

replied, "Every plant which 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 14:21-28>

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 pet, lap dogs*) eat the scraps that fall from their master's table." ²⁸ To this Jesus response 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 that 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

1 So: B, D & 0237. "blind guides of the blind" Aleph in the first corrective hand, L, theta, families 1 & 13, several other minuscules, Old Latin, Peshitta & Harclean Syriac & Aramaic. "guides of the blind" Aleph in the original and second corrective hands, Sahidic & Bohairic Coptic. Other variants occur.

2 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, Aramaic & Ethiopian. "these parables" Family 13.

3 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, Aramaic & Ethiopian. "lawful" 1293. Other minor variants occur.

4 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.

<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 would be overcome by weakness (*or, faint, literally, give out along the road*)." ³³ The disciples asked, "Where can we get sufficient loaves to satisfy a crowd 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 "icqudion" gives the idea of fish the size of sardines.>* ³⁵ He ordered the crowd to recline on the ground ³⁶ 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" "spuris" 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 located on the west shore of the Lake of Galilee. The name is derived from a Semitic word meaning "tower".>*

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 storm 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 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

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

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

⁷ 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, Harclean Syriac, Aramaic & Ethiopian (Rome).

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

<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, "Why are you discussing these matters among yourselves, people of little faith, 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 to you about [bread] ¹¹ when I spoke to you but that I was speaking about the teachings of the 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 teaching 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 has 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 - "petros" or "rock".*> The powers of hell (*or, forces, literally, gates*) will not have power to harm it (*or, against it*). ¹⁹ I will give you the keys of the Kingdom (of heaven) and what every you liberate will remain liberated in heaven." ²⁰ He then ordered His disciples 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

⁹ So: Aleph, B, C, Theta, family 13, 892, some Sahidic Coptic & Ethiopian. "His disciples" K, L, W, X, family 1, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopian. Omitted by Delta.

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

¹¹ 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 & Harclean Syriac, Sahidic & Bohairic Coptic. "the Pharisees and Sadducees" Aleph in the original hand Curetonian Syriac. "the Pharisees" ³³. Omitted by D, Theta, family 13 & Aramaic.

¹² So: B, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopian (Rome and 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 & Aramaic. Other minor variants, mainly of word order occur.

¹³ 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, Aramaic & Ethiopian. "Jesus Christ" Aleph & B in the original hands, some Sahidic & most Bohairic Coptic.

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 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 but 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 to 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

Omitted by Aleph in the first corrective hand & 892.

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

15 So: C, D, K, W, X, Delta, Pi, families 1 & 13, many other minuscules, Old Latin,

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 the demon (*literally, rebuked him*) <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 there 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.

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, they continued the collection of the money to be used to support the "Temple of Jupiter Capitolinus".*> 25 He said, "Certainly," and went into the house. Prior to his speaking, Jesus said, "Simon, from whom do this world's kings collect customs (*or, taxes*)? From the

Curetonian, Harclean & Palestinian Syriac & Aramaic. "is suffering" Aleph, B, L, Theta & perhaps Coptic.

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

17 Omitted by Aleph in the original hand, B, Theta, 33, 892, some Old Latin, Curetonian, Sinaitic & Palestinian Syriac, Sahidic Coptic & Ethiopian (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, Aramaic & Ethiopian (Pell Platt). It appears only in the critical apparatus of the Nestle-Aland text.

18 So: Aleph, B, family 1, 892, Old Latin, Palestinian Syriac & some Sahidic Coptic. A difference in the 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, Aramaic & Ethiopian.