

that a person carry their baggage for one mile.> 42 If anyone begs that you give, do not turn away the one who would borrow."

LOVE FOR ENEMIES

<Matthew 5:43-48>

43 "You have heard that it was said, 'Love your neighbor but hate your enemy'. (*Leviticus 19:18*) 44 I say to you, Love [your]¹ enemy and pray for those who are your persecutors² 45 In this way you might become sons of your Heavenly Father for He causes His sun to rise on those who are evil as well as on those who are good and He sends His rain on those who deal rightly and on those who deal wrongly. 46 If you only love those who love you, what reward can you expect? Do not the tax collectors do the same? 47 If you only greet your friends (*literally, brothers*) are you doing anything that is remarkable? [The Gentiles]³ do the same. 48 You, then, are to be perfect, just as your Heavenly Father is perfect."

CHAPTER VI

TEACHING ABOUT ALMSGIVING

<Matthew 6:1-4>

1 "Pay attention to (*or, be concerned about*) your good deeds. Do not do these publicly to attract the notice of people (*literally, men*). If you do this there is no reward for you from your Father in heaven.

2 "When you practice charitable giving do not blow the trumpet before you as do the hypocrites in the Synagogues or narrow alleyways to gain glory from people (*literally, men*). I solemnly tell you that they will receive their reward. 3 When you practice charitable giving do not allow your left hand to know what your right hand is doing, 4 so that your charity may be in secret. Your Father, who sees in secret, will [reward you.]"⁴

TEACHING ABOUT PRAYER

<Matthew 6:5-15>

5 "When you are praying you should not be like the hypocrites, for they love to stand and pray in the Synagogues and the important corners of the wide streets, in order that they might be seen by people (*literally, men*). I solemnly tell you, they have received their full reward. 6 When you pray, enter your room <*The Greek word "ταμιειον" describes a small storeroom that in those days was attached to a house. It would be the only room provided with a door other than the outside door.*> and close your door (*or, lock your door*), for the Father who sees what is done in secret will reward [you.]⁵ 7 When you pray do not babble <*i.e. repeat over and over*> as is the custom of some Gentiles for they expect to be heard by their wordiness. 8 Do not imitate them for [your Father]⁶ knows what

1 {B} So: Aleph, B, family 1, Curetonian & Sinaitic Syriac, Sahidic & Bohairic Coptic. "do good to those who hate you" (Luke 6:27-28) D, K, L, W, Delta, Theta, Pi, family 13, many other minuscules, some Old Latin, Harclean & Palestinian Syriac, Armenian & Ethiopic. Other variants occur.

2 {B} Some manuscripts have the words "do good to those who hate you" at this point.

3 {B} So: Aleph, B, D, family 1, many other minuscules, Old Latin, Curetonian & Palestinian Syriac, Sahidic, Bohairic & Fayyumic Coptic & Ethiopic. "tax collectors" K, L, W, Delta, Theta, Pi, family 13, many other minuscules & Peshitta Syriac.

4 {B} So: Aleph, B, D, families 1 & 13, 33, several Old Latin, Curetonian Syriac, Sahidic, Bohairic & Fayyumic Coptic. "clearly will reward you" K, L, W, Delta, Theta, Pi, 0250, many minuscules, Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Aramaic & Ethiopian.

5 {B} So: Aleph, B, D, family 1, a few Old Latin, Curetonian, Sinaitic & Palestinian (margin) Syriac, Sahidic & Bohairic Coptic. "you openly" K, L, W, X, Delta, Theta, Pi, family 13, many other minuscules, Old Latin, Peshitta Harclean & some Palestinian Syriac, Aramaic & Ethiopian.

6 {A} So: Aleph in the original hand, K, L, W, X, Delta, Theta, Pi, 0170, family 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Palestinian Syriac, Bohairic & Fayyumic Coptic & Aramaic. "your Father in heaven"

you need before you make your request to Him. ⁹ You should pray after this fashion,

Our Father who is in heaven,

May your name be kept holy (*or, sanctified*).

¹⁰ May your Kingdom come,

May your will be done,

As in heaven, so also on earth.

¹¹ Give us our daily bread today.

¹² Forgive us our debts *<i.e. moral and spiritual obligations>*

as we also have forgiven our debtors,

¹³ And do not bring us into temptation

but deliver (*or, rescue*) us from the evil one (*or, evil*),

<The Greek word permits either translation. Since masculine and neuter genitives are the same it could be translated "the evil one" or, as a neuter, "evil".>

[For yours is the Kingdom and the power
and the glory, forever. Amen.] ⁷

¹⁴ If you forgive the transgressions of others your Father in heaven will also forgive your transgressions. ¹⁵ However, if you do not forgive [the transgressions] ⁸ of others (*literally, men*) neither will your heavenly Father forgive your transgressions."

TEACHING ABOUT FASTING

<Matthew 6:16-18>

¹⁶ "When you fast do not be gloomy faced (*or, sullen*) as the hypocrites are. They deliberately cause their faces to become disfigured (*or, unrecognizable*) *<i.e. neglect their personal appearance>* so that it might be evident to others *<literally, men>* that they are fasting. I solemnly tell you, they have received their entire reward. ¹⁷ When you fast, anoint your head *<i.e. perfume your hair>* and wash your face, ¹⁸ so that your fellow human beings are not aware that you are fasting. Your Father in heaven, who observes what is done in secret, will reward [you!]" ⁹

TREASURE IN HEAVEN

<Matthew 6:19-21>

¹⁹ "Do not amass (*or, gather, store up*) riches for yourself on earth where moths and corrosion (*or, rust*) destroy and thieves break in and steal. ²⁰ Instead of that, amass (*or, gather, store up*) treasures for yourselves in heaven where no moths or corrosion destroy and were thieves do not break in and steal. ²¹ Where your treasure is, there your heart will be also."

THE LIGHT OF THE BODY

<Matthew 6:22-23>

²² "The eye is the body's lamp. If your eye is healthy your entire being (*literally, body*) will be illuminated. ²³ If your eye is diseased your entire being (*literally, body*) is in darkness. If then, the light that is within you becomes darkened, how profound (*or, intense, literally, great*) that darkness

several minuscules, Harclean Syriac & Ethiopic.

7 {A} So: K, L, W, Delta, Theta, Pi, family 13, many other minuscules, Harclean & Palestinian Syriac, some Bohairic Coptic, Armenian & Ethiopic. ".....for ever and ever. Amen" 2174, Harclean & Palestinian Syriac, Armenian & Ethiopic. Omitted by Aleph, B, D, 0170, family 1 & Old Latin. "Amen" is added to the short version by 17. Other variants occur.

8 {B} So: B, K, L, W, Delta, Theta, Pi, family 13, many other minuscules, Curetonian, Harclean & Palestinian Syriac, Sahidic Coptic, Armenian & Ethiopic. Omitted by Aleph, D, family 1, 892, Old Latin, Peshitta Syriac & Fayyumic Coptic.

9 {A} So: Aleph, B, D, K, L, W, Theta, Pi, 0250, families 1 & 13, many other minuscules, Curetonian, Peshitta, Harclean & some Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "will reward you openly" Delta a number of minuscules, Old Latin, Ethiopic (Rome & Pell Platt).

will be."

GOD AND MAMMON

<Matthew 6:24>

24 "No one has the ability to serve two masters (*or, lords*). He will either hate the one and love the other, or he will be devoted to the one and despise the other. You are unable to serve God and mammon." <*This is an Aramaic word "mmwna" meaning worldly wealth, riches or property. This concept is personified with the word "mammon".*>

CARE AND ANXIETY

<Matthew 6:25-34>

25 "For this reason I tell you, do not be anxious about your life, <*The Greek word "ψυχη" is also used for the word "soul".*> what you will eat [or drink,]¹⁰ nor about your body <*Here the usual Greek word, "σωμα", is used.*> as to what you will wear. Is life not of more importance than clothing? 26 Fix your gaze on the birds of the heavens. They do not sow nor harvest, neither do they collect things in barns (*or, storehouses*) but your heavenly Father feeds them. Are you not of much greater value than they? 27 Who among you is able, as the result of worry to add eighteen inches (*literally, one cubit*) to his span of life (*or, possibly, to his height*)? 28 Why be worried about clothing. Observe well the lilies of the field how they grow. [They do not labor nor do they spin.]¹¹ 29 I tell you that even Solomon, with all his magnificence was not as beautifully dressed as one of these. 30 If God clothes vegetation of the field like this, vegetation that blooms today and tomorrow is thrown into the furnace, will He not more certainly clothe you, you persons (*literally, men*) of little faith? 31 Do not worry, asking therefore, 'What will we eat?' 'What will we drink?' 'What will we wear?' 32 The Gentiles are desirous of these things. Your heavenly Father knows you need all these. 33 First it is His kingdom and [His righteousness]¹² and all these things will be given you as well. 34 Do not worry about tomorrow for tomorrow will have its own anxieties. Each day has enough trouble of its own."

CHAPTER VII JUDGING OTHERS

<Matthew 7:1-6>

1 "Do not judge that you might not be judged, for by whatever standard you judge you will be judged! 2 With the measure you use, you, yourself, will be measured! 3 Why do you look at the splinter that is in your brother's eye but do not take note of the wooden beam that is in your own eye? 5 You hypocrite! First remove the wooden beam from your own eye. It is then that you will be able to see clearly to remove the splinter in your brother's eye. 6 Do not give that which is sacred to the street dogs (*or, curs*). <*The Greek word "κυων" describes the street dogs which were large, ugly and savage. They were considered to be unclean and filthy. (Proverbs 26:11)*> Also, do not throw your pearls to the pigs for should you do that they will surely trample them under their feet and then turn and tear you to pieces."

10 {C} So: B, W, family 13, several other minuscules, Old Latin, Bohairic Coptic & Armenian. "and drink" K, L, Delta, Theta, Pi, many minuscules, Peshitta & Harclean Syriac. Omitted by Aleph, family 1, Curetonian & Palestinian Syriac, Ethiopic (Rome & Pell Platt).

11 {B} So: Aleph in the first corrective hand, B, family 1, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. "...do not spin nor labor" Aleph in the original hand & in a variant form Theta. Other variants occur, mainly in word order.

12 {C} So: Aleph, B in a variant form, Armenian, Sahidic & Bohairic Coptic. "the Kingdom of God and His righteousness" K, L, W, Delta, Theta, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac & some Ethiopic. "the Kingdom of Heaven and His righteousness" 301. "the Kingdom of God" 119, 245 & 482.

ASK, SEEK, FIND

<Matthew 7:7-12>

7. "Keep on asking and it will be given you. Keep on seeking and you will find. Keep on knocking and it will be opened to you, ⁸ for everyone who keeps on asking receives, who keeps on seeking finds, who keeps on knocking has the door opened. ⁹ What man is there among you whose son asks him for a loaf of bread <*The bread would be like pita bread.*> but would give him a stone? ¹⁰ Or, if he asks for a fish would give him a snake? ¹¹ Now then: if you, as imperfect as you are, know how to give good things to your children, how much more certainly will your Father who is in heaven give good things to those who ask Him. Under all circumstances, ¹² therefore, whatever you desire to have people do for you, you must act in the same manner toward them, for this is the summary of the Law and the Prophets."

THE NARROW GATE

<Matthew 7:13-14>

¹³ "Enter by means of the narrow gate for [the gate] ¹³ is wide and the road is spacious (*or, roomy*) that leads to destruction and there are many who enter it. ²⁴ [If] ¹⁴ [the gate] ¹⁵ is narrow and the road becomes restricted that leads to life. Surely there are few who find it!"

THE TREE KNOWN BY ITS FRUIT

<Matthew 7:15-20>

¹⁵ "Be wary of the false prophets who come to you under the guise of sheep but beneath that disguise they are ravenous wolves. ¹⁶ You will recognize them by their fruits (*or, results*). Is it possible for people to gather a cluster of grapes from thorns or figs from a thistle? ¹⁷ In like manner every healthy tree is able to bear good fruit and an unhealthy (*literally, rotten*) tree is able to bear bad fruit. ¹⁸ A healthy tree [can] ¹⁶ not have bad fruit nor [can] ¹⁷ an unhealthy (*literally, rotten*) tree have good fruit. ¹⁹ Every tree that does not yield good fruit is cut down and thrown into the fire. ²⁰ Consequently, you will be able to recognize them by their fruits."

I NEVER KNEW YOU

<Matthew 7:21-23>

²¹ "Not everyone who says to me, 'Lord, Lord,' will find entry into the Kingdom of Heaven but only the one who does the will of my Father in Heaven. ²² Many will say to me on that day, 'Lord, Lord, didn't I prophesy in Your name and in Your name exorcise demons and also perform many mighty works in Your name?' ²³ I will tell them plainly, 'I never knew you. Depart from my presence, you who did lawless deeds.'"

THE TWO FOUNDATIONS

13 {C} So: Aleph in the second corrective hand, B, C, K, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Omitted by Aleph in the original hand, 1646 & several Old Latin.

14 {B} So: Aleph in the third corrective hand, B in the third corrective hand, C, K, L, W, X in the original hand, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac & Ethiopic. "Because" Aleph in the original hand, B in the original hand, X in the third corrective hand, several minuscules, Sahidic & Bohairic Coptic & Armenian.

15 {B} So: Aleph, B, C, K, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Omitted by 113, 182, 482 & 544.

16 {B} So: Aleph in the third corrective hand, C, K, L, W, X, Delta, Theta, Pi, 0250, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. "bears" B.

17 See previous foot note.

<Matthew 7:24-29>

²⁴ "Everyone who listens to my teachings and whose actions are based on them [will be like]
¹⁸ a wise person who built his house upon the rock. ²⁵ The rain fell and flooding occurred and winds
blew, battering against the house, but it did not collapse for its foundation was built on the
rock. ²⁶ Every one who listens to my message and fails to obey it is like a foolish person who built
his house upon the sand. ²⁷ The rain fell and the flood occurred and the winds blew, battering against
the house and it collapsed, for its foundation was built on the sand and it was completely destroyed."

²⁸ It happened that, when Jesus had completed this message (*literally, these words*) the
crowds were amazed at His teachings ²⁹ for He had been teaching them as one who possessed
authority and not like the teachers of the Law (*or, the Scribes*).

CHAPTER VIII THE CLEANSING OF A LEPER

<Matthew 8:1-4>

¹ When He came down from the hill (*or, mountain*) He was followed by an immense
crowd. ² A person with leprosy came to Him and knelt at His feet, saying, "Sir (*or, Lord, Master*), if
you are willing, you are able to cure (*literally, cleanse*) me." <*Leprosy was a disease the people of
that day considered to cause ritual uncleanness in the afflicted person.*> ³ Reaching out His hand,
Jesus touched him and said, "I am willing. Be cured (*or, cleansed*)." He was cured (*or, cleansed*) of
his leprosy immediately ⁴ and Jesus told him, "Be careful that you do not tell anyone about this, but
rather, go, show yourself to the priests and offer the gifts Moses has prescribed as a testimony for
those who are truly cured."

THE HEALING OF A CENTURION'S SERVANT

<Matthew 8:5-13>

⁵ When Jesus entered Capernaum a Centurion <*A Roman military officer in command of one
hundred men.*> came to Him, begging Him ⁶ and saying, "Lord, (*or, Sir, Master*) my servant
(*literally, boy*) who is at home is ill and in bed. He is paralyzed and in terrible torment (*or,
pain*)." ⁷ Jesus said to him, "I will go to heal him." ⁸ The Centurion replied, speaking quite urgently,
"Lord, I am not qualified (*or, fit*) to have you come under my roof. Just say the word and [my servant
(*literally, a boy*)] ¹⁹ will be healed, ⁹ for I am a man who is aware of having soldiers under my
authority. I [have the power] ²⁰ to tell one of my servants under me to 'Go' and he goes. To another I
say, 'Come' and he comes and to my slave, 'Do this' and he does it." ¹⁰ Upon hearing this Jesus was
amazed and said to him, "I tell you solemnly, [I have not witnessed (*or, discovered*)] ²¹ such great
faith in Israel! ¹¹ I tell you, many will come from the east and the west and will be seated with
Abraham, Isaac and Jacob in the Kingdom of Heaven, ¹² while those who are the children (*literally,
sons*) of the Kingdom (*or, the natural heirs*) will be [driven out (*or, expelled*)] ²² into the outside (*or,
outer*) darkness. There will be bewailing and grinding of teeth." ¹³ Jesus said to the Centurion, "Go,

18 {C} So: Aleph, B, Theta, families 1 & 13, a number of other minuscules, some Old Latin, Peshitta Syriac, Sahidic Coptic & Armenian. "he will be like" C, K, L, W, X, Delta, Pi, many minuscules, Curetonian & Harclean Syriac, & Bohairic Coptic.

19 {C} So: Aleph, B, C, K, L, W, X, Delta, Theta, Pi, family 13, many other minuscules, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic & Armenian. Gregorian 2 says "my servant". Omitted by family 1 & Sahidic Coptic.

20 {B} So: C, K, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Curetonian, Peshitta & Harclean Syriac, Sahidic Coptic & Armenian. "have the power to order" Aleph, B, Old Latin & Palestinian Syriac. Omitted by 1241.

21 {B} The word order is altered in some manuscripts.

22 {C} So: A in the first corrective hand, B, C, K, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, several Old Latin, Harclean Syriac, Sahidic & Bohairic Coptic & Ethiopic. "put out" Aleph in the original hand, 1050, Curetonian, Sinaitic, Peshitta & Palestinian Syriac & Armenian.

just as you have believed, so it will also happen as your faith deserves." It was precisely [at this moment]²³ that the servant (*or, boy*) recovered.

THE HEALING OF MANY PEOPLE

<Matthew 8:14-17>

¹⁴ Following this Jesus went into the home (*or, house*) of Peter. It was there that He saw Peter's mother-in-law who was suffering from fever. ¹⁵ He touched her hand and the fever left her. She then arose and waited on (*or, served*) Him. ¹⁶ That evening they brought many demoniacs to Him. With a word (*or, a command*) He expelled all the hurtful spirits (*or, demons*) and healed all those who had diseases. ¹⁷ This was done in order that the word of the prophet Isaiah might be fulfilled who said,

'He took on Himself our weaknesses
and carried the burden of our diseases.' (*Isaiah 53:4*)

THE WOULD-BE FOLLOWERS OF JESUS

<Matthew 8:18-22>

¹⁸ When Jesus saw [the crowd]²⁴ that surrounded Him, He gave orders to His disciples to cross over to the other side of the lake. ¹⁹ A certain teacher of the Law (*or, Scribe*), coming to Him, said, "Teacher, I will follow you wherever you are going." ²⁰ Jesus said to him, "Now look! The foxes have dens. The birds of the air have places to roost. The Son of Man, however, has nowhere to rest His head (*or, to lay down to sleep*)." ²¹ Another of [His disciples]²⁵ <*This is not to be construed as one of the twelve.*> said to Him, "Master (*or, Sir, Lord*), first allow me to go and bury my father." ²² Jesus replied, "Follow me. Leave the dead to bury their own dead."

THE CALMING OF THE SEA

<Matthew 8:23-27>

²³ He then boarded [the boat.]²⁶ His disciples followed Him. ²⁴ A violent storm suddenly rose on the lake and the boat was being swamped (*or, engulfed*) by the waves. Jesus, however, was asleep (*literally, hidden*), ²⁵ so [they came to Him,]²⁷ awakening Him and saying, "Lord, [save!]²⁸ We are drowning!" ²⁶ He replied, "Why are you so timid (*or, cowardly, faint hearted*), you who have little faith (*or, you little faith people*)." He then rebuked (*or, reprimanded*) the winds and the sea and there was a great calm. ²⁷ The men were filled with amazement and declared, "What sort of man is this? Even the wind and waves obey Him!"

HEALING THE GADARENE DEMONIACS

<Matthew 8:28-34>

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- 23 {B} So: Aleph, B, K, L, X, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, some Sahidic & Bohairic Coptic, Armenian & Ethiopic. "on that day" W & 700. "in that hour" C, Delta, Theta, 0250, 33, 1010, some Old Latin, Palestinian Syriac, most Sahidic & some Bohairic Coptic.
- 24 {D} So: B & Sahidic Coptic. "the large crowd" W, two Old Latin, Curetonian & Peshitta Syriac & Ethiopic. "the crowds" Aleph in the third corrective hand, C, K, L, X, Delta, Theta, Pi, family 13, many other minuscules, Palestinian Syriac, Ethiopic (Rome). Other minor variants occur.
- 25 {C} So: C, K, L, W, X, Delta, Theta, Pi, 0250, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic, Armenian & Ethiopic. "the disciples" Aleph, B, 33, 2148, some Old Latin & Sahidic Coptic. "them" 1230 & 1253.
- 26 {C} So: Aleph in the original hand, K, L, W, X, Delta, Theta, many minuscules, Sahidic & Bohairic Coptic & Armenian. "a boat" Aleph in the second corrective hand, B, C, families 1 & 13 & a number of other minuscules.
- 27 {C} So: Aleph, B, 33, 892, Old Latin, Sahidic & Bohairic Coptic. "the disciples came to Him" C in the second corrective hand, K, L, Delta, Pi, family 13, many other minuscules & Armenian. "His disciples came to Him" W, X, Theta, family 1, 1195, 1646 & Sinaitic, Peshitta, Harclean & Palestinian Syriac & Ethiopic. Other variants occur.
- 28 {C} So: Aleph, B, C, families 1 & 13, 33, 892 & Palestinian Syriac. "save us" K, L, W, X, Delta, Theta, Pi, 0242, many minuscules, Old Latin, Sinaitic, Peshitta & Harclean Syriac, Armenian & Ethiopic.

28 Jesus entered the [Gaderene]²⁹ territory on the other (*or, opposite, i.e. the eastern*) side of the lake. There He met two demon possessed men. They were so exceedingly fierce that no one was able to travel along that road. 29 They shouted loudly, ["Jesus!]³⁰ What do you have to do with us, you Son of God? Have you come here to torture (*or, torment*) us before our proper time?" 30 At some distance (*or, far away*), a large drove of pigs was feeding. 31 The demons pleaded with Him, "If you drive us out, send us into the drove of pigs." 32 He said to them, "Go." They then came out of the men, going into the drove of pigs and the entire drove stampeded down the cliff into the lake and died in the water. 33 The herdsmen fled, going into the town, and told what had happened to the men who were demon possessed. 34 The entire town came out to meet Jesus and pleaded with Him to leave their territory.

CHAPTER IX THE HEALING OF A PARALYTIC

<Matthew 9:1-8>

1 Jesus then boarded a boat and crossed over to the other side, coming to His town *<i.e. Capernaum>*. 2 It was there that they brought a paralyzed man to Him, on a stretcher (*or, pallet*). When Jesus had recognized the faith of the men who brought the paralyzed one, He said, "Be encouraged (*or, cheerful, courageous*) my son! Your sins are forgiven." 3 Some of the teachers of the Law (*or, Scribes*) said to themselves. "This man is blaspheming!" 4 [And perceiving]³¹ their thoughts (*or, ideas*), He told them, "Why do you consider (*or, cherish*) evil thoughts in your hearts? 5 Now then: which is easier to say? Your sins are forgiven, or to say Arise and walk. 6 But: just to show you (*or, to prove to you*) that the Son of Man has authority on earth to forgive sins," --- He said to the paralytic, "Rise, pick up your pallet (*or, stretcher*) and go home." 7 Arising, he went home. 8 Seeing this the crowd was [awestruck (*or, frightened*)]³² and glorified God who had granted such power to people (*literally, men*).

THE CALLING OF MATTHEW

<Matthew 9:9-13>

9 As Jesus was walking by He saw a man who was called Matthew *<The name means "gift of God". It was a common name of the time. Matthew also goes by the name Levi.>* who was sitting at the tax (*or, revenue*) office and said to him, "Follow me" and he rose and followed Him. *<To whose house? Matthew's or Jesus'??>* 10 When Jesus was in the house, reclining at the table, numerous tax collectors and sinners came and joined Jesus along with His disciples. 11 The Pharisees who took note of this said to His disciples, "Why does the Teacher eat with tax collectors and sinners?" 12 Jesus overheard their question and said, "Those who are healthy do not need a doctor but those who are ill. 13 Now then, you go away and learn what this means: 'I desire (*or, delight in*) mercy and not sacrifice' (*Hosea 6:6*) for I did not come for the purpose of calling those who are righteous but

29 {B} So: A, C, & the Majority Text. "Gadzarene" B, C, Delta, Theta, 1010, Sinaitic, Peshitta & Harclean Syriac.

"Gergasenes" Aleph in the third corrective hand, K, L, W, X, Pi, families 1 & 13 & many other minuscules. "Gerasenes" Old Latin & Sahidic Coptic.

30 {*} So: C in the third corrective hand, W, Theta, 0242, family 13 & the Majority Text. Omitted by Aleph, B, C in the original hand, L & family 1.

31 {C} So: B, Pi, family 1, Harclean Syriac, Ethiopic (Rome & Pell Platt). "But He knew" Theta & Sahidic Coptic. "But He saw" N, Sigma 240, 244 & some Palestinian Syriac.

32 {B} So: Aleph, B, D, W, family 1, 33, 892, Old Latin, Sinaitic, Peshitta & Palestinian Syriac, Sahidic & Bohairic Coptic. "astonished" C, K, L, Delta, Theta, Pi, family 13, many other minuscules, Harclean Syriac, Armenian & Ethiopic (Pell Platt). "awestruck and astonished" Diatessaron. "they were afraid and they glorified" Ethiopic (Rome). "they marveled and they glorified" some Ethiopic. Omitted by X.

rather, those who are sinners [to repentance.]"³³

THE QUESTION OF FASTING

<Matthew 9:14-17>

¹⁴ It was at this time that John the Baptizer's disciples came to Him and said, "Why do we and the Pharisees [always]³⁴ fast and your disciples do not?" ¹⁵ His reply was, "Can the guests in a wedding hall (*literally, the bridegroom's attendants*) mourn as long as the bridegroom is with them? The time will come (*or, other days will come*) when the bridegroom has been taken away from them and they will be fasting. ¹⁶ No one sews a patch of unshrunk cloth on an old coat for the patch would tear the coat apart *<i.e. as the patch began to shrink>* and the tear would become even worse. ¹⁷ Neither is new wine poured into old wineskins. If that were the case the wineskins would burst *<i.e. the elasticity would be gone in an old wineskin and it would burst during the fermenting process.>* The wine would spill out, and the wineskins would be ruined. New wine is to be put into new wineskins and in that way both are saved (*or, preserved*)."

THE RULER'S DAUGHTER AND THE WOMAN WHO TOUCHED JESUS' GARMENT

<Matthew 9:18-26>

¹⁸ While Jesus was speaking an official (*or, ruler*) came up and knelt before Him, saying, "My daughter has just died, but come, place your hand on her and she will be restored to life (*literally, will live*)."¹⁹ Jesus rose and followed as did His disciples. ²⁰ Now, a certain woman, who for twelve years had suffered from hemorrhages came up behind Him and touched the tassel (*or, fringe, hem*) (*Numbers 15:37-41; Deuteronomy 22:12*) of His robe. ²¹ She said to herself, "Even if I only touch the fringe of His robe I will recover." ²² Jesus, upon turning and seeing her, said, "Be encouraged (*or, cheerful*), daughter, your faith has made you well." From that very moment the woman was restored to health. ²³ Now, when Jesus arrived at the house of the official (*or, ruler*) He saw the flute players and the crowd that was wailing loudly. *<It was not unusual to hire flute players and mourners who would wail loudly.>* ²⁴ Jesus said, "Get out of here, for the little girl is not dead but rather she is sleeping." They laughed at (*or, ridiculed*) Him. ²⁵ After the crowd had been cleared out He entered and took her hand and the girl arose. ²⁶ [The report of this]³⁵ spread all over the country.

THE HEALING OF TWO BLIND MEN

<Matthew 9:27-31>

²⁷ As Jesus went away two blind men followed Him, calling loudly and saying, "Have pity on us, Son of David." ²⁸ Then, as He was entering the house, the blind men came to Him. He asked, "Do you believe I am able to do this?" They answered Him, "Yes, Lord!" ²⁹ It was then that He touched their eyes, saying, "Let it be in proportion to your faith." ³⁰ Their sight was restored (*literally, their eyes were opened*). ³¹ They, however, went out and disseminated the story of His fame in the entire district.

33 {*} So: C, L, Theta, 0281, family 13 & the Majority Text. Omitted by Aleph, B, D, N, W, Gamma in the original hand, Delta, 0233, family 1, other minuscules & early translations. It is omitted by Ahland in the 26th & 27th editions.

34 {C} So: Aleph in the second corrective hand, C, D, K, L, W, X, Delta, Theta, Pi, family 13, many other minuscules, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "frequently" Aleph in the first corrective hand. Omitted by Aleph in the original hand & B.

35 {B} The forms of the word, nominative or genitive, vary in the manuscripts.

THE HEALING OF THE MUTE MAN

<Matthew 9:32-34>

³²Just as they were leaving a mute man who was demon possessed was brought to Him. ³³When the demon was exorcised the mute man could speak. The crowd marveled, saying they had never experienced (*literally, seen*) anything like this in Israel. ³⁴The Pharisees said, ["He drives out demons by means of the prince of the demons."] ³⁶

THE COMPASSION OF JESUS

<Matthew 9:35-38>

³⁵Jesus went about among the cities (*or, towns*) and villages, teaching in their Synagogues and proclaiming (*or, preaching about*) the Good News of the Kingdom and healing every sort of disease and every sort of illness (*or, infirmity*). ³⁶When He saw the crowd He had pity on (*or, sympathy for*) them because they were shepherdless sheep that were harassed and defenseless (*literally, thrown to the ground*). ³⁷He told His disciples, "The harvest is abundant but there are few workers. ³⁸Entreat (*or, pray*) the Lord of the harvest to send out workers to bring in His harvest."

CHAPTER X

THE MISSION OF THE TWELVE

<Matthew 10:1-4>

¹Jesus called His twelve disciples together and gave them authority to drive out unclean spirits and to cure all kinds of diseases and sicknesses. ²Now, these were the names of the twelve apostles: First, Simon who is called Peter and Andrew, his brother; James the son of Zebedee and John, his brother; ³Philip <*The name means "lover of horses".*> and Bartholomew <*The name means "son of Tholomaeus".*>; Thomas <*The name means "twin".*> and Matthew, <*The name means "God has given".*> the tax collector; James <*The name means "may God protect". It is the Greek equivalent of Jacob.*> and [Thaddeus] ³⁷ <*The name perhaps means "courageous".*> ⁴Simon the Cananean and Judas <*The name, based on the Hebrew name "Judah" perhaps means "may God be praised".*> [Isariot] ³⁸ <*The name means "the man from Carioth".*> who also betrayed Him.

THE COMMISSIONING OF THE TWELVE

<Matthew 10:5-15>

⁵Jesus then sent out these twelve with the instructions, "Do not go to the Gentiles nor enter a Samaritan city. ⁶Instead, go to the lost sheep of the house of Israel. ⁷As you go, proclaim the message that the Kingdom of Heaven is near (*literally, at hand*). ⁸Heal those who are sick, raise those who are dead, cleanse those who have leprosy, exorcise demons. You have received what you have, without payment. Give, without payment, also. ⁹Do not acquire gold, silver or copper in your money belts, ¹⁰no beggar's (*or, traveler's*) bag for your journey, nor additional undergarments, sandals or staff, for the one who labors deserves support (*literally, his food*). ¹¹Whatever town or village you enter, inquire as to (*or, scrutinize to determine*) who is deserving and make that person's house your home until you leave that place. ¹²When you enter the home extend your greetings. ¹³If that home is

³⁶ {C} This verse is included by Aleph, B, C, K, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harelean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. Omitted by D.

³⁷ {B} So: Aleph, B, family 13, 1892, several Old Latin, Sahidic & Bohairic Coptic. "Lebbaeus" D. "Thaddeus who was called Lebbaeus" C in the second corrective hand, K, L, W, X, Delta, Theta, Pi, family 1 many other minuscules, Peshitta, Harelean & Palestinian Syriac & Armenian. Some Old Latin say, "Judas Zelotes" others add, "Judas the son of James" after Cananite in verse 4.

³⁸ {B} So: Aleph, B, K, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Harelean Syriac, Sahidic & Bohairic Coptic. "Scariot" D. "Iscariot" C. "Simon Isariot" Origin.

deserving let your peace rest on it. 14 If, it is undeserving, however, your peace will return to you. Where no one will receive you nor listen to your message, as you leave that home or city, shake off the dust that is on your feet, 15 for I assure you that the land of Sodom and Gommorah will be more bearable in the day of judgment than that city." <*The name Sodom means "burnt". Gomorrah means "submersion". Cf. Genesis 19 for information about these cities.*>

COMING PERSECUTIONS

<Matthew 10:16-25>

16 "Bear in mind that I am sending you like sheep into the midst of wolves. In the light of this, be as shrewd as serpents and as innocent as doves. 17 Beware of people (*literally, men*) for they will deliver you to the local councils and they will flog you in their Synagogues. 18 You will be brought before governors and kings because of me, to bear testimony to them and to the Gentiles. 19 When you are handed over, do not become worried about how to speak or what to say, for what you say will be given to you at the time (*literally, in that hour*), 20 for it will be the Spirit of your Father who speaks through you. 21 Brother will betray brother to bring about his death and a father will deliver up his child. Children will turn against their parents, causing them to die 22 and you will be hated by everyone because of your faith relationship with me (*literally, on account of my name*) but those who persist until the end will be saved. 23 Whenever they persecute you in one city flee to [the next] 39 for I solemnly tell you, you will not have made the rounds of all the towns in Israel prior to the coming of the Son of Man.

24 The one who learns (*or, the pupil, literally the disciple*) is not superior to the teacher nor is the servant greater than his master (*or, lord*). 25 It is sufficient for a pupil to be like his teacher, and for a servant (*or, slave*) to be like his master (*or, lord*). If they have called the master of the house "Beelzebul" <*The name means "lord of the abode". In this context the concept is, "chief of the devils".*> how much more will they slander a member of that house!"

WHOM TO FEAR

<Matthew 10:26-31>

26 "Do not be fearful for there is nothing that is concealed that will not become apparent (*or, revealed*) and hidden that will not become known. 27 What I tell you in darkness <*i.e. privately*> you must speak in the light <*i.e. openly*> and what is whispered into your ear, proclaim from the roof tops. 28 Do not be fearful of those who kill the body but are unable to kill the soul. Rather, be fearful of him who is able to destroy both body and soul in hell (*literally, Gehenna*). 29 Are not two sparrows sold for an assarion? <*An "assarion" is a Roman coin with a value of one sixteenth (1/16) of a day's wages.*> Yet, not a single one of these falls to the ground without the Father's permissive decree. 30 As for you, the hairs of your head are all counted. 31 Therefore, do not be fearful! You are of much greater value than (*or, you are superior to*) many sparrows!"

CONFESSING CHRIST BEFORE MEN

<Matthew 10:32-33>

32 "Everyone who confesses (*or, acknowledges*) me before people (*literally, men*), I will acknowledge (*or, confess*) before my Father who is in heaven. 33 Whoever disowns me (*or, denies me*) before people (*literally, men*) I will disown before my Father who is in heaven."

NOT PEACE BUT A SWORD

<Matthew 10:34-39>

39 {C} So: Aleph, B, W, 33, 892 & 1253. "another" C, K, X, Delta, Pi & many minuscules. "the next and flee from this persecution to another city" families 1 & 13. Other variants occur.