

came to Him and said, "Are you aware that the Pharisees are offended by what you have said?"¹³ He replied, "Every plant my Heavenly Father has not planted will be uprooted.¹⁴ Let them be. [They are blind guides.]¹ If one blind person leads another who is blind they will both fall into some pit."¹⁵ To this Peter said, "Explain [the parable]² to us."¹⁶ He said to them, "Do you not understand?¹⁷ Are you not aware that whatever enters one's mouth passes through the stomach and is afterward eliminated (*literally, in the latrine*).¹⁸ However, what issues from the mouth really comes from the heart and this is what pollutes.¹⁹ Out of the heart come evil thoughts, murders, adulteries, fornication (*or, sexual vices*), thieving, lying and slander.²⁰ It is these that pollute a person. To eat with unwashed hands *<i.e. ceremonial washing>* does not pollute anyone."

THE CANANITE WOMAN'S FATE

<Matthew 15:21-28>

²¹ Jesus left there, withdrawing into the region of Tyre and Sidon.²² Here a woman, a Cananite from the district, came and kept on calling, "Take pity (*or, have mercy*) on me, Lord, Son of David. My daughter is severely demon possessed."²³ He did not say a word. His disciples then came to Him, urging Him and saying, "Send her away. She keeps on shouting after us."²⁴ He replied, "I have been sent only for the lost sheep of Israel's house."²⁵ It was then that she came, throwing herself before Him (*or, kneeling*) and saying, "Lord help me!"²⁶ He replied, ["It is not fair"]³ to take the bread of the children and give it to the dogs."²⁷ She said, "True, Lord, but the puppies (*or, the pets, lap dogs*) *<The Greek word "κυνάριον" signifies little dogs or a house dogs.>* eat the scraps that fall from the master's table."²⁸ Jesus response to this was, "O woman, your faith is great! Your desire will be granted." From that very moment her daughter was healed.

THE HEALING OF MANY PEOPLE

<Matthew 15:29-31>

²⁹ When Jesus left the district He went to the Lake of Galilee and going up on a hill He sat there.³⁰ Great crowds came to Him. These brought along those who were lame, *<RSV and NRSV insert 'maimed' but I find no manuscript evidence.>* blind, mute, deformed and many others, hurrying to lay these at His feet and He cured each one of them (*or, all of them*).³¹ The crowd was amazed upon seeing the mute [talking, the lame walking,]⁴ the blind seeing, and they gave praise to the God of Israel.

THE FEEDING OF THE FOUR THOUSAND

<Matthew 15:32-39>

³² Jesus called His disciples and told them, "I feel moved with pity for this crowd because it is now three days that they have remained here with me and have had nothing to eat. I am unwilling to send them away hungry, for fear that they might be overcome by weakness (*or, faint, literally, give out along the road*)."³³ The disciples asked, "Where can we get sufficient loaves to feed a crowd

1 {C} So: B, D & 237. "blind guides of the blind" Aleph in the first corrective hand, L, Theta, families 1 & 13, several other minuscules, Old Latin, Peshitta & Harclean Syriac & Armenian. "guides of the blind" Aleph in the original and second corrective hands, Sahidic & Bohairic Coptic. Other variants occur.

2 {C} So: Aleph, B, family 1, 700, 892 & Sahidic Coptic. "this parable" C, D, K, L, W, X, Delta, Theta, Pi, 0119, many minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "these parables." family 13.

3 {C} So: Aleph, B, C, K, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "lawful" 1293. Other minor variants occur.

4 {C} So: C, K, L, P, W, X, Delta, Pi, many minuscules & several Old Latin. "and" is inserted by D, Theta, family 13 & several other minuscules. "hearing the mute, the deformed healthy" B. Other variants have little manuscript support.

like this, here in this remote place?" ³⁴ Jesus asked, "How many loaves of bread do you have?" They replied, "Seven and a few small fish." <The Greek word for fish "ἰχθυδιον" gives the idea of fish the size of sardines.> He ordered the crowd to recline on the ground and took the seven loaves and the fish and having given thanks, broke them and handed them [to the disciples] ⁵ and they distributed the food to the people. ³⁷ They all ate and were satisfied and the leftovers were gathered and filled seven storage baskets. <The Greek word for "basket" "σπυρις" is different from that in 14:20. It is a large basket often used by fishermen for storage. The baskets were made of woven marsh grass. See also Acts 9:25 where the size is clearly evident. I have tried to show this difference with the words "hand basket" and "storage basket".> ³⁸ Those who ate were four thousand, not counting [the women and children.] ⁶ ³⁹ Then, sending away the crowds He boarded a boat and went to the region of [Magadan.] ⁷ <Magadan was perhaps located on the west shore of the Lake of Galilee. The name is derived from a Semitic word meaning "tower". The exact location is uncertain.>

CHAPTER XVI

THE DEMAND FOR A SIGN

<Matthew 16:1-4>

¹ Some Pharisees and Sadducees came to tempt Him, asking Him to show them a sign from heaven. ² He responded, ["You say in the evening, 'The weather will be fine, for the sky is red'. ³ In the morning you say, 'The weather will be stormy for the sky is red and threatening'. You learn how to distinguish (*or, interpret*) the signs in the sky but do not learn to distinguish (*or, interpret*) the signs of the times.] ⁸ ⁴ A wicked and disloyal generation is eager for a sign. However: none will be given with the exception of the sign of Jonah." Then He left them and went away.

THE LEAVEN OF THE PHARISEES AND SADDUCEES

<Matthew 16:5-12>

⁵ When [the disciples] ⁹ arrived at the other side they had forgotten to bring some bread. ⁶ Jesus said to them, "Look out! Beware of the leaven of the Pharisees and Sadducees." ⁷ They discussed this among themselves and remarked, "We have not purchased bread." ⁸ Jesus, being aware of this, said, "People of little faith, why are you discussing these matters among yourselves, about not [having] ¹⁰ bread? ⁹ Do you not understand, or even recall, the five loaves and the five thousand and how many hand-baskets you gathered? ¹⁰ Or the seven loaves for the four thousand and how many storage baskets you gathered? ¹¹ How is it possible that you do not see that I was not speaking about [bread] ¹¹ when I spoke to you but that I was speaking about the teachings of the

5 {B} So: Aleph, B, D, Theta, families 1 7 13, several other minuscules, several Old Latin, Palestinian Syriac, some Sahidic & Bohairic Coptic & Armenian. "His disciples" C, K, L, P, W, X, Delta, Pi, many minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harelean Syriac, Sahidic & some Bohairic Coptic & Ethiopic.

6 {D} So: B, C, K, L, P, W, X, Delta, Pi, family 13, many other minuscules, Sinaitic, Peshitta, Harelean & Palestinian Syriac, Armenian & Ethiopic (Pell Platt). "children and women" Aleph, D, Theta, family 1, Old Latin, Curetonian Syriac, Sahidic & Bohairic Coptic & Ethiopic (Rome).

7 {C} So: Aleph in the original hand, B & D. "Magadon" Palestinian Syriac. "Magadin" Peshitta Syriac. "Magedan" Aleph in the third corrective hand. "Magedam" Vulgate, Sinaitic Syriac, Sahidic Coptic & Ethiopian. "Magdalan" C, W, a number of minuscules & Bohairic Coptic. "Magdala" K, L, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Harelean Syriac, Armenian & Ethiopic (Rome).

8 {C} So: C, D, K, L, W, Delta, Theta, Pi, family 1, many other minuscules, Old Latin, Peshitta & Harelean Syriac & Ethiopic. Omitted by Aleph, B, X, family 13, Curetonian & Sinaitic Syriac, Sahidic Coptic & Armenian.

9 {A} So: Aleph, B, C, Theta, family 13, 892, some Sahidic Coptic & Ethiopic. "His disciples" K, L, W, X, family 1, many other minuscules, Old Latin, Peshitta & Harelean Syriac, Sahidic & Bohairic Coptic & some Ethiopic.

10 {C} Two different words for "to have" or "to possess" are used in the manuscripts.

11 {D} So: Aleph in the third corrective hand, B, L & in a variant form, C, K, W, X, Delta, Pi, many minuscules, some Old Latin, Peshitta & Harelean Syriac, Sahidic & Bohairic Coptic. "the Pharisees and Sadducees" Aleph in the original hand &

Pharisees and Sadducees." ¹² It was then that they understood that He had not warned them about the yeast used in bread but warned them about the teachings of the Pharisees and Sadducees.

PETER'S DECLARATION ABOUT JESUS

<Matthew 16:13-20>

¹³ When He arrived in the region of Caesarea Philippi. <About 25 miles north of the Lake of Galilee.> He asked His disciples, [Who do people say the Son of Man is?]" ¹² ¹⁴ They said, "Some say, John the Baptizer. Others, Elijah or Jeremiah or one of the Prophets." ¹⁵ He then again asked them, "But you, who do you say I am?" ¹⁶ Simon Peter responded, "You are the Christ, the Son of the Living God." ¹⁷ Jesus said, "Blessed are you, Simon Barjonah (*literally, son of John*). It was not flesh and blood <*i.e. human nature*> but my Father in Heaven who revealed this to you. ¹⁸ I declare to you, you are Peter and on this rock I will establish my church. <*There is a play on words here. Peter = πετρος = rock.*>The powers of hell (*or, forces, literally, gates*) will not have the power to harm it (*or, against it*). ¹⁹ I will give you the keys of the Kingdom (of Heaven) and whatever you bind on earth will be bound in heaven and whatever you liberate on earth will remain liberated in heaven. ²⁰ He then ordered His disciples to not to tell anyone that He was the Christ (*or, Anointed One, Messiah*).

JESUS FORETELLS HIS DEATH AND RESURRECTION

<Matthew 16:21-28>

²¹ From then on [Jesus] ¹³ began to show (*or, explain to*) His disciples that He had to go to Jerusalem and suffer much cruelty from the Elders, Chief Priests and teachers of the Law (*or, Scribes*), be put to death and on the third day be raised to life again. ²² Then Peter took Him aside and tried to remonstrate with Him, saying, "Gracious Master (*or, Lord*), may this not happen to you!" ²³ He then turned and said to Peter, "You get behind me for your thoughts are not God's thoughts, but human!" ²⁴ Then Jesus told His disciples, "If anyone desires to walk in my steps (*literally, follow*), that person must renounce self, take up his (*so, literally*) cross and walk in my steps (*or, follow me*). ²⁵ Whoever wants to save his life will lose it. Whoever loses his life on my behalf will find it. ²⁶ Now then, what benefit will it be to any person if that person is able to acquire the entire world and yet forfeits his own life? What will a person offer in exchange for his life? ²⁷ The Son of Man is about to come in the glory of the Father and His angels. It is then that He will reward every person in accordance with their actions. ²⁸ I solemnly tell you, there are some among those who are standing here who will not experience (*or, taste*) death until they see the Son of Man coming into His Kingdom."

CHAPTER XVII

THE TRANSFIGURATION OF JESUS

<Matthew 17:1-13>

¹ Six days later Jesus took Peter, James and his brother John with Him, leading them privately up a high mountain. ² He was transformed in their presence. His face shone like the sun. His clothing became as white as light. ³ Suddenly Moses and Elijah appeared before them speaking

Curetonian Syriac. "the Pharisees" ³³. Omitted by D, Theta, family 13 & Armenian.

¹² {B} So: B, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic (Rome & Pell Platt). In a slightly variant form, C, W, Curetonian & Peshitta Syriac. Another variant in word order is found in K, L, X, Delta, Theta, family 13, many other minuscules, Old Latin & Armenian. Other minor variants, mainly in word order, occur.

¹³ {C} So: Aleph in the second corrective hand, B in the third corrective hand, C, D, K, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta & Harclean Syriac, some Sahidic & Bohairic Coptic, Armenian & Ethiopic. "Jesus Christ" Aleph and B in the original hands, some Sahidic & most Bohairic Coptic. Omitted by Aleph in the first corrective hand & 892.

to Jesus. ⁴ Peter said to Jesus, "Master (*or, Lord*), it is good that we are here. If you wish I will put up three tents (*or, booths*), one for you, one for Moses and one for Elijah." ⁵ While he was still speaking a brightly shining (*or, luminous*) cloud enveloped them and a voice was heard from within the cloud, saying, "This is my beloved Son in whom I take delight. Listen to Him." (*Genesis 22:2; Psalm 27; Isaiah 42:1; Deuteronomy 18:15,18*) ⁶ When the disciples heard this they fell on their faces in terror. ⁷ Jesus came to them, touching them and said, "Stand up. Have no fear." ⁸ They looked up and saw no one except Jesus.

⁹ As they were going down from the mountain Jesus gave them orders. "Do not mention what you have seen until the Son of Man has risen from the dead." ¹⁰ [The disciples] ¹⁴ asked Him, "Why is it that the teachers of the Law (*or, Scribes*) say that it is Elijah who must come first?" (*Malachi 4:5*) ¹¹ He answered, "Elijah is certainly the first to come and restore everything. ¹² However, I tell you that Elijah has already come. They did not recognize him but have done with him what they pleased. In a similar way the Son of Man is about to suffer (*or perhaps, destined to suffer*) at their hands." ¹³ It was then that the disciples realized that He was speaking about John the Baptizer.

THE HEALING OF A BOY WITH A DEMON

<Matthew 17:14-21>

¹⁴ When they returned to the crowd a man came forward and, kneeling down before Him, said, ¹⁵ "Lord, take pity on me (*or, have mercy on me*) for my son is an epileptic (*literally, moon struck*) and [suffers] ¹⁵ greatly. Often he falls into the fire and often into water. ¹⁶ I had brought him to your disciples but they did not have the power to cure him." ¹⁷ Jesus replied, "O unbelieving and perverse generation! How long must I remain with you? How long must I endure you? Bring him here to me." ¹⁸ Jesus then rebuked him (*so, literally*) <Who the "him" is is not specified in Greek. Is it the boy or the demon?> and it left the boy who was cured from that moment (*literally, from that hour*). ¹⁹ The disciples then came to Jesus in private and said, "Why were we unable to expel it?" ²⁰ Jesus said to them, "Because of [the littleness of faith,] ¹⁶ I solemnly tell you, if you possess faith that is like a mustard seed you will be enabled to say to this mountain, move from here to there and it will move. Nothing will be impossible for you! ²¹ [One of this sort is only expelled through prayer and fasting.]" ¹⁷

JESUS AGAIN FORETELLS HIS DEATH AND RESURRECTION

<Matthew 17:22-23>

²² While they were [gathered together] ¹⁸ in Galilee, Jesus said to them, "The Son of Man is destined to be betrayed into the hands of men. ²³ They will kill Him and on the third day He will be raised to life." They were very distressed.

14 {C} So: Aleph, L, W, Theta, family 1, several other minuscules, Old Latin, Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "His disciples" B, C, D, K, Delta, Pi, family 13, many other minuscules, Curetonian, Peshitta & Harclean Syriac & Ethiopic.

15 {B} So: C, D, K, W, X, Delta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Harclean & Palestinian Syriac & Armenian. "is suffering" Aleph, B, L, Theta & perhaps Coptic.

16 {B} So: Aleph, B, Theta, families 1 & 13, a few other minuscules, Curetonian & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "unbelief" C, D, K, L, W, X, Delta, Pi, many minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac.

17 {C} Omitted by Aleph in the original hand, B, Theta, 33, 892, some Old Latin, Curetonian, Sinaitic & Palestinian Syriac, Sahidic Coptic & Ethiopic (Rome). Included by Aleph in the second corrective hand, C, D, K, L, W, X, Delta, Pi, families 1 & 13, many other minuscules, most Old Latin, Peshitta Syriac, most Bohairic Coptic, Armenian & Ethiopic (Pell Platt). It appears only in the critical apparatus of the Nestle - Ahland text.

18 {C} So: Aleph, B, family 1, 892, Old Latin, Palestinian Syriac & some Sahidic Coptic. A difference in a prefix to the root word, giving the sense of "living" is used in C, D, K, L, W, X, Delta, Theta, Pi, family 13, many other minuscules, Curetonian, Sinaitic, Peshitta & Harclean Syriac, most Sahidic & Bohairic Coptic, Armenian & Ethiopic.

PAYMENT OF THE TEMPLE TAX

<Matthew 17:24-27>

²⁴ Having arrived in Capernaum, the collectors of the Temple tax (*or, double drachma*) came to Peter and asked, "Does not your teacher pay the Temple tax?" <*The double drachma is often translated as "half shekel". A specific coin of Jewish origin was needed to pay this tax, not a Roman coin. This also explains that it was deemed to be necessary to have money changers in the Temple area. The amount was the equivalent of two days wages. The money was to be used for the upkeep of the Temple. After the year 70 A. D. when the Romans had destroyed the Temple, the Romans continued the collection of the money to be used to support the "Temple of Jupiter Capitolinus".*>

²⁵ He said, "Certainly." When He came home, prior to his speaking to Peter, Jesus said, "Simon, from whom do this world's kings collect customs (*or, taxes*)? From their sons or from others?" ²⁶ [When Peter said] ¹⁹ "From others," Jesus declared, "Then the children are exempt. ²⁷ However, so as not to offend them, go and throw your hook into the lake. Take the first fish you catch, open its mouth and you will find a stater. <*A stater "στατηρ" was a Jewish coin equivalent to four drachmas or four days wages. This was sufficient for the Temple tax for two persons and acceptable since it was a Jewish coin.*> Take it and pay them for myself and for yourself."

CHAPTER XVIII

THE GREATEST IN THE KINGDOM

<Matthew 18:1-5>

¹ At that time the disciples came to Jesus, saying, "Who is it who is the greatest in the Kingdom of Heaven?" ² Jesus called a young child over to Himself and, placing the young child in the midst of them, ³ said, "I solemnly tell you, unless you turn around and become like children you will not enter the Kingdom of Heaven. ⁴ Whoever humbles himself like this child, that person is one who is the greatest in the Kingdom of Heaven. ⁵ Whoever receives (*or, welcomes*) one child like this in my name welcomes (*or, receives*) me."

TEMPTATION TO SIN

<Matthew 18:6-9>

⁶ "Whoever provides an occasion for sinning for one of these little children who believe in me, (*literally, whoever causes one of these little children who believe in me to stumble or fall*) it would be more advantageous for that person if a millstone <*The Greek words "μυλος ονικος" refer to a large millstone that would be turned by a donkey.*> were tied around his neck and he were drowned in the depths of the sea than for him to cause one of these little ones, who believes in me, to sin (*or, stumble, fall*). ⁷ Alas, how scandalous for the world that there are causes for stumbling. These will occur but, [alas, for the man] ²⁰ through whom this occurs. ⁸ If your hand or your foot causes you an occasion to sin, cut it off and hurl it away, for it is better for you to enter life thus than if you possess two good hands or feet and are thrown into eternal fire. ⁹ If your eye hinders you, tear it out and throw it from you, for it is better to enter one-eyed than to possess two eyes and enter into Gehenna (*or, hell fire*).> <*Gehenna was the Greek name for the garbage dump on the south side of Jerusalem. "γεεννα" or "gia hnm" It became descriptive of eternal punishment with its fires, worms,*

19 {C} Various words for "said" are used in the manuscripts.

20 {C} So: Aleph, D, L, family 1, 892, some Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac & Bohairic Coptic. "alas for that man" B, K, X, Delta, Theta, Pi, family 13, many other minuscules, but in a different word order. Other variants of a minor nature occur.

etc.>

THE PARABLE OF THE LOST SHEEP

<Matthew 18:10-14>

10 "Be careful that you do not despise one of these little ones, for I tell you, in heaven their angels are continually looking into the presence (*literally, the face*) of my Father in heaven. 11 [For the Son of Man has come to save the lost.]²¹ 12 What do you think of this? If a man has one hundred sheep and one of them strays away, won't he leave the ninety-nine on the hillside and go to search for the one that strayed? 13 If he succeeds in finding it, I solemnly tell you, that he will be happier over that one than over the ninety-nine that did not stray. 14 In exactly the same manner, it is the will of [your Heavenly Father]²² that none of these little ones should be lost."

A BROTHER WHO SINS

<Matthew 18:15-20>

15 "If your brother should [sin against you]²³ go and point out his fault privately. In the event that he listens, you have gained a (*literally, your*) brother. 16 In case he does not listen to you, go again, asking one or two to come along as witnesses so that every word might be confirmed by the evidence of two or three witnesses. (*Deuteronomy 19:15*) 17 If he still refuses to listen to them, tell the church and if he refuses to listen to the church, treat him like an unbeliever (*literally, Gentile*) and a tax collector.

18 "I solemnly tell you, whatever you bind on earth will be bound in heaven and whatever you liberate on earth will be liberated in heaven. 19 Again, I assure you, that if two or three are agreed on earth about anything for which you are praying, it will be granted you by my Heavenly Father, 20 for where two or three have gathered in my name, I am also there with them."

THE PARABLE OF THE UNFORGIVING SERVANT

<Matthew 18:21-35>

21 Peter came to Jesus at this point and said [to Him,]²⁴ "How often should I forgive my brother when he sins against me? Up to seven times?" <*The Pharisees taught one should forgive three times.*> 22 Jesus told him, "Not seven but seventy times seven. <*It is possible that seventy-seven is a proper translation. The point Jesus is making is to forgive without limit.*> 23 It is for this reason that the Kingdom of Heaven can be compared with a king who determined to settle accounts with his servants. 24 When he began this settlement one was brought into his presence who owed him ten thousand talents. <*A talent was equal to fifteen years wages. Therefore this man owed the king one hundred fifty thousand years wages. The amount was far more than the Roman tax receipts for the entire country. 10,000 was the largest number used in the Near East at that time.*> 25 Having no means by which to repay, his master gave orders that he should be sold, along with his wife, children

21 {B} Omitted by Aleph, B, L in the original hand, Theta, families 1 & 13, 892, Palestinian Syriac, Sahidic & Bohairic Coptic. Attestation for the verse is found in D, K, W, X, Delta, Pi, 078, a number of minuscules, Old Latin, Curetonian & Peshitta Syriac & Armenian. "the Son of Man came to seek and to save the lost" 892 (margin), one Old Latin, Harclean Syriac, some Bohairic Coptic manuscripts & Ethiopic. The verse is only in the critical apparatus of Nestle-Ahland.

22 {C} So: Aleph, D in the third corrective hand, K, L, W, X, Delta, Pi, family 1, many other minuscules, Old Latin, Curetonian, Peshitta & Harclean (margin) Syriac. "my" B, Theta, 078, many minuscules, Sinaitic & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Omitted by Palestinian Syriac.

23 {C} A different form of the word for "sin" is used in Codex W. Aleph, B, family 1, Sahidic & some Bohairic Coptic omit "against you".

24 {C} The placement of the words "to Him" varies in the manuscripts.

and all his possessions and the proceeds of the sale were to be the payment. ²⁶ The servant then fell on his knees, prostrating himself and [pleading] ²⁵ 'Have patience. I will repay everything.' ²⁷ Thereupon his master was filled with sympathy for him, setting him free, forgiving his debt. ²⁸ As this same servant was going out he met one of his fellow servants who owed him one hundred denarii <*i.e. one hundred days wages*>. Seizing him by the throat he said, 'Pay me what you owe!' ²⁹ His fellow servant then fell on his knees and implored, 'Have patience. I will repay you.' ³⁰ He refused and had his fellow servant thrown into prison until the debt would be fully paid. ³¹ When his other fellow servants saw what had happened they were very upset. They told their master everything that had taken place. ³² Then the master (*or, lord*) sent for the servant and said to him, 'You evil intentioned servant! I forgave you of your entire debt because you pleaded. ³³ Should you not have had pity on you fellow servant even as I had pity on you?' ³⁴ The lord was very angry and handed him over to the torturers (*so, literally*) to be tortured until he would pay [the entire debt.] ²⁶ ³⁵ It is in the same manner that my Father in Heaven will deal with you, if each one of you does not forgive your brothers from the heart."

CHAPTER XIX TEACHING ABOUT DIVORCE

< Matthew 19:1-12 >

¹ When Jesus had concluded these teachings He left Galilee and came to the Judean territory across the Jordan. ² A great crowd followed Him and He healed them.

³ [Some Pharisees] ²⁷ came to Him for the purpose of testing Him and said, ["Is it permissible for a man] ²⁸ to divorce his wife for any sort of reason?" ⁴ He replied, "Have you not read that [the Creator] ²⁹ made them male and female (*Genesis 1:27; 5:2*) ⁵ and said that for this reason a man will leave his father and mother and will be united with his wife and the two shall become as one (*literally, one flesh*). ⁶ Therefore what God has united, a person should not separate (*or, What God has joined together a person must not separate.*)" ⁷ They responded, "Then why did Moses give orders that a husband give his wife a written notice of divorce and [send her away?]" ³⁰ ⁸ He answered, "Moses granted permission for you to divorce (*or, send away*) your wife because of your stubborn hearts. From the beginning it was not that way. ⁹ I tell you, whoever divorces his wife for any reason other than [infidelity and marries another] ³¹ commits adultery." ¹⁰ [His disciples] ³²

25 {B} So: B, D, Theta, 700, some Old Latin, Curetonian & Sinaitic Syriac & Armenian. "pleaded, Lord" Aleph, K, L, W, Delta, Pi, 058, families 1 & 13, many other minuscules, most Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic.

26 {C} So: Aleph in the first corrective hand, B, D, K, Theta, family 13, 700, 2148, Old Latin, Curetonian & Sinaitic Syriac, Sahidic & Bohairic Coptic & Armenian. "his entire debt" Aleph in the original hand, C, L, W, Delta, Pi, family 1, many other minuscules, Peshitta, Harclean & Palestinian Syriac & Ethiopic.

27 {C} So: P25, B, C, L, W, Delta, Theta, Pi, families 1 & 13, many other minuscules, some Sahidic & Bohairic Coptic. "The Pharisees" Aleph, D, K & many minuscules, most Sahidic Coptic & Armenian.

28 {C} So: Aleph in the third corrective hand, C, D, K, W, Delta, Theta, Pi, 087, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic (Pell Platt). "Is it permissible" Aleph in the original hand, B, L, 28 & with a variant 700 & Ethiopic (Rome). Other minor variants occur.

29 {B} So: B, Theta, family 1, 700, Palestinian Syriac, Sahidic Coptic, Armenian & some Ethiopic (Pell Platt). "the creation" Aleph, C, D, K, L, W, Delta, Pi, family 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac.

30 {C} Numerous variants, including, "send the woman away" or "send away," occur.

31 {B} Numerous variants occur, among them, "makes her commit adultery" and "whoever marries a divorced woman commits adultery," the latter having poor attestation.

32 {B} P25, C, D, K, L, W, Delta, Pi, 078, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "disciples" P71, Aleph, B, Theta & a few Old Latin.

said [to Him,]³³ "If that is the case, with respect to a wife, a man is better off unmarried <i.e. because there is only one basis for divorce>." 11 He told them, "Not all persons understand [this teaching.]³⁴ Only those understand who have been given the grace to accept it. 12 Some are incapable of marrying from birth (*literally, eunuchs*). Some became incapable <i.e. eunuchs> as the result of human action. Others have made themselves incapable for the sake of the Kingdom of Heaven. Whoever is able to accept this principle should accept it."

LITTLE CHILDREN BLESSED

<Matthew 19:13-15>

13 Then little children were brought to Him so that He should place His hands on them and pray. The disciples interfered, speaking sternly to them.. 14 Jesus said, "Permit the little children to come to me and do not deter (*or, stop*) them from coming to me for the Kingdom belongs to such as these." 15 He laid His hands on them and went on His way.

THE RICH YOUNG MAN

<Matthew 19:16-30>

16 A man came to Jesus and said, ["Teacher:]³⁵ What good deed is necessary for me to do in order that I might obtain eternal life?" 17 He said to him, "Why do you ask me about [that which is good? Only one is good.]³⁶ If you wish to enter into life keep the commandments." 18 "Which ones?" he said. Jesus replied, "You shall not kill. You shall not commit adultery. You shall not give false testimony. 19 Honor your father and mother, and you shall love your neighbor as much as you love yourself." (*Exodus 20:13-16; Deuteronomy 5:16-20*) 20 The young man said, "I have observed all these carefully. What is still lacking?" 21 Jesus replied, "If you want to be perfect, go and sell everything you possess and give the proceeds to the poor. Then you will have wealth in heaven and come and follow me." 22 The young man, upon hearing [these words,]³⁷ went away sadly for he had much property.

23 Jesus told His disciples: "I solemnly tell you, it will be difficult for a rich man to enter the Kingdom of Heaven. 24 Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich person to be able to enter the Kingdom of God." <*The camel was the largest domesticated animal and therefore was used by Jesus for emphasis. The attempt to say the word means "rope" is unfounded. While the Greek word for "rope" "καμινος" sounds much like the Greek word for "camel" "καμηλος" there is no manuscript evidence for this with the exception of two late minuscules, 579 & 1424 along with several Aramaic translations.*> 25 When [the disciples]³⁸ heard

33 {C} Omitted by P71, Aleph, B & Theta.

34 {C} So: Aleph, C, D, K, L, W, Delta, 078, family 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Armenian & Ethiopic. Other minor variants occur.

35 {B} So: Aleph, B, D, L, family 1, 892 in the first corrective hand, 1010, 1365, some Old Latin, some Bohairic Coptic & Ethiopic (Rome & Pell Platt). "Good Teacher" C, K, W, Delta, Theta, family 13, many other minuscules, most Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & most Bohairic Coptic & Armenian.

36 {B} So: Aleph, B in the original and second corrective hands, D, L, Theta, family 1, 700, 892 (margin), two Old Latin, Sinaitic Syriac, Armenian & Ethiopic (Pell Platt). "that which is good? Only one is good, that is God" Old Latin, Curetonian Syriac & Bohairic Coptic. "why are you calling me good? There is only one who is good and that is God." C, K, W, Delta, family 13, many other minuscules, Peshitta & Harclean Syriac, Sahidic Coptic & some Ethiopic. Other variants occur.

37 {C} So: B, 892 (margin), 1230, 1253, several Old Latin, Curetonian, Sinaitic & Peshitta Syriac, some Bohairic Coptic & some Ethiopic. "the words" C, D, K, W, X, Delta, Theta, families 1 & 13, many other minuscules, Old Latin, Harclean & Palestinian Syriac, Sahidic & most Bohairic Coptic & Armenian. "this" Ethiopic (Rome). Omitted by Aleph, L & several Old Latin.

38 {B} So: Aleph, B, C in the original hand, D, K, L, Delta, Theta, family 13, many other minuscules, Old Latin, Sinaitic,

this they were totally amazed and said, "Who, then, will be able to be saved?"²⁶ Jesus looked at them and said, "With persons (*literally, men*) this is impossible but all things are possible with God."²⁷ Then Peter said to Him, "We have left everything and have followed you. What will happen to us (*or, What are our prospects?*)?"²⁸ Jesus told them, "I solemnly tell you, you who are followers of mine, in the new age (*or, world, the regeneration*) when the Son of Man takes His seat on the throne of His glory, you also will be seated on the twelve thrones of Israel.²⁹ Whoever has forsaken houses or brothers or sisters or [father and mother]³⁹ or children or farms for my sake will receive [one hundred times as much]⁴⁰ in return, and shall inherit eternal life.³⁰ But: many who are first will be last and many who are last will be first."

CHAPTER XX *THE WORKERS IN THE VINEYARD*

<Matthew 20:1-16>

¹ "The Kingdom of Heaven is comparable to the owner of an estate who went out early in the morning to hire laborers for his vineyard. ² After having agreed with the laborers for a denarius a day, <*the usual daily wage for a laborer.*> he sent them out into his vineyard. ³ Again at nine o'clock he went out and saw laborers loitering in the bazaar (*or, marketplace*), unemployed. ⁴ He said to them, 'Go into my vineyard and I will pay you whatever is fair,' so they went. ⁵ Again at twelve o'clock and at three o'clock he did the same thing. ⁶ Going out at five o'clock he found others loitering there and said to them, 'Why are you standing here all day with nothing to do?' ⁷ They replied, 'Because no one hired us.' He told them, 'Also go into my vineyard.' ⁸ When evening came the owner of the vineyard told the manager (*or, foreman*) to call the laborers and give them their pay. 'Begin with the last to go to work and on then to those who were the earliest of the workers.' ⁹ When those came who began at five o'clock they each received a denarius. ¹⁰ When the first came they believed they would receive more but they also each received a denarius. ¹¹ Upon receiving it they complained against the manager (*or, foreman*) and said, ¹² 'Those who came last only worked one hour and you have treated them the same as us, we who worked all day and endured the scorching heat.' ¹³ He, however, replied to one of them, 'Friend, I am doing you no injustice. We agreed on a denarius, didn't we? ¹⁴ Take what is yours and go. It is my decision to pay those who were last the same as you. ¹⁵ [Or,]⁴¹ don't I have the right to do as I please with that which is mine? Or, are you envious because of my generosity?' ¹⁶ Just so, the last will be first and the first last."

THE THIRD TIME JESUS FORETELLS HIS DEATH AND RESURRECTION

<Matthew 20:17-19>

¹⁷ [Jesus was going up]⁴² to Jerusalem and He took [the twelve disciples]⁴³ aside [and, as

Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "His disciples" C in the third corrective hand, W, X, family 1, many other minuscules, Curetonian Syriac & Ethiopic.

39 {C} So: B, 2148 two Old Latin & Palestinian Syriac. "father or mother or wife" Aleph, C, K, L, W, X, Delta, Theta, family 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "mother or father" 1646. "mother and wife" Curetonian Syriac. Other minor variants occur.

40 {B} So: Aleph, C, D in the original and third corrective hands, K, W, X, Delta, Theta, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Bohairic Coptic Armenian & Ethiopic. "seven fold" Ephraem & 373. "many times" B, L, 1010, Palestinian Syriac, Sahidic Coptic & some Ethiopic.

41 {C} So: Aleph, C, K, W, X, Delta, Pi, 085, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & some Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. Omitted by B, D, L, Theta, Curetonian, Sinaitic & some Palestinian Syriac.

42 {C} So: Aleph, C, D, K, L, W, X, Delta, Theta, Pi, 085, family 13, many other minuscules, Old Latin, Curetonian, Sinaitic & Harclean Syriac, Armenian & Ethiopic. "He was going up" 13, 543, 826, 828. "Jesus was about to go up" family 1 & Peshitta Syriac. Other variants occur. A number of these omit "Jesus".

43 {C} So: B, C, K, W, X, Delta, Pi, 085, many minuscules, several Old Latin, Harclean Syriac & some Sahidic Coptic. "His

they were on the road] ⁴⁴ He said to them, ¹⁸ "Take note (*or, pay attention*)! We are going on our way to Jerusalem and the Son of Man will be betrayed to the Chief Priest and the teachers of the Law (*or, Scribes*) and they will condemn Him to death ¹⁹ and hand Him over to the Gentiles to be ridiculed (*or, mocked*), scourged (*or, whipped*) and crucified. On the third day He will be raised to life."

THE REQUEST OF JAMES AND JOHN

<Matthew 20:20-28>

²⁰ It was then that the mother of Zebedee's sons came to Him with her sons, kneeling before Him to make a request. ²¹ "What do you desire?" He said. Her response was, "Appoint these, my two sons, to sit, one at your right and the other at your left, in your Kingdom." ²² Jesus replied, "You do not realize what you are asking. Are you able to drink out of the cup from which I am about to drink?" They answered, "We are able to do so." ²³ He said, "You will certainly drink my cup but it is not for me to grant who will be seated at my right and left for that belongs to those for whom it has been reserved by my Heavenly Father." ²⁴ When the ten heard about this they were filled with indignation (*or, anger*) at the two brothers. ²⁵ Jesus called them to Him and said, "You know that the rulers of the Gentiles lord it over them and their important people exercise their authority over them (*or, oppress them*) ²⁶ but it will not [be] ⁴⁵ that way among you. Whoever desires to be great among you must be your servant ²⁷ and if any among you desires to be first, that one will be your slave. <*The Greek word for "servant" is "διακονος" as one who ministers. The Greek word for "slave" is "δουλος" the usual word for a slave or a subject of the king.*> ²⁸ Just so, the Son of Man came, not to be served, but to serve (*or, not to be ministered to but to minister*) and to give His life as a ransom for many."

THE HEALING OF TWO BLIND MEN

<Matthew 20:29-34>

²⁹ As they were coming out of Jericho a great crowd followed Him ³⁰ and when two blind men who were seated by the roadside heard that it was Jesus who was passing by, they shouted, ["Lord, have mercy on us.] ⁴⁶ Oh, Son of David." ³¹ The crowd rebuked (*or, warned*) them, telling them to be silent but they shouted even louder, "Lord, have mercy on us, Oh Son of David." ³² Then Jesus halted, called them, and said, "What do you desire that I do for you?" ³³ They said, "Lord, that we would be able to see (*literally, that our eyes be opened*)." ³⁴ Jesus took pity on them and, touching their eyes, immediately they were able to see and followed Him.

CHAPTER XXI

THE TRIUMPHAL ENTRY INTO JERUSALEM

<Matthew 21:1-11>

¹ When they came near Jerusalem and reached Bethphage <*The name means "house of unripe figs".*> at the Mount of the Olive Trees, Jesus sent out two of His disciples on an errand ² with the instruction: "Go to the opposite village <*i.e. on the opposite side of the valley*> and you will immediately find a jenny <*or, donkey mare*> tethered there and her colt with her. Untie her and

twelve disciples" several minuscules, some Old Latin, Peshitta Syriac, some Sahidic Coptic & Ethiopic (Pell Platt). "the twelve" Aleph, D, L, Theta, families 1 & 13, 892 in the original hand, Curetonian & Sinaitic Syriac, Bohairic Coptic, Armenian & Ethiopic (Rome).

44 {B}So: Aleph, B, L, Theta, 985, families 1 & 13, many other minuscules, Sahidic Coptic & Armenian. "and" is omitted by C, D, K, W, X, Delta, Pi, many minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac & Ethiopic.

45 {C} Minor variants occur.

46 {C} So: B, 085, some Old Latin, Sahidic & some Bohairic Coptic & Ethiopic (Rome). "Have mercy on us, Lord" P45, C, K, W, X, Delta, Pi, family 1, many other minuscules, Peshitta & Harclean Syriac, some Sahidic Coptic & Ethiopic (Pell Platt). "Have mercy on us, Jesus" Aleph, Theta, family 13, 700, a few Old Latin, some Palestinian Syriac & Armenian. "Have mercy on us: D, 565, a few Old Latin & Curetonian Syriac. "Jesus" 892, some Palestinian Syriac, & a few Sahidic Coptic.