

MATTHEW'S VERSION

of the Story of the Good News

{*This Story of the Good News was written later than Mark but was placed first in the New Testament canon because it was recognized as the authoritative and most comprehensive record of Jesus' life. The early Christians felt this was an improved and revised version of Mark's Version of the Story of the Good News and thus felt it appropriate to have Matthew's Version of the Story of the Good News as the first book of the New Testament. Nine-tenths of Mark is included in Matthew but in several areas it came to be a fuller account of what was deemed to be lacking in Mark's version. While the author is not named it is understood, beginning with the earliest tradition, to be Matthew, the tax collector, one of the twelve disciples. Obviously other sources were used in addition to Mark for the writing of Matthew's Version of the Story of the Good News. (See the note at the conclusion of Matthew for additional comments concerning sources.) The writer must have been a "Christian Jew" since so many references to the Old Testament and it's fulfillment in the life and ministry of Jesus are pointed out.*}

{*INSCRIPTION: "The Good News According to Matthew" D, W, family 13 & the Majority Text. "The Holy Gospel According to Matthew" family 1 & Bohairic Coptic. "The Good News According to Matthew, Beginning with God" 1241. "From the Good News According to Matthew" several minuscules. "According to Matthew" Aleph & B.*}

CHAPTER I

THE GENEALOGY OF JESUS CHRIST

<Matthew 1:1-17>

¹ This is the book of the genealogy of Jesus Christ, a descendant (*literally, son*) of David, a descendant of Abraham.

² Abraham became the father of Isaac; Isaac become the father of Jacob; Jacob became the father of Judah and his brothers; ³ Judah became the father of Perez and Zerah (their mother being Tamar); Perez became the father of Hezron; Hezron became the father of Ram; ⁴ Ram became the father of Amminadab; Amminadab became the father of Nahshon; Nahshon became the father of Salmon; ⁵ Salmon became the father of Boaz (his mother being Rahab); Boaz became the father of Obed (his mother being Ruth); Obed became the father of Jesse; ⁶ and Jesse became the father of King David.

David became the father of Solomon (his mother having been the wife of Uriah); ⁷ Solomon became the father of Rehoboam; Rehoboam became the father of Abijah; Abijah became the father of [Asaph; ⁸ Asaph] ¹ became the father of Jehoshaphat; Jehoshaphat became the father of Joram; Joram became the father of Azariah; ⁹ Azariah became the father of Jotham; Jotham became the father of Ahaz; Ahaz became the father of Hezekiah; ¹⁰ Hezekiah became the father of Manasseh; Manasseh became the father of [Amos; Amos] ² became the father of Josiah; ¹¹ Josiah became the

1 {B} So: Aleph, B, C, D, families 1 & 13, 700, 1071, Old Latin, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "Asa; Asa" K, L, W, Delta, Pi, many minuscules, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac.

2 {B} So: Aleph, B, C, Delta, Theta, Pi in the original hand, family 1, several minuscules, many Old Latin, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. "Amon; Amon" K, L, W, Pi in the second corrective hand, family 13 & several minuscules. "Ammon; Ammon" many minuscules. Other variants occur.

father of [Jeconiah]³ and his brothers. This was at the time of the deportation to Babylon.

¹² After the deportation to Babylon Jeconiah became the father of Shealtiel; Shealtiel became the father of Zerubbabel; ¹³ Zerubbabel became the father of Abiud; Abiud became the father of Eliakim; Eliakim became the father of Azor; ¹⁴ Azor became the father of Zadok; Zadok became the father of Achim; Achim became the father of Eliud; ¹⁵ Eliud became the father of Eleazar; Eleazar became the father of Matthan; Matthan became the father of Jacob; ¹⁶ Jacob became the father of Joseph [the husband of Mary. It was to her that Jesus was born, the one who is called Christ (*or, Anointed One, Messiah*).]⁴

¹⁷ Therefore there are fourteen generations, all told, from Abraham to David, fourteen generations from David until the time of the deportation to Babylon; and fourteen generations from the deportation to Babylon until the time of Christ.

{NOTA BENE: *The ancestors of Jesus Christ:*

The fourteen generations from Abraham to David:

1. Abraham (*Chronicles 1:34 Genesis 11 ff.*) *The name means "the father of a multitude".*
2. Isaac (*Genesis 17 ff.*) *The name means "laughter".*
3. Jacob, Judah (*I Chronicles 2:1. Genesis 25 ff.*) *The name means "supplanter" Judah (Genesis 29:15-35). The name means "let God be praised".*
4. Judah, Perez, Zerah, Tamar (*I Chronicles 2:4*) *Perez (Genesis 38:24-30) Perez means "a breach". Zerah means, "dawning". Tamar means "palm tree".*
5. Perez (*I Chronicles 2:5*).
6. Hezron (*I Chronicles 2:9*) *The name means "enclosure".*
7. Ram (*I Chronicles 2:10, Ruth 4:19*) *The name means "high" or "exalted".*
8. Amminadab *The name means "my kinsman is noble".*
9. Nahshon (*Ruth 4:20-22*) *The name means "little serpent".*
10. Salmon (*Ruth 4:20, 21*) *The name perhaps means "clothing".*
11. Boaz, Rahab (*I Chronicles 2:12, Ruth 2:1, 8:14*) *Boaz means "strength". Rahab (Joshua 2) The name means "violence".*
12. Obed, Ruth (*Ruth 4:17-22*) *Obed means "servant". Ruth means "female companion".*
13. Jesse (*I Chronicles 2:15 I Samuel 16:18,19*) *The name means "the Lord exists".*
14. King David (*I Chronicles 2:14; I Samuel 16 ff.*) *The name means "well-beloved".*

The fourteen generations from David to the Babylonian captivity:

1. David (*I Chronicles*.)
2. Solomon, Uriah's wife (*I Chronicles 3:10 I Kings 1 ff.*) *Solomon means "peace". Uriah (II Samuel 11-12) The name means "the Lord is light". Bathsheba was Uriah's wife and the mother of Solomon. Bathsheba means "daughter of an oath".*
3. Rehoboam (*I Kings 12-14*) *The name means "the people are enlarged".*
4. Abijah (*II Chronicles 13*) *The name means "the Lord is Father".*
5. [Asaph, Asa] (*II Chronicles 14-16*) *The name means "physician".*
6. Jehoshaphat (*II Chronicles 17-21*) *The name means "the Lord has judged".*

³ {B} Spellings and word order vary in the manuscripts.

⁴ {B} So: P1, Aleph, B, C, K, L, P, W, Delta, Pi, many minuscules, several Old Latin, Peshitta, Harclean & Palestinian Syriac & Sahidic Coptic "...who was engaged to Mary..." Theta, family 13 & many Old Latin. Other variants include, "Joseph to whom was betrothed Mary the virgin, begot Jesus who is called the Christ" Sinaitic Syriac. "to whom was betrothed, Mary the virgin, she who bore Jesus the Christ" Curetonian Syriac. "The husband of Mary, who bore Jesus, who is called Christ" Bohairic Coptic, "The husband of Mary to whom was betrothed Mary the virgin from whom was born Jesus who was called Christ" Armenian.

7. Jehoram (I Chronicles 3:11; II Kings 8) The name means "the Lord is high".
8. Azariah (I Chronicles 3:11 LXX; II Kings 14:1; II Chronicles 26) The name means "my strength is the Lord". Azariah is also called Uzziah.
9. Jotham (I Chronicles 3:12; II Kings 15) The name means "the Lord is perfect".
10. Ahaz (I Chronicles 3:13; II Kings 16) The name means "He has grasped".
11. Hezekiah (II Kings 18:20) The name means "the Lord strengthens".
12. Manasseh (II Kings 21; II Chronicles 33) The name means "making to forget".
13. [Amos, Amon] (I Chronicles 3:14; II Chronicles 33; II Kings 21) The name means "faithful".
14. Josiah, Jeconiah (I Chronicles 3:15-17; II Kings 22-23) Josiah means "the Lord heals".
Jeconiah means "the Lord establishes".

The fourteen generations from the Babylonian captivity to the birth of the promised Savior:

1. Jechoniah (I Chronicles 3:17) Also called Jehoiachin. (II Kings 24:8-16) The name means "the Lord establishes".
2. Shealtiel (I Chronicles 3:17) The name means "I have asked God".
3. Zerubbabel (I Chronicles 3:19 LXX) The name means "seed of Babel".
4. Abiud The Greek form of Abihud. The name means "the father is majesty".
5. Eliakim The name means "God will establish".
6. Azor The name means "helper".
7. Zadok The name means "righteous".
8. Achim The name is a shortened form of Jehoiachim. The name means "the Lord raises up".
9. Eliud The name means "God is mighty".
10. Eleazar The name means "God has helped".
11. Matthan The name means "gift".
12. Jacob The name means "supplanter".
13. Joseph, Mary, Jesus Joseph means "may God add". Mary means "obstinacy".
14. Jesus The name means "savior". }

THE BIRTH OF CHRIST

<Matthew 1:18-25>

18 This is the story of how [Jesus Christ's]⁵ [birth]⁶ took place . Mary, His mother was promised in marriage to Joseph. <The name means "may God add".> Prior to their being united as husband and wife it was found that she was expecting a child because of the action of the Holy Spirit. 19 Joseph, her partner in this marriage which was soon to take place, was a man who adhered strictly to the Law (*literally, was good and true*) and was not willing to humiliate her so he desired to send her away (*or, divorce*) her secretly. <This "promise to be married" was formal and to change the plan the custom of the day was that of obtaining a divorce even though the final vows had not yet been taken.> 20 During the time in which he was planning this an angel of the Lord appeared to him in a dream and spoke to him: "Attention! Do not hesitate to take Mary <This is the Greek form of the Hebrew name Miriam. The name perhaps means "the corpulent one" or "obstinacy".> as your wife for this is the result of the action of the Holy Spirit 21 that she will give birth to a child. She will give birth to a son and you will call Him Jesus, which means Savior, because He will be the Savior of His people from their sins." 22 All this took place so that the words of the Prophet (*Isaiah 7:14*) might

5 {C} So: P1, Aleph, C, K, L, P, Delta, Theta, Pi, families 1 & 13, many minuscules, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "Christ Jesus" B. "Jesus" W. "Christ" Old Latin, Curetonian & Achmimic Syriac.

6 {B} Different forms of the Greek word for "birth" are used in the manuscripts.

come true:

23 'A virgin will conceive and have a child
and they will give Him the name Emmanuel
which translated means, God with us.'

24 Joseph woke up from his dream and was obedient to the command of the angel of the Lord. He became married to Mary 25 but preserved her virginity until after she had given birth to [a son] 7 whom he called Jesus.

CHAPTER II *THE VISIT OF THE WISE MEN*

<Matthew 2:1-12>

1 After Jesus had been born in Bethlehem <*The name means "house of bread".*> of Judea, <*The southern portion of Palestine.*> during the reign of King Herod <*Often called "Herod the Great," the procurator of Judea 37 - 4 B. C.*> it happened one day that certain scholarly men who also studied the stars and had come from the East appeared in Jerusalem, asking, 2 "Where is the newly born who is to be the King of the Jews? We have seen His star at it's rising (*or, in the East*) and have come to pay homage to (*or, adore*) Him." 3 King Herod was deeply perturbed when he heard this as was the entire population of Jerusalem. 4 He called together the Chief Priests and teachers of the Law and asked them where the Christ (*or, Anointed One, Messiah*) should be born. 5 They responded, "In Bethlehem of Judea. This is what the prophet wrote: (*Micah 5:2*)

6 'And you, Bethlehem in the land of Judah,
you are certainly not the most unimportant
among the towns that are being ruled over in Judah,
for a leader will come from your midst,
a leader who will be the shepherd to the people of Israel!'"

7 After this report Herod called the scholarly men to himself in private and carefully questioned them to ascertain exactly when the star had first appeared. 8 After he had learned this he told them, "Go to Bethlehem and search for the infant <*i.e. learn all about Him*> and when this has been accomplished return to me, giving me details that I also might go and pay homage to (*or, adore*) Him." 9 Following this interview they traveled on and it happened that the star they had been following in the East again appeared and came to a standstill over where the young child was. 10 At the sight of the star they were elated. 11 When they entered the house they saw the infant and his mother Mary. They threw themselves to the ground and paid Him homage. They unpacked their treasure chests and gave Him gifts: gold, frankincense <*The fragrant resin from the frankincense bush which grows mainly along the southern edge of the Arabian peninsula.*> and myrrh . <*A fragrant oil distilled from a bush called myrrh and other related shrubs, native of the Arabian peninsula, in Ethiopia & Somalia in Africa.*> 12 Having received a warning in a dream that they were not to return to Herod, they returned to their own country by a different route.

THE FLIGHT INTO EGYPT

<Matthew 2:13-15>

13 After the scholarly men from the East left, an angel of the Lord appeared to Joseph in a dream. "Get up! Take the infant along with his mother and make your escape to Egypt. Stay there until you receive further information from me for Herod intends to search for the infant and order it

7 {A} So: Aleph, B, 071, families 1 & 13 & several Old Latin. "her son" Sinaitic Syriac. "her first born son" C, D in the original hand, K, W, Delta, Pi, many minuscules, several Old Latin, Peshitta, Harclean & some Palestinian Syriac, Armenian & Ethiopic.

murdered." ¹⁴ Joseph, therefore, got up that very night and took the infant and it's mother and they emigrated to Egypt. ¹⁵ They remained there until Herod died in order that the Lord's words as spoken by the prophet might be fulfilled, "I have called my Son out of Egypt." (*Hosea 11:1*)

THE SLAYING OF THE INFANTS

<Matthew 2:16-18>

¹⁶ Upon realizing that he had been tricked by the scholarly men from the East, Herod became enraged. He sent soldiers with orders to kill all the boys in and around Bethlehem who were two years of age or younger for this was in accordance with the information he had received (*Cf. 2:7*) from the visitors about the time of the first appearance of the star. ¹⁷ It was in this way that the statement of the Prophet Jeremiah (*31:15 Cf. also Genesis 35:13*) was fulfilled,

¹⁸ 'A voice is heard in Ramah

<*An Ephramite town eight miles north of Jerusalem. Ramah means "height".*>

[There is wailing]⁸ and loud mourning.

Rachel is crying for her children <*Rachel means "ewe".*>

and refusing to be comforted because these children are no more.'

THE RETURN FROM EGYPT

<Matthew 2:19-23>

¹⁹ As soon as Herod had died an angel of the Lord appeared to Joseph in Egypt during a dream, saying, ²⁰ "Rise! Take the young child and his mother and go back to the land of Israel for those who were out to kill the child are dead." ²¹ Joseph rose, taking the young child and his mother, and returned to the land of Israel. ²² However, when Joseph became aware that Archelaus <*The son of Herod the Great. The name means, "leader of the people". He ruled from 4 B. C. to 6 A. D. when he was banished to Gaul (France).*> had succeeded his father in reigning over Judah he was afraid to go there. Because of this, and because of a warning from God in a dream, he went to the district of Galilee <*The northern area of Palestine sometimes referred to as "Galilee of the Gentiles" (Isaiah 9:1) The name means "district" or "region".*> ²³ and settled in the town of Nazareth <*The name means "guard place" or "watchtower".*> in order that the words of the Prophets might come true, "He will be called a Nazarene." <*There is no quote to which we can definitely refer. Some scholars feel the reference is Judges 13:7.*>

CHAPTER III

THE PREACHING OF JOHN THE BAPTIST

<Matthew 3:1-12>

¹ In those days John <*The name means "God has been gracious".*> the Baptizer made a public appearance, proclaiming (*or, preaching*) in the Judean desert. ² He said, "Repent, for the Kingdom of Heaven is almost here. ³ It is He of whom the Prophet Isaiah has spoken,

'A voice of one who is calling out in the desert,

prepare the road of the Lord.

Make His paths straight.'" (*Isaiah 40:3*)

⁴ The clothing of this man, John, was made of camel's hair. He wore a leather belt around his waist and his food was large grasshoppers (*or, locusts, not to be confused with cicadas*) (*Leviticus 11:22*) <*Some have attempted to amend the text to say John ate carob pods but there is no linguistic or cultural evidence to support this.*> and wild honey. ⁵ People from Jerusalem <*The name means*

⁸ {C} So: Aleph, B, 0250, family 1, Old Latin, Peshitta & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. "a dirge and wailing" C, D, K, L, W, Delta, Pi, family 13, many other minuscules, Curetonian, Sinaitic & Harclean Syriac & Armenian.

"*foundation of Salem*".> and all of Judea <*Named after the fourth son of Jacob.*> and the area of the Jordan <*Meaning "the river that rushes down", "the descender" or "the down-rusher".*> valley gathered in large numbers at that time to be with him. ⁶ They were baptized by him in the Jordan upon confession of their sins.

⁷ When he became aware that many of the Pharisees <*A sect of Judaism that believed in scrupulous obedience to the Law of Moses. The name means "separated" or "separatist".*> and Saducees <*A group, including many priests within Judaism, who denied belief in the resurrection. The name was derived from the Hebrew word for "righteous ones", "qydc" or perhaps derived from the name, Zadok, who was the High Priest, along with Abiathar during David's reign.*> were coming for baptism, he said, "You children of vipers, who has warned you to flee from the approaching judgment (*or, wrath*)?" ⁸ Produce fruit that is in keeping with your repentance. ⁹ Do not imagine that you can say to yourselves, 'We have Abraham <*The name means "exalted father". He is called "the father of many nations" (Genesis 17:5).*> as our father,' for I tell you that God is able to raise up descendants (*literally, children*) of Abraham from these stones! ¹⁰ The ax is already poised (*or, lying*) at the root of the trees, so that every tree that fails to yield good fruit will be cut down and hurled into the fire. ¹¹ While I baptize you with water because of your coming to repentance (*literally, for repentance*) the one who is to come after me is mightier by far than I. I am not even worthy of carrying His sandals. He will baptize you with (*literally, in*) the Holy Spirit and fire. ¹² His winnowing shovel is in His hand. He will thoroughly clean His threshing floor, gathering His wheat into [His] ⁹ storehouse (*or, barn*). The chaff He will burn in inextinguishable <*The Greek word "ασβεστος" is the root of our word "asbestos".*> fire."

THE BAPTISM OF JESUS

<Matthew 3:13-17>

¹³ Then Jesus arrived at the Jordan from Galilee for the purpose of being baptized by him. ¹⁴ John protested, saying, "I am in need of being baptized by you! Why should you come to me?" ¹⁵ Jesus replied, "For now let it be this way, for it is fitting that we fulfill all of the requirements of righteousness." John therefore yielded to Him. ¹⁶ Jesus had no sooner been baptized than, coming out of the water, [He]¹⁰ saw the Spirit of God descending like a dove, [and alighting] ¹¹ on Him, ¹⁷ and lo and behold a voice from heaven said, "This is my Son, the beloved one, in whom I delight." (*Genesis 22:2; Psalm 2:7; Isaiah 42:1*)

CHAPTER IV

THE TEMPTATION OF JESUS

<Matthew 4:1-11>

¹ Jesus was then taken into the desert by the Spirit to be tested (*or, tempted*) by the Devil. <*The Greek word "διαβολορ" means "the accuser" or "the opponent".*> ² He fasted for forty days and forty nights, following which He was hungry. ³ The tempter came to Him, saying, "If you are the Son of God tell these stones to become loaves of bread." <*The appearance of the flat limestone stones is vaguely similar to the flat pita type bread used in Jesus day.*> ⁴ Jesus responded, "It is written:

⁹ {C} So: B, W, 1071, 1216, Rome & Pell Platt Ethiopic. "the" Aleph, C, D, K, Delta, family 1, many minuscules, Old Latin, Sahidic & Bohairic Coptic & in a variant form family 13. Other variants occur.

¹⁰ {C} So: Aleph in the second corrective hand, D, K, L, P, W, Delta, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic, Armenian & Pell Platt Ethiopic. Omitted by Aleph in the original hand, B, Curetonian & Sinaitic Syriac & Sahidic Coptic.

¹¹ {B} So: Aleph in the third corrective hand, C, D, K, L, P, W, Delta, families 1 & 13, many other minuscules. Omit "and" Aleph in the original hand, B, Old Latin, Bohairic Coptic. Omitted by Sahidic Coptic. Other variants occur.

'Humanity (*literally, man*) does not live simply on bread
but by every word that comes out of the mouth of God'." (*Deuteronomy 8:3*)

5 The devil then took Him to the holy city and had Him stand on the highest point of the temple 6 and said to Him, "If you are the Son of God throw yourself down for it is written,
'the angels will be given orders concerning you,
and they will carry you away
so your foot will never stumble against a stone'." (*Psalms 91:11,12*)

7 Jesus replied, "It is also written, 'You shall not test (*or, tempt*) the Lord your God'." (*Deuteronomy 6:16*) 8 Once again the devil took Him to the top of a very high mountain and showed Him the world's kingdoms along with all their splendor 9 and said to Him, "I will give you all of these things, provided you kneel and pay homage to me." 10 Jesus answered, ["Go away,] 12 Satan, for it is written:

'You should pay homage to the Lord your God
and you are to serve Him alone!'" (*Deuteronomy 6:13*)

11 The devil then left Him and lo and behold, the angels came, taking care of Him.

THE BEGINNING OF THE GALILEAN MINISTRY

<Matthew 4:12-17>

12 When Jesus heard that John had been imprisoned He withdrew from Galilee. 13 Leaving Nazareth He went to live in Capernaum <*Jesus apparently adopted this city on the north-west shore of the Sea of Galilee as His headquarters for a portion of his ministry. The name means "town of Nahum".*> by the sea, near the border of Zebulun <*The area allotted to the tenth son of Jacob (Genesis 30:20). The name means "dwelling".*> and Naphtali. <*The name of the second son from Bildah, Rachel's servant. The name means "wrestling". Both Zebulun and Naphtali were historically a part of the Northern Kingdom after the death of Solomon.*> 14 This was so that the prophecy of Isaiah might be fulfilled, which said:

15 'The land of Zebulun and Naphthali, the way of the sea,
beyond Jordan, Galilee of the nations:

16 The people who sat in darkness have seen a great light
and those who sat in darkness and the shadow of death
on them has the light dawned.' (*Isaiah 9:1,2*)

17 From then on Jesus began to proclaim (*or, preach*), saying, "Repent [for the Kingdom of Heaven has come near.]" 13

THE CALLING OF FOUR FISHERMEN

<Matthew 4:18-22>

18 While walking along the Sea of Galilee He saw two brothers, Simon <*The name means "God has heard".*> who was surnamed Peter <*The name means "rock".*> and his brother, Andrew, <*The name means "manly".*> throwing a casting net <*The Greek word "αμφιβληστρον" denotes a casting net, not a drag net.*> into the sea for they were fishermen. 19 He said to them, "Come, follow me. I will enable you to be fishermen of persons." 20 Immediately they abandoned their nets and

12 {B} So: Aleph, B, C in the original hand, A, P, W, Delta, families 1 & 13, a number of other minuscules, Peshitta, Hareclean & Palestinian Syriac, Sahidic (margin) & Bohairic Coptic. "get behind me" C in the second corrective hand, D, L, many minuscules, several Old Latin, Curetonian & Hareclean (with *) Syriac, Sahidic & a few Bohairic Coptic, Armenian & Ethiopic.

13 {B} So: Aleph, B, C, D, K, L, P, W, Delta, families 1 & 13, many other minuscules, Old Latin, Peshitta & Hareclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Other variants occur. "Repent" is omitted by Curetonian & Sinaitic Syriac.

followed Him. ²¹ Going further on, He saw two other brothers, James <*The name is the English equivalent of the Greek word for Jacob. Jacob means "may God protect".*> the son of Zebedee <*The name means "God has given".*> and his brother John who were in their boat mending their nets. He called to them. ²² Immediately they left the boat as well as their father and followed Him.

MINISTERING TO A GREAT MULTITUDE

<Matthew 4:23-25>

²³ They traveled [in the entire area of Galilee] ¹⁴ teaching in the Synagogues <*The place of worship for those who lived where temple worship was impossible. The Synagogue began during the time of the exile in Babylon. The name means "a gathering of the people" or "a congregation".*> and proclaiming (or, preaching) the Good News of the Kingdom and healing all sorts of (or, various) diseases and illnesses among the people. ²⁴ His fame spread through all of Syria <*A portion of present day Lebanon and Syria.*> and they brought sick persons to Him who suffered from all sorts of (or, various) diseases and severe pains and torments, among these being demoniacs, epileptics (*literally, moon struck*) and paralytics. He cured them. ²⁵ Great crowds followed Him, coming from Galilee, the Decapolis, <*A chain of ten cities, nine of which were east of the Jordan and Beth-shan on the west. These were founded by Alexander the Great in the 4th century BCE*> Jerusalem and from Trans-Jordan. <*A portion of the present day country of Jordan.*>

CHAPTER V

THE SERMON ON THE MOUNT

<Matthew 5:1-2>

¹ When He observed great crowds of people, Jesus went up on the hill (or, mountain slope) and when He was seated His disciples came to Him, ² and He proceeded to teach them (*literally, opened His mouth*). saying:

THE BEATITUDES

<Matthew 5:2-12>

³ "Oh, the happiness of those who keep themselves open to their need for God. Theirs is the Kingdom of Heaven.

⁴ [Oh, the happiness of those whose lives are filled with sorrow. They will be comforted.

⁵ Oh, the happiness of those who are meek. They will be the inheritors of the earth.] ¹⁵

⁶ Oh, the happiness of those who are hungry and thirsty for righteousness. They will be satisfied.

⁷ Oh, the happiness of those who are compassionate. They will receive compassion.

⁸ Oh, the happiness of those who are pure in heart. They will assuredly see God.

⁹ Oh the happiness of those who are makers of peace. They will be recognized to be the children of God.

¹⁰ Oh, the happiness of those who have endured persecution on account of the cause of righteousness. They will be the possessors of the Kingdom of Heaven.

¹¹ Oh, the happiness of you who are slandered, persecuted and [falsely] ¹⁶ accused for my

14 {C} So: B, Curetonian Syriac, & Sahidic Coptic. "Jesus traveled in the entire area of Galilee" A & C in the original hands, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic, Armenian & Ethiopic. Other manuscripts transpose the word order.

15 {B} So: Aleph, B, C, K, W, Delta, Theta, Pi, 0196, families 1 & 13, many other minuscules, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. D reverses the order of the verses as does 33 and a number of Old Latin & Syriac.

16 {C} So: Aleph, B, C, K, W, Delta, Theta, Pi, 0196, families 1 & 13, many other minuscules, some Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Omitted by D, several Old

sake. ¹² Be glad and filled with joy for in heaven your reward will be great (*or, rich*). It was in this manner that the prophets were persecuted."

SALT AND LIGHT

<Matthew 5:13-16>

¹³ "You are the salt of the world (*literally, earth*). If the salt becomes tasteless how is it able to again have its tang (*or, saltiness*) restored? After all, it is valueless and only useful [to be thrown out] ¹⁷ for people to trample on as they are passing by. ¹⁴ You are the light of the world. A city that is built on a hilltop is unable to be hidden. ¹⁵ A lamp is not lighted only to be placed under a peck grain measure, <*The word "μοδιος" translated as "peck grain measure" consists of 8.75 liters, which is almost exactly one peck.*> but is placed on a lamp stand. It is then able to shine on everyone who is in the house. ¹⁶ In a like manner, let your light shine before everyone (*literally, men*) in order that they might observe your noble deeds and give glory to your Father who is in heaven."

TEACHING ABOUT THE LAW

<Matthew 5:17-20>

¹⁷ "Do not suppose that I have come to annul <*The Greek word has the meaning "to destroy" In the LXX it is used in the same sense as here in II Maccabees 2:11 & IV Maccabees 5:33.*> the Law and the Prophets. I did not come for the purpose of abolishing but for the purpose of fulfilling (*or, completing*). ¹⁸ I tell you most solemnly, (*literally, Amen, I say to you*) <*Matthew uses this expression 31 times in his version of the story of the Good News.*> until heaven and earth are removed no one jodh (*or, iota*) <*The smallest letter in the Hebrew alphabet.*> or one curlicue (*or, serif, flourish*) on a letter will be dropped from the Law until everything has taken place. ¹⁹ Whoever disregards (*or, breaks*) even the least significant of these commandments and teaches others to do so, also will be considered to be the least of all in the Kingdom of Heaven, but whoever observes (*or, practices*) and teaches them will be esteemed as one who is great in the Kingdom of Heaven. ²⁰ I tell you, unless your righteousness far exceeds that of the teachers of the Law (*or, Scribes*) and the Pharisees you certainly will not be able to gain entry into the Kingdom of God."

TEACHINGS ABOUT ANGER

<Matthew 5:21-26>

²¹ "You have heard it said by our ancestors (*literally, the ancients*), 'You shall not murder'. (*Exodus 20:13*) and whoever commits murder is answerable to a court of justice. ²² I, however, say to you, whoever is angry [at his brother] ¹⁸ is answerable to a court of justice and whoever says to his brother 'Raca' <*An Aramaic word "raca" which reportedly conveys the idea of "fool" though it is not found in any literature of the time. I would rather consider it to be an onomatopoeic word with the sound when one clears one's throat in preparation for spitting up phlegm that has gathered, therefore, "whoever spits at his brother". Cf. note at the end of Matthew.*> is answerable to the Sanhedrin. <*The chief judicial council of the Jews.*> Whoever says, 'You fool' <*The Greek word is the root for our word "moron".*> is answerable to the fires of hell (*literally, Gehenna*). <*The valley, Ge Hinnom was the place where the refuse was dumped at the outskirts of Jerusalem and a fire burned constantly, thus reinforcing the understanding of eternal condemnation. It came to be called Gehenna.*> ²³ So then, when you are taking your offering gift to the altar and you recall that your

Latin & Sinaitic Syriac.

17 {C} Minor variants occur.

18 {C} So: P67, Aleph in the original hand, B, 2174 & Ethiopic. "at his brother without cause" Aleph in the third corrective hand, D, K, L, W, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian. Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian.

fellow human being (*literally, brother*) has a complaint (*or, a grievance*) against you, ²⁴ leave your gift before the altar and go to become reconciled (*or, come to an agreement or understanding*) with your fellow human being (*literally, your brother*) and then come and offer your gift. ²⁵ Come to terms with your opponent while you are still on your way to court or else your opponent will turn you over to the judge and [the judge] ¹⁹ to the custody of the attendant and you will be thrown into prison. ²⁶ I solemnly tell you, you will most assuredly not be released until you will have paid the very last Quadrans." <A Quadrans "κοδραντης" was a Roman coin worth one sixty-fourth, 1/64, of a day's wages.>

TEACHING ABOUT ADULTERY

<Matthew 5:27-30>

²⁷ "You have heard that it was said, 'Do not break your marriage vow (*or, commit adultery*).'
(*Exodus 20:14; Deuteronomy 5:18*) ²⁸ I tell you, whoever looks at a woman in a lustful manner in his heart has already broken his marriage vow (*or, committed adultery*)! ²⁹ If your right eye causes you to sin, tear it out and throw it away. It is better for you to have one part of your body destroyed than to have your entire body thrown into Gehenna. ³⁰ If your right hand entices you to sin cut it off and fling it away. It is better to have lost that part of your body than to have your entire body thrown into Gehenna."

TEACHING ABOUT DIVORCE

<Matthew 5:31-32>

³¹ "It was also said 'Whoever divorces his wife, let him give her a divorce certificate.'
(*Deuteronomy 24:1*) ³² I tell you that anyone who divorces his wife for a reason other than unfaithfulness causes her to commit adultery and whoever marries a divorcee commits adultery."²⁰

TEACHING ABOUT OATHS

<Matthew 5:33-37>

³³ "Again, you have heard that it was said in ancient times, 'Do not swear falsely (*or, break your oath*).'
(*Exodus 20:7; Numbers 30:2; Deuteronomy 23:21*) Perform your oaths to the Lord (*or, Keep the oaths you have sworn before the Lord.*) ³⁴ However, I tell you, do not swear (*or, make an oath*) at all, neither by heaven because it is God's throne, ³⁵ by the earth, for it is the footstool that is under His feet, nor by Jerusalem for it is the city of the great king! ³⁶ Do not swear by your head. After all, you are not able to make one hair to be white or black. ³⁷ Let your language be simply 'Yes' or 'No' (*literally, let your 'yes' be 'yes' and your 'no' be 'no'*). Anything that goes beyond this comes from the evil one."

TEACHING ABOUT RETALIATION

<Matthew 5:38-42>

³⁸ "You have heard that it was said, 'An eye for an eye and a tooth for a tooth'. (*Exodus 21:24; Leviticus 24:19 f.*) ³⁹ I tell you, do not offer resistance <*The word is the one from which our word "anti-histamine" is derived.*> to an evil doer (*or, one who deliberately does malicious things*). If anyone strikes you on the right cheek turn the other cheek to him as well. ⁴⁰ Also, if someone wants to take you to court (*literally, pass judgment on you*) to deprive you of your undergarment (*or, tunic*) let him have your coat (*or, outer garment*) as well. ⁴¹ If anyone compels you to go one mile with him <*i.e. to act as a porter for his baggage*> walk two miles with him. <*Roman soldiers could*

19 {B} So: P64, Aleph, B, families 1 & 13, several other minuscules, Palestinian Syriac, Armenian & Ethiopic. "the judge will give you" K, L, W, Delta, Theta, Pi, many minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic.

20 {B} Several variants of little consequence are found in the last phrase.