

not come to bring about peace but the sword. ³⁵ For I have come to turn

'A man against his father
and a daughter against her mother
and a daughter-in-law against her mother-in-law,

³⁶ and a man's own family members will be his enemies.' (*Micah 7:6*)

³⁷ If anyone loves father and mother more than me, that person is not worthy of me and [whoever loves a son or daughter more than me is not worthy of me.] ¹ ³⁸ Whoever does not take up his cross and follow my leadership is not worthy of me. ³⁹ Whoever finds his life will lose it and whoever loses his life for my sake will find it."

REWARDS

<Matthew 10:40-11-1>

⁴⁰ "Whoever receives (*or, welcomes*) you, receives (*or, welcomes*) me and whoever receives (*or, welcomes*) me, receives (*or, welcomes*) Him who sent me. ⁴¹ Whoever receives (*or, welcomes*) a prophet because he is a prophet will receive the reward a prophet deserves and whoever receives a good (*or, a righteous*) person, such an individual is righteous and will receive the reward a righteous person deserves. ⁴² Whoever gives [one] ² of these little ones a cup of cold water to drink because of being my disciple, I solemnly tell you, he will not lose his reward."

XI ¹ When Jesus had completed His instructions to the twelve disciples He left so that He might go to teach and proclaim (*or, preach*) the Good News in their towns.

CHAPTER XI

THE MESSENGERS FROM JOHN THE BAPTIST

<Matthew 11:2-19>

² When John heard, being in prison, of [Christ's] ³ activities (*or, deeds*) he sent a message by means of his disciples ³ to inquire of Him, "Are you the one who is coming or should we look for someone else?" ⁴ Jesus answered, saying to them, "Go, report to John what you have heard and seen. ⁵ The blind recover their sight. Those who are lame can walk. Those with leprosy are cured (*literally, cleansed*). The deaf hear. The dead are raised to life. The poor have the Good News proclaimed to them. ⁶ Blessed is everyone who is not antagonized (*literally, scandalized*) by my claims." ⁷ When these messengers had departed Jesus began to tell the crowds about John. "What did you go out to see in the desert? A reed that was swaying (*or, was shaking*) in the wind? ⁸ Why did you go? To see a man who wore soft clothing? Those who wear soft clothing live in mansions (*literally, king's palaces*). ⁹ But, [what did you go out to see? A prophet?] ⁴ I tell you, yes indeed, more than a prophet. ¹⁰ This is the one about whom it is written:

'Look, I am sending my messenger before your face
who will prepare your road for your coming.' (*Malachi 3:1*)

¹¹ I solemnly tell you that of all those who have been born of women none has ever risen to be greater

1 {B} Omitted by B, D & 1009. Included by Aleph, B in the margin, C, K, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian.

2 {C} The word order is transposed in some manuscripts.

3 {C} So: P19, Aleph, B, C, K, L, P, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "Jesus" D, 1071, 2326, Curetonian Syriac. "our Lord" Sinaitic Syriac.

4 {B} So: Aleph in the third corrective hand, B in the original hand, C, D, K, L, P, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Sahidic Coptic, Armenian & Ethiopic. The word order is transposed by Aleph in the original hand, B in the third corrective hand, 892 & Bohairic Coptic.

than John the Baptizer, but, just the same, whoever is the least important in the Kingdom of Heaven is greater than he. ¹² From the time of John the Baptizer until now the Kingdom of Heaven has been enduring violent pressures (*or, forces*) and those who are impetuous have been trying to seize it by force. ¹³ All of the prophets along with the Law foretold (*or, prophesied*) up to the time of John. ¹⁴ If you are prepared to accept it, he is the Elijah who will come. ¹⁵ Whoever has [ears] ⁵ let him listen (*or, listen, if you have ears*).

¹⁶ "To whom shall I compare this present generation? They are like children who are sitting in the marketplace and are calling to their playmates, saying,

¹⁷ "We have played the flute for you, and you did not dance.

[We have sung a dirge,] ⁶ and you did not mourn,'

¹⁸ for John came as one who lived the life of an ascetic (*literally, did not eat or drink*) and they said, 'He is demon possessed.' ¹⁹ The Son of Man came, eating and drinking *<i.e. like everyone else>* and they say, 'Look, a glutton and wine drinker, a friend of tax collectors and sinners.' In spite of that, wisdom is vindicated by her [accomplishments (*or, works, deeds*)]." ⁷

WOES TO UNREPENTANT CITIES

<Matthew 11:20-24>

²⁰ He then began to reproach the cities where He had done most of His mighty works because they did not repent. ²¹ "What terrible pain will come to you Chorazin! *<A town along the shore of the Sea of Galilee, two and one half miles from Capernaum, noted for it's quality wheat.>* What terrible pain will come to you, Bethsaida! *<A town on the north shore of the Sea of Galilee. The name means "house of fishers". It was the home of Peter, Andrew and Philip.>* If these mighty works had been done in Tyre *<The name means "rock" in Arabic. It was a leading city of Phoenicia and a busy sea port.>* and Sidon *<Also an ancient Phoenician city, now in the country of Lebanon, located twenty miles north of Tyre and about twenty miles south of Beirut.>* that had been accomplished in you, they would have repented in sackcloth and ashes long ago. ²² I solemnly tell you, what will befall Tyre and Sidon will be more endurable in the day of judgment than what will befall you! ²³ And you, Capernaum: [You will not be exalted] ⁸ in heaven. You will be [brought down] ⁹ to Hades *<Hades appears to be an alternate for the word "Gehenna" which is found in other places in Matthew, cf. 5:22, 29, 30.>* If the mighty works had been done in Sodom (*Genesis 19:19*) which had been accomplished in you, it would still remain to this day. ²⁴ Again I solemnly declare to you, It will be more tolerable for the land of Sodom on the Day of Judgment than for you!"

5 {C} So: B, D & 700. "ears to hear" Aleph, 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.

6 {C} So: Aleph, B, D, family 1, 892, most Old Latin, Sahidic & Bohairic Coptic. "We have sung a dirge to you" C, K, L, W, X, Delta, Theta, Pi, family 13, many other minuscules, several Old Latin, Armenian & Ethiopic.

7 {B} So: Aleph, B in the original hand, W, Peshitta & Harclean Syriac, Sahidic (margin) & Bohairic Coptic, & Ethiopic (Rome). "by her children (or, descendants)" B in the second corrective hand, C, D, K, L, X, Delta, Theta, Pi, family 1, many other minuscules, Old Latin, Curetonian & Sinaitic Syriac, Sahidic Coptic, Armenian & Ethiopic (Pell-Platt). "by all her accomplishments (or, works, deeds)" family 13.

8 {B} So: Aleph in the original hand, D, W, Theta, 1253, Old Latin, Curetonian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic. "You will be exalted in heaven" X, Pi in the original hand, many minuscules and with a minor variant Delta. Other variants occur.

9 {C} So: B, D, W, Old Latin, Curetonian & Sinaitic Syriac, Sahidic Coptic, Armenian & Ethiopic "made (or, forced) to be brought down" Aleph, C, K, L, X, Delta, Theta, Pi, families 1 & 13 & many other minuscules.

COME TO ME AND REST

<Matthew 11:25-30>

25 Jesus then said, "I praise you, Father, Lord of heaven and earth, for concealing all this from those who are deemed to be learned and wise and revealing it to those who are like small children. 26 Yes, Father, for this has been your gracious will. 27 All things have been given over to me from my Father and no one comprehends the Son with the exception of the Father and no one comprehends the Father with the exception of the Son. 28 Come to me, all of you who labor and are heavily burdened. I will give you rest (*or, will refresh you*). 29 Take my yoke on your shoulders and learn from me for I am gentle and humble in heart and you will find rest for your souls, 30 for my yoke is kindly and my load is light."

CHAPTER XII

PLUCKING GRAIN ON THE SABBATH

<Matthew 12:1-8>

1 At about that time Jesus went walking through the fields of standing grain on the Sabbath Day with His disciples. His disciples were hungry and began to pull off the heads of grain and eat them. 2 When the Pharisees observed this they said to Him, "Look, your disciples are doing what is not permissible on the Sabbath Day." *<The Jewish religious teachers cited thirty-nine 'main classes of work' that were not to be done on the Sabbath. Third on the list was reaping. The Pharisaic interpretation of the Law would have deemed the disciples guilty of reaping. The practice of picking a few heads of grain when walking through a field was acceptable, provided it was eaten there and not taken home.>* 3 However, Jesus replied, "Have you never read what David did when he and his men were hungry? 4 He entered the House of God and [consumed] ¹⁰ the Bread of the Presentation which was not lawful to be eaten by him or his men though it was the priests alone who were entitled to eat that bread. (*I Samuel 21:1-6; Leviticus 24:5-9*) 5 Also, have you never read in the Law about how the priests who are in the Temple break (*or, desecrate*) the Sabbath and are innocent (*or, without blame*). (*Numbers 28:9,10*) 6 I tell you, there is no one who is here who is greater than the Temple. 7 If you knew what this means, 'I desire mercy and not sacrifice' (*Hosea 6:6; Leviticus 24:8*) you would not have condemned those who are innocent. 8 The Son of Man is the Lord of the Sabbath."

THE MAN WITH THE WITHERED HAND

<Matthew 12:9-14>

9 Leaving there He went to a Synagogue ¹⁰ where there was a man with an atrophied (*or, paralyzed*) hand. Attempting to incriminate Him they asked, "Is it permissible (*or, lawful*) to heal on the Sabbath?" It was their intention to bring charges against Him. 11 He said to them, "Is there anyone among you who, having a single sheep that fell into a pit would not take hold of it and pull it out on the Sabbath? 12 Of how much more value is a person compared to a sheep! Therefore it is permissible (*or, lawful*) to do good on the Sabbath." 13 He then told the man, "Extend your hand." He extended it and it was restored, as healthy as his other hand. 14 The Pharisees then left to plan together how they could plot against Jesus.

THE CHOSEN SERVANT

<Matthew 12:15-21>

15 Jesus, being aware of this, departed from there and [many] ¹¹ followed Him. He healed

10 {C} Word forms vary in the manuscripts.

11 {C} So: Aleph, B, Old Latin & Ethiopic (Rome). "a crowd" N & some Sahidic Coptic. "a large crowd" C, D, K, L, W, Delta, Theta, Pi, families 1 & 13, many other minuscules, Peshitta & Harclean Syriac, Bohairic Coptic & Armenian. "many

them all. ¹⁶ He gave them strict orders not to publicize that it was He who had done this, ¹⁷ in order that the words of Isaiah (42:1-4) might be fulfilled:

¹⁸ "Look! My servant whom I have chosen,
My beloved in whom my soul has found delight.
I will cause my Spirit to rest on Him
and He will proclaim justice to the Gentiles (*or, nations*),
¹⁹ He will not wrangle nor cry out loudly,
neither will His voice be heard on the streets.
²⁰ He will not break a bent reed
nor will he extinguish a smoldering wick,
Until He causes justice to be victorious
²¹ His name will be the source of hope for the Gentiles (*or, nations*)."

JESUS AND BEELZEBUL

<Matthew 12:22-32>

²² Then a person (*literally, a man*) who was a demoniac was brought to Him who was blind and mute. He cured him, resulting in this man being able to speak and see. ²³ All of the crowd were amazed and said, "Might not this be the Son of David?" ²⁴ However, when the Pharisees heard it they said, "This fellow is only able to exorcise demons through Beelzebul the prince of demons." ²⁵ [Knowing their thoughts,] ¹² He said to them, "Every kingdom that is split by internal division will be ruined and any city or home that is split internally will be destroyed. ²⁶ If Satan, then, expels Satan he is divided against himself. Then, how is his kingdom able to survive? ²⁷ Furthermore, if I exorcised demons with the assistance of Beelzebul, through whom do your sons exorcise them? Therefore they will be your judges. ²⁸ If it is by means of the power of God that I exorcise demons then it is obvious that the Kingdom of God has arrived! ²⁹ Also, how can a person enter the house of a strong man and rob him of all of his possessions unless he first ties up that strong man? It is only then that he is able to plunder his house. ³⁰ Whoever is not my ally, is my foe and whoever is not gathering with me is [scattering.] ¹³ ³¹ In the light of this, I tell you, [people will find forgiveness] ¹⁴ for all sins and blasphemy, but whoever speaks against (*literally, blasphemes*) the Holy Spirit will not be forgiven. ³² Whoever speaks against (*or, reviles*) the Son of Man will be able to be forgiven but if anyone speaks against (*or, reviles*) the Holy Spirit, that person will not be forgiven in this world, nor in the world to come."

THE TREE AND ITS FRUIT

<Matthew 12:33-37>

³³ "You either conclude that a tree and its fruit is good or you conclude that the tree and its fruit is bad (*literally, rotten*), for a tree is known by its fruit. ³⁴ You brood of vipers, how can you speak that which is good when you are as evil as you are? From the abundance that flows from your

of the people" Ethiopic (margin).

12 {C} So: Aleph in the original hand, B & Sahidic Coptic. "seeing their thoughts" P21, Aleph in the second corrective hand, D, 892 in the original hand, Curetonian & Sinaitic Syriac & Bohairic Coptic. "Jesus, knowing their thoughts" C, K, L, W, X, Delta, Theta, Pi, 0106, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Armenian & Ethiopic. "Jesus seeing their thoughts" 33, 892 in the third corrective hand & some Bohairic Coptic.

13 {A} So: B, C, D, L, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic Coptic & Armenian. "scattering me" Aleph, 33, Bohairic Coptic & Ethiopic. Other minor variants occur.

14 {B} So: Aleph, C, D, K, L, W, X, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Bohairic Coptic, Armenian, Ethiopic (Pell Platt in some manuscripts) & in a variant form D. "you people will find" B & Sahidic Coptic.

mouths comes the revelation of that which comprises the inner being (*literally, from the fullness of your heart your mouth speaks*).³⁵ A good person brings good things out of the store of good that is within. An evil person brings evil things out of the store of evil that is within.³⁶ I declare to you that every useless word that is spoken will need to be answered for on the day of judgment.³⁷ By your words you will be acquitted or by your words you will be condemned."

THE DEMAND FOR A SIGN

<Matthew 12:38-42>

³⁸ It was then that Jesus was questioned by some of the teachers of the Law (*or, Scribes*) and Pharisees, saying, "Teacher, we would like to have you show us a sign."³⁹ He responded, "It is a wicked and adulterous generation that clamors for a sign. No signs will be given, the sole exception being the sign of the Prophet Jonah,⁴⁰ for just as Jonah was in the belly of the sea-monster for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights. (*Jonah 1:17 LXX; 2:1*)⁴¹ The people (*literally, men*) of Nineveh <*The capitol of ancient Assyria.*> will rise up in judgment against this present generation at the time of judgment, condemning it because they repented upon hearing the proclamation of Jonah and one who is certainly greater than Jonah is here.⁴² The Queen of the South (*I Kings 10:1-13; II Chronicles 9:1-12*) will rise from the dead at the time of judgment along with this generation and will condemn it for she came from a great distance (*literally, from the ends of the earth*) to hear the wisdom of Solomon and one who is certainly greater than Solomon is here."

THE RETURN OF THE UNCLEAN SPIRIT

<Matthew 12:43-45>

⁴³ "When an unclean spirit has gone out of a person (*literally, a man*) it roams throughout the desert looking for a place to rest and is unable to discover one.⁴⁴ It then says, 'I will return to the house I left.' Upon returning it finds that the house is vacant, cleansed and in good order.⁴⁵ It is then that it goes and finds seven spirits that are even worse than itself, and these enter and live there. The final condition becomes worse than the first. This is the way it will be with this present wicked generation!"

THE MOTHERS AND BROTHERS OF JESUS

<Matthew 12:46-50>

⁴⁶ While Jesus was speaking to the crowds His mother and His brothers stood outside, waiting to talk with him.⁴⁷ [Someone told Him, "Look, your mother and your brothers are standing outside and want to talk with you."] ¹⁵ ⁴⁸ He replied to the person who told Him, "Who is my mother? Who are my brothers?"⁴⁹ As he stretched out His hand He said to His disciples, "Here is my mother and here are my brothers.⁵⁰ Who obeys the will of my Heavenly Father is my brother and sister and mother."

CHAPTER XIII

THE PARABLE OF THE SOWER

<Matthew 13:1-9>

¹ On that same day Jesus went out of the house and sat along the lake shore.² Great crowds gathered around Him. This caused Him to get into a boat where He sat while all the people stood on the shore.³ He then told them much in parables, saying, "A sower went out to sow.⁴ As he was sowing some seeds fell on the foot path and the birds came and devoured them.⁵ Some fell on the

¹⁵ {C} Included by Aleph in the first corrective hand, C, D, K, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Peshitta & Harclean Syriac, Bohairic Coptic, Armenian & Ethiopic. Omitted by Aleph in the original hand, B, L, 1009, Curetonian & Sinaitic Syriac & Sahidic Coptic.

rocky ground where there was very little earth. They sprouted quickly because of the shallow soil ⁶ but the sun, upon rising, scorched them and, having no roots, they withered. ⁷ Some seeds fell in the midst of the thorns but the thorns grew up and choked their growth. ⁸ The remainder fell on good soil and yielded a crop: some a hundred, some sixty and some thirty fold. ⁹ Whoever has [ears:] ¹⁶ listen!"

THE PURPOSE OF PARABLES

<Matthew 13:10-17>

¹⁰ The disciples came to Him and said, "Why do you speak in parables?" ¹¹ He answered, "It has been bestowed upon you to know the secrets of the Kingdom of Heaven but on them this has not been bestowed. ¹² Whoever has, will have in great abundance but whoever does not, will be deprived even of what he has. ¹³ It is for this reason that I speak in parables, because [they look but do not see and listen but do not understand.] ¹⁷ ¹⁴ In them the prophecy of Isaiah is being fulfilled which says,

'You will listen and listen but will not understand.

You will look and look but you will definitely not see (*or, perceive*),

¹⁵ for the minds of those people have become dulled

and they hear poorly with their ears,

they have closed their eyes so as not to see with their eyes,

and hear with their ears,

and understand with their minds (*literally, hearts*)

and turn back

so that I might heal them.' (*Isaiah 6:9,10*)

¹⁶ As for you, oh the happiness, that your eyes are able to see and your ears, that they are able to hear. ¹⁷ I solemnly tell you that many prophets and righteous people have longed to see the sights you have been seeing and have not been enabled to do so and to hear the words you are hearing but are not enabled to hear them."

THE PARABLE OF THE SOWER EXPLAINED

<Matthew 13:18-23>

¹⁸ "Listen to the meaning of the parable of the sower. ¹⁹ The evil one comes to everyone who hears the message of the Kingdom and does not really understand it, and snatches away that which was sown in his understanding (*literally, in his heart*). This is representative of the seeds on the foot path. ²⁰ Whoever receives the seed in the rocky ground is representative of the one who hears the message and immediately accepts it enthusiastically ²¹ but it has no root within him. He continues for a little while and then affliction and persecution come because of the Word. He immediately is scandalized. ²² What is sown among the thorns is representative of a person who listens to the message (*literally, Word*) but anxieties and deceptions choke the message and prevent it from being fruitful. ²³ The one who receives the seed in the good ground is representative of the person who listens and understands. Such a hearer bears a crop which produces, sometimes a hundred, sometimes sixty or sometimes thirty fold."

THE PARABLE OF THE WEEDS AMONG THE WHEAT

<Matthew 13:24-30>

¹⁶ {C} So: Aleph in the original hand, B, L, a few Old Latin & Sinaitic Syriac. "ears to hear" Aleph in the third corrective hand, C, D, K, W, X, Delta, Theta, Pi, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

¹⁷ {B} So: Aleph, B in the original hand, C, K, L, W, X, Delta, Pi, families 1 & 13, many other minuscules. The word for "not" is different in other manuscripts. Many other variants of a minor nature occur.

24 He presented another parable, saying, "The Kingdom of Heaven is comparable to a man who had sown good seed in his field. 25 However, during the night his enemy came and sowed darnel in his wheat field <*Darnel - Lolium Temulentum - is a plant that is host to a poisonous fungus. It is an annual plant that at first is indistinguishable from wheat.*> and then left (*literally, got away*). 26 When the blade shot up and the wheat headed out the darnel also became evident. 27 The servants came to him, asking, 'Sir, that was good wheat we sowed in your field, wasn't it? Where did the darnel come from?' 28 He said, 'Some enemy has done this.' They inquired, 'Would you want us to go and weed out the darnel?' 29 He said, 'No, by weeding out the darnel you might uproot the wheat at the same time. 30 Let them grow together until harvest time and then I will direct those who do the reaping to first gather the darnel, bundle it and burn it, but bring the wheat into my barn!'"

THE PARABLE OF THE MUSTARD SEED AND THE LEAVEN

<Matthew 13:31-33>

31 He presented a parable to them, saying, "The Kingdom of Heaven is like a mustard-seed which a man took and sowed in his field. 32 It is the smallest of all seeds, <*We are aware that there are seeds that are smaller. This was the smallest seed a farmer might handle when sowing his fields.*> yet when fully grown is larger than any vegetable and becomes a tree (*or, woody plant*) so that the wild birds come and nest in it's branches."

33 He told another parable, "The Kingdom of Heaven is like an amount of yeast which a woman took and mixed into (*literally, buried*) three measures of flour <*A measure, "σάκκον" equals one and one half pecks. Therefore four and one half pecks of flour, a huge quantity.*> for it to work until the batch was entirely leavened."

THE USE OF PARABLES

<Matthew 13:34-35>

34 Jesus said all these things to the crowd in parables but He never spoke to his disciples in parables 35 [in order to] ¹⁸ fulfill the words of [the prophet,] ¹⁹

I will open my mouth in parables.

I will proclaim things that have been hidden

since the [foundation of the world.]" ²⁰ (*Psalms 78:2*)

THE PARABLE OF THE WEEDS

<Matthew 13:36-43>

36 Following this Jesus again went into the house. His disciples came to Him, requesting that He explain the parable of the darnel in the field. 37 He replied, "The one who sows the good seed is the Son of Man. 38 The field is the world. The good seeds are the children of the Kingdom but the darnel seeds are the children of the evil one. 39 The enemy who sowed the seed is the devil. The harvest is the culmination of the age. The reapers are the angels. 40 Just as the darnel is collected and burned, so too will be [the end of the age.] ²¹ 41 The Son of Man will send out His angels and they will gather from out of His own Kingdom all those who give offense and all who violate His will 42 and these will be thrown into the fiery furnace. There will be wailing and tooth grinding. <*This*

18 {C} So: Aleph in the second corrective hand, B, C, D, K, L, W, X, Delta, Theta, Pi, 0242, many minuscules, Old Latin, Curetonian, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic (Rome & Pell Platt).

"in order that Isaiah's" Aleph in the original hand, Theta, families 1 & 13 & 33.

19 {C} So: Aleph in the first corrective hand, B, C, L, W, 0223, 0242 & the Majority Text. "the prophet Isaiah" cf. note 18.

20 {{C} So: Aleph in the original & third corrective hands, C, D, K, L, W, X, Delta, Theta, Pi, family 13, many other minuscules, Old Latin, Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian. "from the foundation" B, family 1, Curetonian & Sinaitic Syriac & Ethiopic.

21 {C} Some manuscripts say, "the end of this age".

expression occurs 6 times in Matthew, only once in Luke.> ⁴³ It is then that those who are righteous will radiate like the sun in the Kingdom of their Father. [Whoever has ears, let him listen!]" ²²

THREE PARABLES

<Matthew 13:44-50>

⁴⁴ "The Kingdom of Heaven is like a treasure that is lying hidden in a field which a man finds but reburies and then, in his joy, sells everything he [has] ²³ and buys the field.

⁴⁵ "Again, the Kingdom of Heaven is like a person (*literally, man*) who is a merchant in search of beautiful pearls. ⁴⁶ When he found a pearl that was most valuable he went, selling everything he had and purchased it.

⁴⁷ "Again, the Kingdom of Heaven is like a dragnet that was let down into the lake and netted all sorts of fish. ⁴⁸ When it was filled they pulled it onto the beach and sitting down, they put the good fish into baskets. Those that were worthless were thrown away. ⁴⁹ It will be the same at the end-time. The angels will come and separate the wicked from those who are righteous ⁵⁰ and will throw them into the fiery furnace. There will be loud wailing and tooth grinding."

TREASURES NEW AND OLD

<Matthew 13:51-52>

⁵¹ "Have you comprehended these things?" He asked. They said, "Yes." ⁵² He said to them, "It is because of this that every teacher (*literally, scribe*) who is well versed in the Kingdom of Heaven is like a householder who brings things that are both new and old out of his storehouse."

THE REJECTION OF JESUS

<Matthew 13:53-58>

⁵³ When Jesus had concluded the telling of these parables He went away. ⁵⁴ He came into His own country and having arrived He taught in the Synagogue. In their amazement the people said, "Where did this man achieve this wisdom and these wondrous powers? ⁵⁵ Is not this the builder's <*The Greek word "τεκτων" describes one who is skilled in all phases of carpentry -- wood, stone and metal, not simply wood-working carpentry, hence the translation "builder".*> son? Is not His mother named Mary? And his brothers, James, [Joseph,] ²⁴ Simon and Jude? ⁵⁶ And His sisters -- are they not all living here in our midst? Where did He acquire all this?" ⁵⁷ They felt dishonored (*or, offended*) by Him. Jesus, however, said to them, "There is no honor in his own land for a prophet nor among His family." ⁵⁸ Because of their unbelief He did not perform many miracles there.

CHAPTER XIV

THE DEATH OF JOHN THE BAPTIZER

<Matthew 14:1-12>

¹ It was at about this time that Herod the Tetrarch <*Herod Anatipas, a son of Herod the Great. A tetrarchy was a small district. It consisted of Galilee and Peraea.*> heard about the fame of Jesus ² and told his attendants, "This John the Baptizer has come back to life again. Because of this these miraculous powers are working in him," ³ for [Herod] ²⁵ had arrested John and had him put

22 {C} The variants are identical with those in verse 9, footnote 16.

23 {C} So: Aleph, D, 0242, family 1, 1009, 1079, 1546, Old Latin, Sahidic & Fayyumic Coptic & Armenain. The word order is reversed in C, K, L, P, W, X, Delta, Theta, Pi, 0119, 0250, family 13, many other minuscules, Harelean Syriac & Ethiopic (Rome). Other variants occur.

24 {B} So: Aleph in the first corrective hand, B, C, Theta, family 1, 33, 700 in the third corrective hand, 892, Old Latin, Curetonian, Sinaitic & Palestinian Syriac, some Bohairic Coptic & Ethiopic (Pell Platt). "Joses" K, L, W, Delta, Pi, 0119, family 13, many other minuscules, Sahidic & Fayyumic Coptic & Armenian. "Jose" 700 in the original hand, 1009, 1010 & 1071. "John" Aleph in the original hand, D & X. "John and Joses" 1344.

25 {C} So: Aleph, C, D, K, L, W, X, Delta, Pi, family 13, many other minuscules, Old Latin, Curtonian Sinaitic, Peshitta &

in fetters, imprisoning John on account of Herodias the wife of his brother [Philip]²⁶ 4 because John would declare to him, "It is not proper for you to have her." 5 He wanted to kill him but was fearful of the people for they considered him to be a prophet. 6 On the occasion of Herod's birthday the daughter of Herodias danced before them and pleased Herod 7 so much that he promised her, with an oath, that he would give her whatever she might desire. 8 Under the instigation of her mother she said, "Give me, here, on a platter, the head of John the Baptizer." 9 [The king was grieved (*or, distressed*)]²⁷ yet, because of his oath and because of the guests, 10 he ordered that this be accomplished and sent to have John beheaded in prison. 11 His head was brought on a platter and given to the girl. She handed it to her mother. 12 His disciples then came, taking the body and burying it. Then they came to tell Jesus what had happened.

THE FEEDING OF THE FIVE THOUSAND

<Matthew 13:13-21>

13 When Jesus heard this He went away privately, by boat, to a desolate place and when the crowds realized this they left their towns and followed Him on foot. 14 When he disembarked from the boat and saw the huge crowd He felt compassion toward them and healed those among them who were sick. 15 As evening came the disciples came to Him, saying, "This is a desolate place and the hour is getting late. Send the people away that they might go into the villages and buy themselves some food." 16 Jesus said to them, "It is not necessary for them to leave. Give them something to eat." 17 They replied, "All we have is five loaves and two fish." 18 Jesus said, "Bring them to me." 19 He told the people to be seated on the grass. Taking the five loaves and the two fish and, looking up to heaven, He blessed and broke apart the loaves and handed them to the disciples and they, in turn, distributed them to the people. 20 Everyone ate until they were completely satisfied. Those portions that remained were gathered, filling twelve large hand baskets. <*The Greek word "κοφινος" a large, sturdy wicker basket that would be used as a market basket. It is the root of our word "coffin".*> 21 Those who had eaten numbered about five thousand, not counting women and children.

WALKING ON THE WATER

<Matthew 14:22-33>

22 [Immediately]²⁸ thereafter He urged [the disciples]²⁹ to embark in a boat and cross to the other side while He dismissed the crowds. 23 When this had taken place He climbed the hill to pray by Himself. When evening came He was there alone. 24 In the meantime the disciple's boat was still [a goodly distance from land (*literally, many stadia*).]³⁰ <*A stadia is 607 feet.*> It was being buffeted

Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. "this Herod" B, Theta, family 13, 700 & 1010.

26 {B} So: Aleph, B, C, K, L, W, X, Delta, Theta, Pi, 0119, family 1, many other minuscules, many Old Latin, Curetonian, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. Omitted by D & several Old Latin.

27 {B} So: B, D, Theta, families 1 & 13, 700, some Old Latin & Ethiopian. "the king was grieved because of this" Aleph, C, K, L, W, X, Delta, Pi, 0106, 0136, many minuscules, some Old Latin, Peshitta & Harclean Syriac, Sahidic, Bohairic & Fayyumic Coptic & Armenian.

28 {C} So: Aleph in the second corrective hand, B, C in the third corrective hand, D, K, L, P, W, X, Delta, Theta, Pi, 067, 0106, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. Omitted by Aleph & C in the original hands, 892 & Curetonian Syriac.

29 {B} So: Aleph, C, D, L, W, Delta, 067, 0106, family 1, many other minuscules, a few Old Latin, & Armenian. "His disciples" B, K, P, X, Theta, Pi, family 13, many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Sahidic, Bohairic & Fayyumic Coptic & Ethiopic

30 {D} The word order varies. B, family 13 & Theta say, "They were many stadia from the land." "in the middle of the lake" Aleph, C, K, L, P, W, X, Delta, Pi, 084, 0106, family 1 many other minuscules and in a variant form, D.

and tossed about by the waves because of an adverse wind. ²⁵ In the fourth watch of the night *<i.e. between 3:00 A. M. and 6:00 A. M.>* He approached them, walking on the lake (*literally, sea*). ²⁶ When the disciples saw Him they were terrified, saying, "It is an apparition!" and screamed in fear. ²⁷ Jesus immediately said [to them,] ³¹ "Have courage, do not be fearful. It is I." ²⁸ Peter responded to Him, "Lord if it is you, command me to come to you on the water." ²⁹ He said, "Come." Peter climbed out of the boat and [came] ³² to Jesus ³⁰ but as he [felt the wind (*literally, seeing the wind*)] ³³ he became fearful and, beginning to sink, cried out, "Lord, Save me!" ³¹ Instantly Jesus stretched out His hand and grasping hold of him said, "You little faith person, why did you doubt?" ³² They climbed aboard the boat. *<The Greek word gives the idea of an action that took place before the wind became quiet.>* The wind became quiet ³³ and those who were in the boat knelt *<The Greek word 'προσκυνεω' gives the idea of reverently kneeling.>* before Him, saying, "You are truly God's Son!"

THE HEALING OF THE SICK AT GENNESARET

<Matthew 14:34-36>

³⁴ Upon completion of the crossing they landed at Gennesaret *<A village on the northwest shore of the Lake of Galilee.>*³⁵ and when the people (*literally, men*) of that place recognized Him they sent word through all of its environs and brought to Him all who were ill ³⁶ and pleaded with Him that they might touch the tassel (*or, fringe*) (*Numbers 15:38*) of His robe and all who touched it were completely cured.

CHAPTER XV

THE TRADITION OF THE ELDERS

<Matthew 15:1-20>

¹ It was at this time that some Pharisees and teachers of the Law (*or, Scribes*) came to Him from Jerusalem, saying, ² "Why do your disciples transgress the traditions of the Elders by not ceremonially washing their hands before eating (*literally, when they eat their bread*)?" ³ Jesus replied to them, "Why do you also transgress the commandment of God through your tradition? ⁴ God has [said] ³⁴ 'Honor [your father and mother]' ³⁵ and 'Whoever curses father and mother must be put to death'. (*Exodus 20:12; 21:17*) ⁵ But you say, 'Whoever says to his father and mother I have consecrated (*or, made*) a gift to God comprised of what you might otherwise have received from me, *<i.e. as support in your old age or time of special need>* that person is absolved from honoring his father and mother. ⁶ Thus you have made [God's commandment (*literally, word*)] ³⁶ to be void for the sake of your tradition. ⁷ Hypocrites! Isaiah has correctly prophesied concerning you,

⁸ These people honor me with their lips

but their heart is far from me.

⁹ They worship me uselessly

while they teach doctrines whose source is human'." (*Isaiah 29:13 LXX; Psalm 78:36f.*)

³¹ {D} The location of "to them" varies in the manuscripts.

³² {B} Variant forms of the same word occur.

³³ {C} So: Aleph, B in the original hand, 073, Sahidic, Bohairic & Fayyumic Coptic. "the mighty wind" B in the second corrective hand, C, D, K, L, P, X, Delta, Theta, Pi, 0119, families 1 & 13, many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Armenian & Ethiopic. "the exceedingly mighty wind" W.

³⁴ {C} So: Aleph in the first corrective hand, B, D, Theta, 084, families 1 & 13, 700, 892, Old Latin, Curetonian, Sinaitic & Peshitta Syriac, Sahidic, Bohairic & Fayyumic Coptic, Armenian & Ethiopic. "commanded, saying" Aleph in the original & second corrective hands, C, K, L, W, X, Delta, Pi, many minuscules & Harclean Syriac.

³⁵ {*} Aleph, B & D omit "and mother". Other variants occur.

³⁶ {B} Manuscripts vary. Some say "word" others say "command".

¹⁰Calling the crowd together, He said, "Hear and comprehend! ¹¹It is not what enters into the mouth that pollutes a person but what comes out of one's mouth that pollutes." ¹²Then His disciples

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