

5 Say to the daughter of Zion
behold your King is coming to you,
gentle, mounted on a donkey,
on a colt, the foal of a donkey.' (*Zechariah 9:9; Isaiah 62:11*)

6 Therefore the disciples went, doing as Jesus had instructed them. 7 They brought the jenny
(*or, donkey mare*) and the foal and threw their outer garments on them and He seated Himself on the
garments. 8 Many of the crowd spread out their garments on the road while others cut branches off
the trees and spread them on the road. 9 The crowd that was preceding Him and the crowd that
followed Him kept on shouting:

"Hosanna to the Son of David,
Blessed is He who comes in the name of the Lord.
Hosanna in the highest.'" (*Psalms 118:25,26*)
<*Hosanna means "save us now".*>

10 When He went into Jerusalem the entire city was stirred up, everyone inquiring, "Who is this,"
11 to which the crowd replied, "This is the prophet, Jesus from Nazareth in Galilee."

THE CLEANSING OF THE TEMPLE

<Matthew 21:12-17>

12 Jesus went into the [Temple]¹ and drove out all of those who were buying and selling there
and overturned the tables of the moneychangers and the seats of the dove-sellers 13 and told them, "It
is written,

'My house will be called a house of prayer.' (*Isaiah 56:7*)

'You, however, have made it to be a robber's den.'" (*Jeremiah 7:11*)

14 The blind and the lame came to Him in the Temple and He healed them. 15 The Chief
Priests and the teachers of the Law (*or, Scribes*), upon seeing the wonderful things He did, and
hearing the children who were shouting in the temple, "Hosanna to the Son of David," were
absolutely enraged. 16 They said to Him, "Do you hear what these are saying?" Jesus replied, "Yes.
Haven't you ever read, 'From the mouths of small children and nursing infants you have perfected
praise (*or, you have brought praise to perfection*)?'" (*Psalms 8:2 LXX cf. also Wisdom 10:21*) 17
Leaving them He went out to the city of Bethany <*The name perhaps means, "house of the poor" or
"house of the afflicted".*> and there He spent the night.

THE CURSING OF THE FIG TREE

<Matthew 21:18-22>

18 Early in the morning, as He was on His way to return to the city, He felt hunger 19 and
noticing a lone fig tree along the roadside, He went up to it and found nothing but leaves. Therefore
He said to it, "May you never again bear fruit!" and in an instant the fig tree withered. 20 His disciples
witnessed this and were amazed, exclaiming, "How instantly the fig tree withered!" 21 Jesus then
said, "I tell you solemnly, if you have faith, and do not doubt, you will not simply be able to do what
has happened to the fig tree, but if you say to this mountain, 'Be lifted up and flung into the sea,' it will
happen. 22 Additionally, everything you ask in your prayers you will obtain, if you have faith."

THE AUTHORITY OF JESUS QUESTIONED

<Matthew 21:23-27>

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

23 When He had entered the Temple the Chief Priests and Elders of the people <Members of the Sanhedrin, no doubt.>confronted (*literally, stepped up to*) Him and said, "By what authority are you doing these things? Also, who gave you this authority?" 24 Jesus replied, "Let me also ask you one question and if you answer me I will then tell you by what authority I do these things. 25 What was the source of John's baptism? Was it from heaven <i.e. a divine source> or was it from a human source?" They debated among themselves. "If we say from heaven (*or, a divine source*) He will ask us, 'Why then did you not believe in Him?' 26 But, if we say, 'From a human source (*literally, from men*)' we have the people to fear for they all consider John to have been a prophet." 27 Consequently they answered Jesus, "We do not know." He then responded, "Nor will I tell you by what authority I do these things."

THE PARABLE OF THE TWO SONS

<Matthew 21:28-32>

28 "What do you think of this?" A man had two sons. He came to the first one and said, 'Son, go and work in the vineyard today.' 29 He answered, saying, ['No. I will not.' Later he changed his mind (*literally, repented*) and went. 30 The father then came to the second and said the same to him. He answered, 'Yes Sir!' but he did not go. 31 Which of these two did the will of the father?" They said, "The first one."]² Jesus then said, "I solemnly tell you that the tax collectors and the prostitutes will enter the Kingdom of God ahead of you. 32 John came to you to show you the road of righteousness, (*literally, on the road of righteousness*) and you did not even repent and believe Him."

THE PARABLE OF THE VINEYARD AND THE TENANTS

<Matthew 21:33-46>

33 "Listen to another parable. There was a man who owned land who planted a vineyard, made a fence around it, dug a wine press, built a tower and leased it to tenants (*Cf. Isaiah 5:1f.*) and went on a journey. 34 When the vintage season came he sent his servants to the tenants to collect his share of the crop. 35 The tenants took the servants and beat up one, killed another and stoned the third. 36 Again he sent other servants, more numerous than the first. These were treated in the same manner. 37 Finally, he sent them his son, saying, 'They will respect my son!' 38 However, when the tenants saw his son they said to one another, 'Here is the heir. Come, let us kill him and let us seize the estate. (*literally, get the inheritance*).' 39 So, they seized him and [threw him out of the vineyard and killed him.]³ 40 When the owner of the vineyard comes, what will he do to those tenants?" 41 They replied, "He will torture those wretches to death (*or, put those wretched people to death in a painful manner*) and will lease the vineyard to other tenants who will pay him his share each season." 42 Jesus told them, "Did you never read in the Writings :

'The stone which the builders rejected
has become the chief cornerstone (*literally, the head of the corner*).
This was the Lord's doing
and it is wonderful in our eyes.' (*Psalms 118:22,23*)

43 That is why I tell you that the Kingdom of God will be taken away from you and given to a nation that produces fruit. 44 [Whoever falls against (*or, upon*) that stone will be dashed to pieces and it will

2 {C} Some manuscripts reverse the order. The order here is based on Aleph, C in the original hand, K, W, X, Delta, Pi, 0138, many minuscules, Curetonian, Peshitta & Harclean Syriac. The order is reversed in Aleph in the third corrective hand, C in the second corrective hand, L, family 1 & many other minuscules. Other variants occur in verses 29-31.

3 {B} So: Aleph, B, C, K, L, W, X, Delta, Pi, 0138, families 1 & 13, many other minuscules, Old Latin, & Armenian. "they killed him and threw him out of the vineyard" D, Theta & Old Latin. Other variants occur.

crush anyone who falls upon it."]⁴

⁴⁵ When the Chief Priests and Pharisees had heard His parable they realized that He was talking about them ⁴⁶ and even though they were eager to have Him arrested they feared the crowd for these regarded Him to be a prophet.

CHAPTER XXII **THE PARABLE OF THE MARRIAGE FEAST**

<Matthew 22:1-14>

¹ Jesus again responded to them in parables. He said, ² "The Kingdom of Heaven can be compared with a king who prepared a wedding banquet for his son ³ and sent out his servants to call the invited guests to come to the wedding now but they were unwilling to come. ⁴ He sent out a second group of servants, saying, 'Tell those who have been invited, Be attentive! (*literally, look*) My banquet is ready. My oxen and my fatted calves are killed. Everything has been prepared. Come to the wedding.' ⁵ They, however, left, <*i.e. the invited guests*> not paying any attention to it, this one went to his own farm, that one to his business ⁶ and the rest, seizing his servants, mistreated and killed them. The king was furious! ⁷ He sent out his troops and destroyed those murderers and burned their city. ⁸ Then he told his servants, 'The banquet certainly is ready, but the guests who were invited were not deserving, ⁹ so, go out into the crossroads and invite everyone you meet to come to the wedding.' ¹⁰ Those servants went out to the crossroads and gathered together all they could find, both bad and good and the [wedding hall was] ⁵ filled with guests (*literally, those who reclined*). ¹¹ When the king entered to look at the wedding guests (*literally, those reclining*) he noted there was a man who was not wearing a wedding-robe (*or, was not presentable*). ¹² He said, 'My friend, how is it that you come in here without a wedding-robe?' He, however, was speechless. ¹³ Then the king told his servants, 'Bind this man's hands and feet and throw him into the farthest outer darkness where there will be weeping and tooth grinding. ¹⁴ For many are called but few are chosen!'

PAYING TAXES TO CAESAR

<Matthew 22:15-22>

¹⁵ The Pharisees went to plot among themselves concerning how they might set a trap for Him in an argument. ¹⁶ Therefore, along with the Herodians <*An influential Jewish party, loyal to the Roman leadership.*> they sent their disciples to Him and said, "Teacher, we know that you are truthful and that you teach the Way of God honestly. You do not concern yourself with the opinions of others nor for outward appearances. ¹⁷ Therefore, give us your opinion. Is it right, or isn't it, for us to pay the poll tax (*or, census tax*) to Caesar?" ¹⁸ Jesus saw through their wicked intentions and said, "Why do you try to entrap me? ¹⁹ Show me a coin that is used for the tax." <*A coin that is valued as a day's wages. It was the coin used in paying the poll tax (or, census tax).*> They showed Him a denarius. ²⁰ "Whose image and inscription are these?" He asked. ²¹ They said, "Caesar's." He then told them, "Then pay to Caesar what is due to Caesar. Pay to God what is due to God." ²² As they listened they were amazed and went away and left Him. <*Tiberius Caesar ruled from A. D. 14 - 37.*>

THE QUESTION OF THE RESURRECTION

<Matthew 22:23-33>

4 {C} Omitted by D, 33, some Old Latin, & Sinaitic Syriac. Included by Aleph, B, C, K, L, W, X, Delta, Pi, 0138, many minuscules, many Old Latin Curetonian, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic & Armenian. In a slightly variant form families 1 & 13 and other minuscules.

5 {B} So: B in the margin, D, K, W, X, Delta, Theta, Pi, 085, families 1 & 13, many other minuscules, Old Latin, Bohairic Coptic & Armenian. "the unmarried persons" C. "wedding hall", using a different word, Aleph, B in the original hand, L, 0138, 892, 1010 & Sahidic Coptic. Other minor variants occur.

23 On that same day the Sadducees came to [Him, who say]⁶ there is no resurrection, 24 and asked Him, "Teacher, Moses says, 'If someone dies childless his brother is to marry his widow and raise descendants for his brother.' (*Deuteronomy 24:5, Genesis 38:8*) 25 Now, among us there were seven brothers. The first of these married and died childless, leaving his wife to his brother. 26 The same was also true for the second, the third and on down to the seventh. 27 Later on the woman also died. 28 Now then, in the resurrection, whose wife, of all these seven, will she be for she has been married to them all." 29 The reply of Jesus was, "You are in error through ignorance for you do not understand the Writings nor the power of God, 30 for in the resurrection men do not marry, nor are women given in marriage but they are like [angels]⁷ who are in heaven. 31 Concerning the resurrection from the dead, have you never read that which was spoken to you by God 32 'I am the God of Abraham, and the God of Isaac, and the God of Jacob.' (*Exodus 3:6, 15*) He is not [the God]⁸ of the dead but rather, the God of the living." 33 The entire crowd listened and were amazed at His teaching.

THE GREAT COMMISSION

<Matthew 22:34-40>

34 When the Pharisees heard that He had silenced the Sadducees they met together. 35 One of them, a [legal expert,]⁹ tested Him. 36 "Teacher, which is the greatest commandment of the Law?" 37 He said to him, "You shall love the Lord your God with your entire heart, your entire soul and your entire mind. (*Deuteronomy 6:5*) 38 This is the greatest and foremost commandment. 39 The second is like it. You shall love your neighbor as yourself. (*Leviticus 19:18*) 40 On these two commandments the entire Law and the Prophets depend (*or more literally, hinge or hang*)."

THE QUESTION ABOUT DAVID'S SON

<Matthew 22:41-45>

41 While the Pharisees were still assembled Jesus questioned them, saying, 42 "What do you think about the Christ: Whose Son is He?" They responded, "David's." 43 He said to them, "How then does David in the spirit call Him Lord when he says,

44 "The Lord said to my Lord

Sit at my right hand

until I put your enemies under your feet.' (*Psalms 110:1*)

45 Now then, if David calls Him Lord, how is He his son?" No one was able to say a word in reply, neither did anyone have the courage from that day on to ask any further questions of Him.

CHAPTER XXIII

THE DENOUNCING OF THE SCRIBES AND PHARISEES

<Matthew 23:1-36>

1 Jesus spoke to the crowd and to His disciples. He said, 2 "The teachers of the Law (*or,*

6 {A} So: Aleph in the original hand, B, D, W, Pi in the original hand, 0138, family 1 & many other minuscules. "Sadducees, they who say" Aleph in the third corrective hand, 0107, several minuscules and in a variant form family 13, Old Latin, Harclean & Palestinian Syriac & Bohairic Coptic. "Sadducees, who do not believe that the dead will live, and they said to Him the dead will not live." Ethiopic.

7 {C} So: B, D, 0197 & 700. "the angels" Theta, family 1 & Sahidic Coptic. "the angels of God" Aleph, L, family 13 & many other minuscules. "the angels of the God" K, W, Delta, 0138 & many minuscules. "God's angels" some Old Latin, Peshitta, Harclean & Palestinian Syriac, Bohairic Coptic & Armenian.

8 {C} So: B, L, Delta, family 1, 33 & 1009. "a God" Aleph, D, W, 28, 1242 in the original hand. "a God of the dead but the God" D, P, 0138, many minuscules, Harclean Syriac & Armenian. In a variant form Theta & family 13.

9 {C} So: Aleph, B, D, K, L, W, Delta, Theta, Pi, 0138, 0197, family 13, many other minuscules, Old Latin, Curetonian, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Armenian. "legal expert who" F, G, H, 372, 495 & 713. Omitted by family 1, Sinaitic Syriac & some Armenian.

Scribes) and the Pharisees are occupying the seat of Moses. ³ Because of this you must carry out their verbal instructions but do not follow their example (*or, behave as they do*) for they talk but do not act. ⁴ They tie up heavy [loads] ¹⁰ and place them on people's shoulders while they, themselves, do not move as much as a finger to assist. ⁵ They perform all of their activities in order that they might be noticed by people (*literally, men*). They widen their phylacteries <*Small boxes containing Scripture verses. Exodus 13:1-6, Deuteronomy 6:4-9; 11:13-21 are bound on one's forehead and arm by Jews during prayer.*> and make their tassels (*or, fringe*) large <*These tassels were worn as a sign of devotion. Numbers 15:37-41.*> ⁶ and love the best places at dinners and the front seats in the Synagogues ⁷ and enjoy being greeted in the market places and to be called Rabbi by people (*literally, men*). ⁸ You must not be called Rabbi for there is one who is your teacher and you are all brothers. ⁹ Do not call anyone on earth your father for there is one who is your Heavenly Father. ¹⁰ Also, do not be called leaders (*or, instructors, teachers*). There is one who is your teacher, for Christ (*or, the Anointed One, Messiah*) is your leader (*or, instructor, teacher*). ¹¹ The greatest in your midst will be your servant ¹² and the one who elevates (*or, exalts*) himself will be humbled and the one who humbles himself will be elevated (*or, will be exalted*).

¹³ "Alas for you, hypocritical teachers of the Law (*or, Scribes*) and Pharisees, because you shut (*or, lock*) the door of the Kingdom of Heaven against persons (*literally, men*), for you do not allow them to enter therein. ¹⁴ [Alas for you, hypocritical teachers of the Law (*or, Scribes*) and Pharisees, you foreclose on widow's property (*literally, devour widow's houses*) and make the pretense of long prayers. You will receive greater judgment because of this.] ¹¹

¹⁵ "Alas for you, hypocritical teachers of the Law (*or, Scribes*) and Pharisees, for you would travel about over sea and land to make a single proselyte (*or, convert*) and when he becomes a proselyte (*or, convert*) you make him to be twice as much a son of hell (*literally, Gehenna*) as you yourselves are.

¹⁶ "Alas for you, blind leaders, who say, 'Whoever swears by the sanctuary (*or, altar*) of the Temple, that is nothing, <*i.e. it is not necessary to keep that oath*> but if anyone swears by the gold that is in the sanctuary (*or, altar*) of the Temple, he is bound by an oath.' ¹⁷ You blind fools! Which is greater, the gold, or the sanctuary (*or, altar*) of the Temple that makes it holy (*or, sacred*)? ¹⁸ Furthermore, you say, 'If anyone swears by the altar that doesn't mean anything, but if he swears by the offering gift that is on the altar then he is obligated by that oath.' ¹⁹ [Blind ones!] ¹² Which is greater, the offering or the altar that sanctifies the gift? ²⁰ Then: whoever swears by the altar swears by it as well as by everything on the altar ²¹ and by everything the altar causes to become holy and anyone who swears by the temple swears by it and by the one whose home it is (*or, the one who dwells therein*) ²² and whoever swears by heaven swears by both the throne of God and the one who is seated on that throne.

²³ "Alas for you, hypocritical teachers of the Law (*or, Scribes*) and Pharisees, because you tithe mint, dill and cumin <*The seeds of dill and leaves of mint were aromatic and spicy and were used in baking. Cumin's aromatic fruits were used in flavoring.*> while you have neglected the

10 {C} So: L, X, family 1, 892, several Old Latin, Curetonian, Sinaitic & Peshitta Syriac & Bohairic Coptic. "great loads" Aleph. "loads that are difficult to bear" D in the third corrective hand, K, W, Delta, Theta, 0107, 0138, family 13, many other minuscules, Old Latin, Harelean & Palestinian Syriac, Sahidic Coptic & Armenian. Other minor variants occur.

11 {B} This verse either precedes or follows verse 13 in a number of manuscripts. Manuscript evidence is not consistent. Perhaps the verse is transferred from memory by scribes from its source in Mark 12:41.

12 {C} So: Aleph, D, L, Theta, family 1, 892, Old Latin, Curetonian & Sinaitic Syriac. "fools and blind" B, C, K, W, Delta, Pi, family 13, many other minuscules, Peshitta, Harelean (with *) & Palestinian Syriac, Sahidic & Bohairic Coptic, Armenian & Ethiopic.

weightier aspects of the Law: justice, mercy and faithfulness. These you ought to do yet not without leaving the others undone. ²⁴ You are blind guides who are straining out (*or, filtering out*) a gnat and swallowing a camel. <*There may have been a play on words in Aramaic. In Aramaic the words for "gnat" "μψνκ" and "camel" "λμγ" are similar.*>

²⁵ "Alas for you, hypocritical teachers of the Law (*or, Scribes*) and Pharisees, for you wash the outside of the cup and dish while inside they are filled with that which is ill gotten and with self-indulgence. ²⁶ You blind Pharisees. First wash the inside [of the cup and dish clean so that the outside might also become clean.] ¹³

²⁷ "Alas for you, hypocritical teachers of the Law (*or, Scribes*) and Pharisees, for you are to be compared with whitewashed tombs. They give the appearance of outward beauty but on the inside are filled with dead people's bones and all sorts of uncleanness. ²⁸ The same is true for you. Outwardly you seem to appear to be upright but within you are filled with hypocrisy and lawlessness.

²⁹ "Alas for you, hypocritical teachers of the Law (*or, Scribes*) and Pharisees, for you build the tombs of the prophets and keep on decorating the monuments (*or, tombs*) of the righteous ³⁰ and you say, 'If we had lived in the era of our ancestors we would not have been partners with them in the murder of the prophets.' ³¹ In this you actually admit that you are descendants of those who murdered the prophets. ³² You are equal to your ancestors (*literally, you fill the same measure as your ancestors*). ³³ Oh, you serpents, You brood of vipers. How are you able to escape the condemnation of hell (*literally, Gehenna*)? ³⁴ It is for this reason that I will send you prophets and people of wisdom as well as some who are teachers of the Law (*or, Scribes*), some of whom you will kill and crucify and some you will flog in your Synagogues and persue (*or, persecute*) them from town to town ³⁵ so that the blood of all the righteous (*or, innocent*) ones that has been shed on the earth will come on you, from the blood of righteous Abel to the blood of Zechariah, the son of Barachiah who as murdered between the temple (*or, sanctuary*) and the altar. ³⁶ I solemnly tell you, all this will be fulfilled in your generation." <*Abel is Adam's second son. The name means "breath". Zechariah was the son of Jehoida. II Chronicles 24:20-22. The name means "the Lord remembers". Barachiah means "blessed by the Lord". Zechariah 1:1, 7. It is possible that the reference is not concerning Zechariah the son of Jehoida, even though his death is mentioned in II Chronicles while no reference is made to the death of the prophet Zechariah.*>

THE LAMENT OVER JERUSALEM

<Matthew 23:37-39>

³⁷ "Jerusalem, Jerusalem. You who have murdered the prophets and stoned those who have been sent to you! How often I have wanted to gather you just as a hen does with her chicks, gathering them under her wing, but you would not have it. So: Look: [Your house is left for you, forsaken] ¹⁴ <*i.e. the temple is forsaken, having lost its reason for being by the sacrifice of Christ. Jeremiah 22:5, 12:17; I Kings 9:7f.*> for I tell you that you will never see me again until you say, 'Blessed is He who comes in the name of the Lord'." (*Psalm 118:26*)

CHAPTER XXIV

THE DESTRUCTION OF JERUSALEM FORETOLD

<Matthew 24:1-2>

13 {D} So: Theta, family 1, 700 & Sinaitic Syriac. "the cup and dish..." Aleph in the third corrective hand, B in the second corrective hand, C, K, L, W, Delta, Pi, 0138, many minuscules, Peshitta & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. There are additional variants of a similar nature in B in the original hand, family 13 & several other minuscules.

14 {B} So: Aleph, C, D, K, W, X, Delta, Theta, Pi, 0138, families 1 & 13, many other minuscules, Old Latin, Peshitta, Harclean & Palestinian Syriac, some Bohairic Coptic, Armenian & Ethiopic. B omits "forsaken". Other variants occur.

¹ As Jesus left the Temple and was going on His way He was met by His disciples who called His attention to the Temple building. ² His response was, "Do you see all of this? I assure you that not one single stone will be left standing on another that will not be demolished."

THE BEGINNING OF WOES

<Matthew 24:3-14>

³ When He was seated on the Mount of the Olive Trees (*or, the Mount of Olives*) the disciples came to Him and asked privately, saying, "Tell us when this will take place and what the signs of your coming and the close of the present age will be." ⁴ Jesus replied to them, "Take care that no one will lead you astray. ⁵ Many will come in my name, claiming 'I am the Christ (*or, the Anointed One, Messiah*)' and these will mislead many. ⁶ You will be hearing about wars and about rumored wars. See to it that you will not become alarmed [for these must happen,]¹⁵ (*Daniel 2:28*) but this is not yet the end. ⁷ Nation will rise up in arms against nation, kingdom against kingdom. (*Isaiah 19:2; II Chronicles 15:6*) There will be famines and earthquakes in a variety of places ⁸ but these events are comparable to the beginning of birth pangs. ⁹ At that time they will hand you over for persecution and they will kill you and you will be hated by all nations because of my name. ¹⁰ At that time many will lapse in their faith and will betray one another and hate one another. ¹¹ Many false prophets will emerge and these will mislead many. ¹² By virtue of the increase of lawlessness the love of many will grow cold. ¹³ Whoever remains firm to the end will be saved. ¹⁴ This Good News of the Kingdom will be proclaimed all over the world as evidence to all the nations. It is then that the end will come."

THE GREAT TRIBULATION

<Matthew 24:15-28>

¹⁵ "When you see the desolating abomination, to use the language of Daniel (*Daniel 9:7; 11:31; 12:11*) standing in the Holy Place --- let the one who reads ponder this --- ¹⁶ then let those who are in Judah make their escape to the hills. ¹⁷ Anyone who is on the roof must not go down to gather his possessions from his house. ¹⁸ Anyone who is in the field should not go home to pick up his coat. ¹⁹ Alas for the woman who is pregnant and the one who is breast feeding at that time! ²⁰ Pray that your time to flee might not be in winter or on the Sabbath ²¹ for at that time there will be great suffering, the like of which has not been experienced from the beginning of the world until now. (*Daniel 12:1; Joel 2:2*) ²² It is only because this period of time will be shortened that anyone will survive. This period of time will be shortened for the sake of those who have become the chosen ones. ²³ Now: if at any time someone should tell you, 'Look! Here is Christ!' or 'There', do not believe that person. ²⁴ False Christs (*so literally*) <*i.e. anointed ones, messiahs*> and false prophets will rise up and these will perform great miracles and portents (*or, wonders*) for the purpose, if possible, of misleading even the chosen ones of God. ²⁵ Remember! I have forewarned you! ²⁶ If they tell you 'Look! He is there in the desert!' do not go to see. 'Look, He is in these inner rooms over here!' do not believe it! ²⁷ Just as the lightning that flashes in the east illuminates the west, so will the coming of the Son of Man be. ²⁸ The eagles (*or, vultures*) will gather wherever there is a corpse (*or, carrion*)."

THE COMING OF THE SON OF MAN

<Matthew 24:29-31>

²⁹ "Immediately following the affliction of that time

¹⁵ {B} So: Aleph, B, D, L, Theta, family 1, 33, 892, Sahidic & Bohairic Coptic & Ethiopic (Rome & Pell Platt). "everything must happen" C, K, W, Delta, Pi, 0138, family 13 & many other minuscules. "these things must happen" 544. Other variants also occur.

the sun will become dark
and the moon will not reflect (*or, give back*) its light
and the stars will fall from the sky
and the powers of the heavens will be shaken,' (*Isaiah 13:10; 34:4; Amos 8:9*)

³⁰ and then the sign of the Son of Man will appear in the sky and all the nations of the earth will lament (*Zechariah 12:10,12*) when they see the Son of Man coming in the clouds of heaven (*Daniel 7:13*) with great power and glory. ³¹ Also: He will send His angels out with [a great trumpet blast] ¹⁶ (*Isaiah 27:13; Joel 2:1*) and they will assemble the elect (*or, God's chosen ones*) from the north, south, east and west, from one end of heaven to the other." (*Zechariah 2:6; Deuteronomy 28:64; 30:4*)

THE LESSON OF THE FIG TREE

<Matthew 24:32-35>

³² "Learn the lesson from the fig tree. As soon as its branches have become tender it shoots out leaves. You know then that summer is approaching. ³³ When you notice this, you must realize that He is near, in fact, standing at the door. ³⁴ I solemnly tell you all, this will take place before the present generation will have passed away. ³⁵ Heaven and earth will pass away but my words will never pass away."

THE UNKNOWN DAY AND HOUR

<Matthew 24:36-44>

³⁶ "No one knows about that day and that hour, not even the angels in heaven [nor the Son] ¹⁷ only the Father. ³⁷ Just as with the events in the days of Noah (*Genesis 7*) so also will the coming of the Son of Man be. ³⁸ At that time, prior to the deluge, people were eating and drinking, marrying and joining others in marriage, up to the day that Noah went into the ark. ³⁹ They did not realize what was taking place until the deluge came and swept them all away. The coming of the Son of Man will take place in a comparable manner. ⁴⁰ There will be two people in the field. One will be taken, the other will be left. ⁴¹ Two people (*literally, women*) will be grinding at the millstone. <*A recent archaeological discovery has revealed a millstone that was operated by two persons. Heretofore they were only found to be operated by one person for household use or large millstones powered by a donkey.*> One will be taken, the other left. ⁴² In the light of this: Keep watch! You do not know on what day your Lord will come. ⁴³ However, be certain of this: If the manager of the household had known the hour of the night (*literally, in what watch*) in which the robber would break in, he would have kept awake (*or, alert*) and would not have permitted his house to be broken into. ⁴⁴ Because of this you must be ready! It is at a time that is unexpected that the Son of Man will come!"

THE FAITHFUL OR THE UNFAITHFUL SERVANT

<Matthew 24:45-51>

⁴⁵ "Who, then, is that faithful and wise servant who is designated to be in charge of his household, to provide for their food at the proper time? ⁴⁶ Oh the happiness (*or, blessedness*) of that servant whom the master discovers at work when he arrives. ⁴⁷ I tell you solemnly, that he will be appointed manager of the entire property. ⁴⁸ On the other hand, if the servant is bad and says to

16 {B} So: Aleph, L, W, X, Delta, Theta, family 1, 700, 892, 1195, Sinaitic, Peshitta & Harclean Syriac, Bohairic Coptic & Armenian. "great sound of a trumpet" B, K, X, Pi, family 13 & many other minuscules. "great sound" Fayyumic Coptic. "trumpet and sound" D, 1009, 1010, 1216, 1241 & Old Latin.

17 {C} So: Aleph in the original hand, B, D, Theta, family 13, 28, 1195, 1230 in the original hand, Old Latin, Palestinian Syriac, Fayyumic Coptic, Armenian & Ethiopic. Omitted by Aleph in the first corrective hand, K, L, W, Delta, Pi, family 1, many other minuscules, Sinaitic, Peshitta & Harclean Syriac, Sahidic & Bohairic Coptic.

himself, 'My master is taking a long time (*or, is not expected for a long time*),'⁴⁹ and begins to beat his fellow servants while he, himself, eats and drinks with those who are drunkards;⁵⁰ the master of the servant will arrive on a day when he does not expect him and at that time (*literally, hour*) when he does not know about it,⁵¹ and he will cut him into pieces and assign him to the same fate as is received by the hypocrites. There will be loud wailing and grinding of teeth."

CHAPTER XXV

THE PARABLE OF THE TEN MAIDENS

<Matthew 25:1-13>

¹ "The Kingdom can be compared with ten bridesmaids <*The word "παρθενος" could be translated "virgin" or "young girl", generally a female adolescent, a young girl of marriageable age.*> who, taking their lamps with them, went out to meet [the bridegroom.]¹⁸ ² However, five of these were foolish and five were wise (*or, sensible*).³ Now, the foolish, when they took their lamps took no additional oil along ⁴ while the wise ones took oil in containers along with their lamps. ⁵ The bridegroom failed to come for a long time. They all became drowsy and fell asleep. ⁶ At midnight there was a loud shout. 'Here comes the bridegroom! Come out to meet him <*i.e. accompany him*>.'⁷ Then all those bridesmaids rose and trimmed their lamp wicks. ⁸ The foolish ones said to the wise (*or sensible*) ones, 'Give us some of your oil. Our lamps are in the process of extinguishing.'⁹ The wise (*or, sensible*) ones responded, 'By doing that there would not be sufficient for you and for us. It would be best if you went to the dealers in oil and purchased some for yourselves.'¹⁰ While these were away the bridegroom arrived and those who were prepared entered into the banquet hall and the door was shut (*or, locked*).¹¹ Later on, the remainder of the bridesmaids arrived and said, 'Master, Master (*or, Lord, Lord*) open the door for us,'¹² to which he replied, 'I solemnly tell you, I do not know you!'¹³ So therefore, be alert (*or, keep watch*) for you do not know either the day or the hour [when the Son of Man will come.]"¹⁹

THE PARABLE OF THE TALENTS

<Matthew 25:14-30>

¹⁴ "What will happen can be compared to a man who was going away on a journey and summoned his servants and entrusted his property to them. ¹⁵ To one he gave five talents <*If this would be a silver talent the value would have been approximately 6,000 denarii or the equivalent of 6,000 days wages. If these would have been gold talents it would have been thirty times as much.*> To another he gave two and to another he gave one, each in accordance with their personal ability (*or, capacity*)¹⁶ and went on his journey. The person who had been given the five talents immediately began to do business and made a profit of an additional five talents¹⁷ [as did the person who had received the two talents.]²⁰ ¹⁸ However, the person who received the single talent went away, dug a hole and buried his master's money. <*Under certain conditions the Midrasch and Talmud recommended this. Cf. Strack-Billerbeck I, 970-980.*>¹⁹ Following a long period of time the master returned and began to settle his accounts with them. ²⁰ The one who had received the five talents came, bringing five additional talents, saying, 'Master (*or, Sir*), you entrusted me with five talents. Look! I have made a profit of five additional talents.'²¹ His master said to him, 'Well done!

18 {C} So: Aleph, B, K, L, W, X in the second corrective hand, family 13, many other minuscules, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic & Ethiopic. "the bridegroom and the bride" D, X in the original hand, Theta, family 1, 1195, Old Latin, Sinaitic, Peshitta & Harclean (with *) Syriac, & Armenian.

19 {D} This addition is found in C in the third corrective hand, family 13, 578, 700, 1424 in the third corrective hand & the Majority Text. It appears as a footnote in the Nestle Ahland 27th edition.

20 {C} Very minor variants occur in the manuscripts.

You are a trustworthy servant. You have been trustworthy in lesser (*or, small*) matters. I will appoint you to be in charge of greater matters. Come and share in your master's joy.'²² Then the one who had received the two talents came and said, 'Master (*or, Sir*), You entrusted me with two talents. Look! I have made a profit of two additional talents.'²³ The master told him, 'Well done, good and trustworthy servant. You were trustworthy in lesser (*or, smaller*) matters. I will appoint you to be in charge of greater matters. Come and share in your master's joy.'²⁴ The one who had received one talent also came forward and said, 'Master (*or, Sir*), I am aware that you are a harsh man. You reap where you do not sow. You gather where you did not scatter. <*The word "διασκορπιζω" can also be translated as "winnow". i.e. you let someone else do the work and you reap the profits.*>²⁵ Because of this I buried your talent in the ground. Here is your exact same talent.'²⁶ His master replied, 'You worthless servant! You know, don't you, that I reap where I have not sown and gather where I did not scatter (*or, winnow*)?'²⁷ That being the case you should have deposited it with the bankers <*The wording in Greek is very impersonal.*> so that when I would return I could again receive what is mine along with the accrued interest. <*i.e. excessive interest according to our present standards.*>²⁸ Therefore, take away the talent from that person and give it to the one who has ten,²⁹ for to everyone who has, more will be given, but from anyone who has little, even what he has will be taken away.³⁰ As far as this useless servant is concerned: Throw him into the outside darkness where there will be wailing and grinding of teeth! "

THE JUDGMENT OF THE NATIONS

<Matthew 25:31-46>

³¹ "When the Son of Man comes in His glory and all the [holy]²¹ angels accompanying Him, He will then sit on His glorious throne (*or, throne of glory*).³² All the nations will be gathered in His presence and He will separate them from one another just as a shepherd separates the sheep from the goats.³³ He will place the sheep at His right hand and the goats at His left.³⁴ At that time the King will say to those who are at His right hand, 'Come, you who are my Father's blessed ones. Inherit the Kingdom which has been prepared for you since the creation (*or, founding, beginning*) of the world,³⁵ for I was hungry and you gave me food. I was thirsty and you furnished me with something to drink I was a stranger and you entertained me (*or, made me welcome*).³⁶ I was poorly dressed and you provided me with clothing. I was sick and you came and looked after me. When I was in prison you came to see me.'³⁷ Then the righteous will respond, 'When, Lord, did we see you hungry and give you food? Or thirsty and give you something to drink,³⁸ or a stranger and entertained you, or ill clad and provided you with clothing,³⁹ ill, or in prison and came to you?'⁴⁰ It is then that the King will reply, 'I solemnly tell you, in so far as you did this kind of service to one of the least significant of these my brothers, you have done so to me.'

⁴¹ "Then He will say to those who are at His left: 'Go away from me (*or, Be gone*) you accursed ones into everlasting fire which [is prepared]²² for the devil and his angels,⁴² for I was hungry and you did not give me any food. I was thirsty and you did not furnish me with something to drink.⁴³ I was a stranger and you did not entertain me (*or, make me welcome*). I was poorly dressed and you did not provide me with clothing. I was sick and you did not look after me and in prison and you did not visit me.'⁴⁴ It is then that these will answer Him, 'Lord (*or, Sir*), when did we see you

21 {D} The word is inserted by A, W, family 13 & the Majority Text. It appears as a footnote in the Nestle-Ahland 27th edition.

22 {B} So: P45, Aleph, A, B, K, L, W, Delta, Theta, Pi, 067, 074, 0128, 0136, family 13, many other minuscules, a few Old Latin, Sinaitic, Peshitta, Harclean & Palestinian Syriac, Sahidic & Bohairic Coptic Armenian & Ethiopic. "my Father has prepared" D, family 1 & more Old Latin. "my Lord has prepared" several Church Fathers.

hungry or thirsty or a stranger or poorly clothed or ill or in prison and did not provide any service on your behalf.' *<I assume their tone of voice would be one that conveyed the idea of 'you prove to us when that is purported to have taken place.'>* ⁴⁵ He will then reply to them, saying, 'I solemnly tell you, In so far as you have withheld doing these things to the least significant of these my brothers you have failed to do them to me. ⁴⁶ And these shall go away into eternal punishment but the righteous into eternal life."