation “Let him be crucified” 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.”

sn See the note on *crucified* in 20:19.

<sup>7</sup> tn Here δέ (*de*) has not been translated.

<sup>8</sup> sn *You take care of it yourselves!* Compare the response of the chief priests and elders to Judas in 27:4. The expression is identical except that in 27:4 it is singular and here it is plural.

<sup>9</sup> tn Grk “answering, all the people said.” This construction is somewhat redundant in English and has been simplified in the translation.

<sup>10</sup> tn The Greek term φραγελλῶ (*phragelloō*) refers to flogging. BDAG 1064 s.v. *states*, “*flog, scourge*, a punishment inflicted on slaves and provincials after a sentence of death had been pronounced on them. So in the case of Jesus before the crucifixion...Mt 27:26; Mk 15:15.”

sn A Roman flogging (traditionally, “scourging”) was an excruciating punishment. The victim was stripped of his clothes and bound to a post with his hands fastened above him (or sometimes he was thrown to the ground). Guards standing on either side of the victim would incessantly beat him with a whip (*flagellum*) made out of leather with pieces of lead and bone inserted into its ends. While the Jews only allowed 39 lashes, the Romans had no such limit; many people who received such a beating died as a result. See C. Schneider, *TDNT*, 515-19.

<sup>11</sup> tn Or “delivered him up.”

to a place called Golgotha<sup>1</sup> (which means “Place of the Skull”)<sup>2</sup> 27:34 and offered Jesus<sup>3</sup> wine mixed with gall to drink.<sup>4</sup> But after tasting it, he would not drink it. 27:35 When<sup>5</sup> they had crucified<sup>6</sup> him, they divided his clothes by throwing dice.<sup>7</sup> 27:36 Then they sat down and kept guard over him there. 27:37 Above<sup>8</sup> his head they put the charge against him,<sup>9</sup> which read:<sup>10</sup> “This is Jesus, the king of the Jews.” 27:38 Then two outlaws were crucified with him, one on his right and one on his left. 27:39 Those<sup>11</sup> who passed by defamed him, shaking their heads 27:40 and saying, “You who can destroy the temple and rebuild it in three days, save yourself!”<sup>12</sup> If you are God’s Son, come down<sup>13</sup> from the cross!” 27:41 In<sup>14</sup> the same way even the chief priests – together with the experts in the law<sup>15</sup> and elders<sup>16</sup> – were mocking him:<sup>17</sup> 27:42 “He saved others, but he cannot save himself!

He is the king of Israel! If he comes down<sup>18</sup> now from the cross, we will believe in him! 27:43 *He trusts in God – let God, if he wants to, deliver him now<sup>19</sup> because he said, ‘I am God’s Son!’* 27:44 The<sup>20</sup> robbers who were crucified with him also spoke abusively to him.<sup>21</sup>

### Jesus’ Death

27:45 Now from noon until three,<sup>22</sup> darkness came over all the land.<sup>23</sup> 27:46 At<sup>24</sup> about three o’clock Jesus shouted with a loud voice,<sup>25</sup> “*Eli, Eli, lema sabachthani?*” that is, “*My God, my God, why have you forsaken me?*”<sup>26</sup> 27:47 When<sup>27</sup> some of the bystanders heard it, they said, “This man is calling for Elijah.” 27:48 Immediately<sup>28</sup> one of them ran and got a sponge, filled it with sour wine,<sup>29</sup> put it on a stick,<sup>30</sup> and gave it to him to drink. 27:49 But the rest said, “Leave him alone! Let’s see if Elijah will come to save him.”<sup>31</sup> 27:50 Then Jesus cried out again with a loud voice and gave up his spirit. 27:51 Just then<sup>32</sup> the temple curtain<sup>33</sup> was torn in two,

<sup>1</sup> tn This is an Aramaic name; see John 19:17.

<sup>2</sup> sn A place called Golgotha (which means “Place of the Skull”). This location is north and just outside of Jerusalem. The hill on which it is located protruded much like a skull, giving the place its name. The Latin word for the Greek term κρανιον (*kranion*) is *calvaria*, from which the English word “Calvary” is derived (cf. Luke 23:33 in the KJV).

<sup>3</sup> tn Grk “him”; the referent (Jesus) has been specified in the translation for clarity.

<sup>4</sup> sn It is difficult to say for certain who gave Jesus this drink of wine mixed with gall (e.g., the executioner, or perhaps women from Jerusalem). In any case, whoever gave it to him most likely did so in order to relieve his pain, but Jesus was unwilling to take it.

<sup>5</sup> tn Here δέ (*de*) has not been translated.

<sup>6</sup> sn See the note on *crucified* in 20:19.

<sup>7</sup> tn Grk “by throwing the lot” (probably by using marked pebbles or broken pieces of pottery). A modern equivalent, “throwing dice,” was chosen here because of its association with gambling. According to L&N 6.219 a term for “dice” is particularly appropriate.

<sup>8</sup> sn An allusion to Ps 22:18.

<sup>9</sup> tn Here καί (*kai*) has not been translated.

<sup>10</sup> sn Mention of the inscription is an important detail, because the inscription would normally give the reason for the execution. It shows that Jesus was executed for claiming to be a king. It was also probably written with irony from the executioners’ point of view.

<sup>11</sup> tn Grk “was written.”

<sup>12</sup> tn Here δέ (*de*) has not been translated.

<sup>13</sup> sn There is rich irony in the statements of those who were passing by, “save yourself!” and “come down from the cross!” In summary, they wanted Jesus to come down from the cross and save his physical life, but it was indeed his staying on the cross and giving his physical life that led to the fact that they could experience a resurrection from death to life.

<sup>14</sup> tc † Many important witnesses (N\* A D pc it sy<sup>61, p</sup>) read καί (*kai*, here with the force of “then”) before κατάβηθι (*katabēthi*, “come down”). The shorter reading may well be due to homoioteleuton, but judging by the diverse external evidence (N\* B L W Θ 0250 f<sup>1-13</sup> 33 33<sup>l</sup> lat) it is equally possible that the shorter reading is original (and is so considered for this translation). NA<sup>27</sup> puts the καί in brackets, indicating doubts as to its authenticity.

<sup>15</sup> tn Here καί (*kai*) has not been translated.

<sup>16</sup> tn Or “with the scribes.” See the note on the phrase “experts in the law” in 2:4.

<sup>17</sup> tn Only “chief priests” is in the nominative case; this sentence structure attempts to capture this emphasis.

<sup>18</sup> tn Grk “Mocking him, the chief priests...said.”

<sup>18</sup> tn Here the aorist imperative καταβάτω (*katabatō*) has been translated as a conditional imperative. This fits the pattern of other conditional imperatives (imperative + καί + future indicative) outlined by ExSyn 489.

<sup>19</sup> sn An allusion to Ps 22:8.

<sup>20</sup> tn Here δέ (*de*) has not been translated.

<sup>21</sup> sn Matthew’s wording suggests that both of the criminals spoke abusively to him. If so, one of them quickly changed his attitude toward Jesus (see Luke 23:40-43).

<sup>22</sup> tn Grk “from the sixth hour to the ninth hour.”

<sup>23</sup> sn This imagery has parallels to the Day of the Lord: Joel 2:10; Amos 8:9; Zeph 1:15.

<sup>24</sup> tn Here δέ (*de*) has not been translated.

<sup>25</sup> tn Grk “with a loud voice, saying.” The participle λέγων (*legōn*) is redundant here in contemporary English and has not been translated.

<sup>26</sup> sn A quotation from Ps 22:1.

<sup>27</sup> tn Here δέ (*de*) has not been translated.

<sup>28</sup> tn Here καί (*kai*) has not been translated.

<sup>29</sup> sn Sour wine refers to cheap wine that was called in Latin *posca*, a cheap vinegar wine diluted heavily with water. It was the drink of slaves and soldiers, and was probably there for the soldiers who had performed the crucifixion.

<sup>30</sup> tn Grk “a reed.”

<sup>31</sup> tc Early and important mss (N B C L Γ pc) 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.” This comment finds such a strong parallel in John 19:34 that it was undoubtedly lifted from the Fourth Gospel by early, well-meaning scribes and inserted into Matt 27:49. Consequently, even though the support for the shorter reading (A D W Θ f<sup>1-13</sup> 33 33<sup>l</sup> lat sy sa bo) is not nearly as impressive, internal considerations on its behalf are compelling.

<sup>32</sup> tn Grk “And behold.”

<sup>33</sup> tn The referent of this term, καταπέτασμα (*katapetasma*), is not entirely clear. It could refer to the curtain separating the holy of holies from the holy place (Josephus, *J. W.* 5.5.5 [5.219]), or it could refer to one at the entrance of the temple court (Josephus, *J. W.* 5.5.4 [5.212]). Many argue that the inner curtain is meant because another term, κάλυμμα (*kalumma*), is also used for the outer curtain. Others see a reference to the outer curtain as more likely because of the public nature of this sign. Either way, the symbolism means that access to God has been opened up. It also pictures a judgment that includes the sacrifices.

from top to bottom. The<sup>1</sup> earth shook and the rocks were split apart. 27:52 And tombs were opened, and the bodies of many saints who had died<sup>2</sup> were raised. 27:53 (They<sup>3</sup> came out of the tombs after his resurrection and went into the holy city and appeared to many people.) 27:54 Now when the centurion<sup>4</sup> and those with him who were guarding Jesus saw the earthquake and what took place, they were extremely terrified and said, “Truly this one was God’s Son!” 27:55 Many<sup>5</sup> women who had followed Jesus from Galilee and given him support<sup>6</sup> were also there, watching from a distance. 27:56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

### Jesus’ Burial

27:57 Now<sup>7</sup> when it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus.<sup>8</sup> 27:58 He went to Pilate and asked for the body of Jesus.<sup>9</sup> Then Pilate ordered that it be given to him. 27:59 Joseph<sup>10</sup> took the body, wrapped it in a clean linen cloth,<sup>11</sup> 27:60 and placed it<sup>12</sup> in his own new tomb that he had cut in the rock.<sup>13</sup> Then he rolled a great stone across the entrance<sup>14</sup> of the tomb and went away. 27:61 (Now Mary Magdalene and the other Mary were sitting there, opposite the tomb.)

<sup>1</sup> tn Here *καί* (*kai*) has not been translated.

<sup>2</sup> tn The verb *κοιμάω* (*koimāō*) literally means “sleep,” but it is often used in the Bible as a euphemism for the death of a believer.

<sup>3</sup> tn Here *καί* (*kai*) has not been translated.

<sup>4</sup> sn See the note on the word *centurion* in Matt 8:5.

<sup>5</sup> tn Here *δέ* (*de*) has not been translated.

<sup>6</sup> tn Grk “and ministered to him.”

sn Cf. Luke 8:3.

<sup>7</sup> tn Here *καί* (*kai*) has been translated as “now” to indicate the transition to a new topic.

<sup>8</sup> sn Though some dispute that Joseph of Arimathea was a disciple of Jesus, his actions regarding Jesus’ burial suggest otherwise.

<sup>9</sup> sn Asking for the body of Jesus was indeed a bold move on the part of Joseph of Arimathea, for it clearly and openly identified him with a man who had just been condemned and executed, namely, Jesus. His faith is exemplary, especially for someone who was a member of the council that handed Jesus over for crucifixion (cf. Mark 15:43, Luke 23:51). He did this because he sought to give Jesus an honorable burial.

<sup>10</sup> tn Here *καί* (*kai*) has not been translated.

<sup>11</sup> tn The term *σινδών* (*sindōn*) can refer to a linen cloth used either for clothing or for burial.

<sup>12</sup> tc ± *αὐτό* (*auto*, “it”) is found after *ἔθηκεν* (*ethēken*, “placed”) in the majority of witnesses, including many important ones, though it seems to be motivated by a need for clarification and cannot therefore easily explain the rise of the shorter reading (which is read by *⋈* L *Θ* *f*<sup>13</sup> 33 892 *pc*). Regardless of which reading is original (though with a slight preference for the shorter reading), English style requires the pronoun. NA<sup>27</sup> includes *αὐτό* here, no doubt due to the overwhelming external attestation.

<sup>13</sup> tn That is, cut or carved into an outcropping of natural rock, resulting in a cave-like structure (see L&N 19.25).

<sup>14</sup> tn Or “to the door,” “against the door.”

### The Guard at the Tomb

27:62 The<sup>15</sup> next day (which is after the day of preparation) the chief priests and the Pharisees<sup>16</sup> assembled before Pilate 27:63 and said, “Sir, we remember that while that deceiver was still alive he said, ‘After three days I will rise again.’ 27:64 So give orders to secure the tomb until the third day. Otherwise his disciples may come and steal his body<sup>17</sup> and say to the people, ‘He has been raised from the dead,’ and the last deception will be worse than the first.” 27:65 Pilate said to them, “Take<sup>18</sup> a guard of soldiers. Go and make it as secure as you can.” 27:66 So<sup>19</sup> they went with the soldiers<sup>20</sup> of the guard and made the tomb secure by sealing the stone.

### The Resurrection

28:1 Now after the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. 28:2 Suddenly there was a severe earthquake, for an angel of the Lord<sup>21</sup> descending from heaven came and rolled away the stone and sat on it. 28:3 His<sup>22</sup> appearance was like lightning, and his clothes were white as snow. 28:4 The<sup>23</sup> guards were shaken and became like dead men because they were so afraid of him. 28:5 But the angel said<sup>24</sup> to the women, “Do not be afraid; I know<sup>25</sup> that you are looking for Jesus, who was crucified.<sup>26</sup> 28:6 He is not here, for he has been raised,<sup>27</sup> just as he said. Come and see the place where he<sup>28</sup> was lying. 28:7 Then go quickly and tell his disciples, ‘He has been raised from the dead. He<sup>29</sup> is going ahead of you into Galilee.

<sup>15</sup> tn Here *δέ* (*de*) has not been translated.

<sup>16</sup> sn See the note on *Pharisees* in 3:7.

<sup>17</sup> tn Grk “him.”

<sup>18</sup> tn Grk “You have a guard.”

<sup>19</sup> tn Here *δέ* (*de*) has been translated as “so” to indicate the implied result of Pilate’s order.

<sup>20</sup> tn Grk “with the guard.” The words “soldiers of the” have been supplied in the translation to prevent “guard” from being misunderstood as a single individual.

<sup>21</sup> tn Or “the angel of the Lord.” See the note on the word “Lord” in 1:20.

<sup>22</sup> tn Here *δέ* (*de*) has not been translated.

<sup>23</sup> tn Here *δέ* (*de*) has not been translated.

<sup>24</sup> tn Grk “But answering, the angel said.” This is somewhat redundant in English and has been simplified in the translation.

<sup>25</sup> tn Grk “for I know.”

<sup>26</sup> sn See the note on *crucified* in 20:19.

<sup>27</sup> tn The verb here is passive (*ἠγέρθη*, *ēgerthē*). This “divine passive” (see *ExSyn* 437-38) points to the fact that Jesus was raised by God.

<sup>28</sup> tc Expansions on the text, especially when the Lord is the subject, are a common scribal activity. In this instance, since the subject is embedded in the verb, three major variants have emerged to make the subject explicit: *ὁ κύριος* (*ho kurios*, “the Lord”; A C D L W 0148 *f*<sup>1-13</sup> *⋈* lat), *τὸ σῶμα τοῦ κυρίου* (*to sōma tou kuriou*, “the body of the Lord”; 1424 *pc*), and *ὁ Ἰησοῦς* (*ho Iesous*, “Jesus”; *Φ*). The reading with no explicit subject, however, is superior on both internal and external grounds, being supported by *⋈* B *Θ* 33 892\* *pc* co.

<sup>29</sup> tn Grk “And behold he.” The Greek word *ἰδού* (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

You will see him there.’ Listen, I have told you!”  
**28:8** So<sup>1</sup> they left the tomb quickly, with fear and great joy, and ran to tell his disciples. **28:9** But<sup>2</sup> Jesus met them, saying, “Greetings!” They<sup>3</sup> came to him, held on to his feet and worshiped him. **28:10** Then Jesus said to them, “Do not be afraid. Go and tell my brothers to go to Galilee. They will see me there.”

### *The Guards’ Report*

**28:11** While<sup>4</sup> they were going, some<sup>5</sup> of the guard went into the city and told the chief priests everything that had happened. **28:12** After<sup>6</sup> they had assembled with the elders and formed a plan, they gave a large sum of money to the soldiers, **28:13** telling them, “You are to say, ‘His disciples came at night and stole his body<sup>7</sup> while we were asleep.’ **28:14** If<sup>8</sup> this matter is heard before the governor,<sup>9</sup> we will satisfy him<sup>10</sup> and keep you out of trouble.”<sup>11</sup> **28:15** So they took the money and did as they were instructed. And this story is told among the Jews to this day.<sup>12</sup>

### *The Great Commission*

**28:16** So<sup>13</sup> the eleven disciples went to Galilee to the mountain Jesus had designated. **28:17** When<sup>14</sup> they saw him, they worshiped him,<sup>15</sup> but some doubted.<sup>16</sup> **28:18** Then Jesus came up

<sup>1</sup> **tn** Here καί (*kai*) has been translated as “so” to indicate the implied result of the angel’s instructions to tell the disciples.

<sup>2</sup> **tn** Grk “And behold.” Here καί (*kai*) has been translated as “but” to indicate that the return of the women from the tomb was interrupted by this appearance of Jesus. The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>3</sup> **tn** Here δέ (*de*) has not been translated.

<sup>4</sup> **tn** Here δέ (*de*) has not been translated.

<sup>5</sup> **tn** Grk “behold, some of the guard.” The Greek word ἰδοῦ (*idou*) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

<sup>6</sup> **tn** Here καί (*kai*) has not been translated.

<sup>7</sup> **tn** Grk “him.”

<sup>8</sup> **tn** Here καί (*kai*) has not been translated.

<sup>9</sup> **tn** Here ἐπί (*epi*) followed by the genitive = “before,” especially in the language of lawsuits (BDAG 363 s.v. 3).

<sup>10</sup> **tc** † αὐτόν (*auton*, “him”) is found after πείσομεν (*peisomen*, “we will satisfy”) in the majority of witnesses, though it seems to be motivated by a need for clarification and cannot therefore easily explain the rise of the shorter reading (which is found in **N** B  $\Theta$  33 pc). Nevertheless, English style requires the pronoun. NA<sup>27</sup> includes the word in brackets, indicating doubts as to its authenticity.

<sup>11</sup> **tn** Grk “and you will not have to be worried” = “we will keep you out of trouble.”

<sup>12</sup> **tc** † The word ἡμέρας (*hēmeras*, “day”) is found after σημερινόν (*semeron*, “today, this [day]”) in some early and important witnesses (B D L  $\Theta$  lat), but may be a clarifying (or perhaps redundant) note. The shorter reading (found in **N** A W 0148<sup>vid</sup> f<sup>1-13</sup> 33  $\aleph$ ) is thus preferred. NA<sup>27</sup> includes the word in brackets, indicating reservations about its authenticity.

<sup>13</sup> **tn** Here δέ (*de*) has been translated as “so” to indicate the implied result of Jesus’ instructions in v. 10.

<sup>14</sup> **tn** Here καί (*kai*) has not been translated.

<sup>15</sup> **tn** The word “him” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

<sup>16</sup> **tn** The Greek text reads here οἱ δὲ ἐδίστασαν (*hoi de*

and said to them,<sup>17</sup> “All authority in heaven and on earth has been given to me. **28:19** Therefore go<sup>18</sup> and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit,<sup>19</sup> **28:20** teaching them to obey everything I have commanded you. And remember,<sup>20</sup> I am with you<sup>21</sup> always, to the end of the age.”<sup>22</sup>

*edistan*). Some scholars argue that the article is functioning like a personal pronoun, thus “they doubted” (e.g., D. A. Hagner, *Matthew* [WBC], 2:884). If so, then all the disciples would be in view. The translation of the text takes οἱ as an alternative pronoun which has a partitive notion (i.e., some of the disciples doubted, but not all). The difficulty with the personal pronoun view is that there are no examples of it in Matthew in which the same subject immediately precedes with its own verb (as would be the case in “they worshiped...they doubted”). Such, in fact, would be quite awkward, for the article would be unnecessary since the pronominal referent is already embedded in the verb. The only reason for the article here would be to distinguish the subject in some way; but if the same subject is in view, no distinction is being made.

<sup>17</sup> **tn** Grk “coming, Jesus spoke to them, saying.” The participle λέγων (*legōn*, “saying”) is redundant in contemporary English and has not been translated. Here καί (*kai*) has been translated as “then” to indicate the implied sequence of events within the narrative.

<sup>18</sup> **tn** “Go...baptize...teach” are participles modifying the imperative verb “make disciples.” According to *ExSyn* 645 the first participle (πορευθέντες, *porēthentes*, “Go”) fits the typical structural pattern for the attendant circumstance participle (aorist participle preceding aorist main verb, with the mood of the main verb usually imperative or indicative) and thus picks up the mood (imperative in this case) from the main verb (μολητεύσατε, *molēteusate*, “make disciples”). This means that semantically the action of “going” is commanded, just as “making disciples” is. As for the two participles that follow the main verb (βαπτίζοντες, *baptizontes*, “baptizing”; and διδάσκοντες, *didaskontes*, “teaching”), these do not fit the normal pattern for attendant circumstance participles, since they are present participles and follow the aorist main verb. However, some interpreters do see them as carrying additional imperative force in context. Others regard them as means, manner, or even result.

<sup>19</sup> **tc** Although some scholars have denied that the trinitarian baptismal formula in the Great Commission was a part of the original text of Matthew, there is no **ms** support for their contention. F. C. Conybeare, “The Eusebian Form of the Text of Mt. 28:19,” *ZNW* 2 (1901): 275-88, based his view on a faulty reading of Eusebius’ quotations of this text. The shorter reading has also been accepted, on other grounds, by a few other scholars. For discussion (and refutation of the conjecture that removes this baptismal formula), see B. J. Hubbard, *The Matthean Redaction of a Primitive Apostolic Commissioning* (SBLDS 19), 163-64, 167-75; and Jane Schaberg, *The Father, the Son, and the Holy Spirit* (SBLDS 61), 27-29.

<sup>20</sup> **tn** The Greek word ἰδοῦ (*idou*) has been translated here as “remember” (BDAG 468 s.v. 1.c).

<sup>21</sup> **sn** *I am with you*. Matthew’s Gospel begins with the prophecy that the Savior’s name would be “Emmanuel, that is, ‘God with us,’” (1:23, in which the author has linked Isa 7:14 and 8:8, 10 together) and it ends with Jesus’ promise to be with his disciples forever. The Gospel of Matthew thus forms an inclusio about Jesus in his relationship to his people that suggests his deity.

<sup>22</sup> **tc** Most **mss** (A<sup>c</sup>  $\Theta$  f<sup>13</sup>  $\aleph$  it sy) have ἀμήν (*amēn*, “amen”) at the end of v. 20. Such a conclusion is routinely added by scribes to NT books because a few of these books originally had such an ending (cf. Rom 16:27; Gal 6:18; Jude 25). A majority of Greek witnesses have the concluding ἀμήν in every NT book except Acts, James, and 3 John (and even in these books, ἀμήν is found in some witnesses). It is thus a predictable variant. Further, no good reason exists for the omission of the particle in significant and early witnesses such as **N** A\* B D W f<sup>1</sup> 33 al lat sa.