

Introduction to Matthew's Gospel

Authorship

A very early tradition ascribes authorship of this Gospel to Matthew, a publican (IE a tax collector in a customs house, probably in the employ of Herod Antipas) stationed at Capernaum, who was called by Jesus as one of his apostles. Elsewhere Matthew is called "Levi," and it would be unusual for one person to have two Hebrew names. It has been suggested either that Jesus gave him "Matthew" as a new name, or that "Levi" derives from a tribal designation, IE Μαθθαίος ὁ λευίτης *Matthaios ho leuitēs* "Matthew the Levite." Liberal scholars argue that this Gospel was not written by the apostle Matthew; among other arguments, they question whether an apostle would have made such full use of prior sources rather than writing his own recollections. Conservative scholars see no reason for an eyewitness not to use such sources if they fit his purpose, and continue to hold to Matthean authorship.

Related to the authorship question is the issue of what language the Gospel was originally written in. Eusebius (c. AD 270–340) in his *Historia Ecclesiastica* iii.39.16 quotes Papias (c. AD 125) as saying that "Matthew compiled/set in order [*sunetaxē*] the oracles/sayings [*ta logia*] in the Hebrew/Aramaic language [*Hebraidi dialektō*], but everyone interpreted/translated [*hermēneusen*] them as he was able." (I have represented ambiguities in the statement with alternative translations separated by virgules.) Later Church Fathers made similar statements, although they may have been depending on Papias. Does it follow from this that the evangelist originally wrote his Gospel in a Semitic language (presumably Aramaic)? There have been four reactions to this statement by Papias: (1) Papias was wrong. Given the early date of the statement, however, this seems a hazardous assumption to make. (2) Papias was referring to the Gospel as we know it today. The problem with this is that we have no evidence of any such Semitic original for Matthew. The Semitic versions that exist all appear to be retroversions from Greek, not original Semitic compositions. Further, although Matthew does reflect occasional Aramaisms, overall the text gives every indication of having been composed in Greek, as opposed to being a Greek translation from a Semitic original. (3) Some have argued that Papias was simply referring to the rabbinic style of argumentation and order of arrangement of the Gospel. But this strains the plain sense of Papias' wording. (4) Papias was referring to an early sayings source compiled by Matthew in Aramaic. If this understanding is correct, Matthew may have used his own collection of the sayings of Jesus as a source in composing his Gospel.

Manuscript History

The earliest manuscripts date to the late second or early third century. The earliest seven manuscripts are:

1. P⁷⁷, or P. Oxy 2683, now housed in Oxford, contains Matthew 23:30–39. This manuscript has been dated paleographically to the second or third century AD.

2. P¹, or P. Oxy. 2, now housed in the University Museum of the University of Pennsylvania (inventory E 2746), contains Matthew 1:1–9:12; 9:14–20. This manuscript has been dated paleographically to the third century AD.

3. P⁴⁵, or P. Chester Beatty i, now housed in Dublin, contains portions of many New Testament books. The portions of Matthew that it contains are Matthew 20:24–32; 21:13–19; 25:41–26:39. This manuscript has been paleographically dated to the third century AD.

4. P⁵³, or P. University of Michigan Inventory 6652, now housed in Ann Arbor, Michigan, contains portions of Matthew and Acts. The portions of Matthew it contains are

Matthew 26:29–40. This manuscript is dated paleographically to the third century AD.

5. P⁶⁴⁺⁶⁷, or P. Magdalen College Gr. 18 + Fundació n S. Lucas Evang., Inv. 1, now housed at Oxford and Barcelona, contains Matthew 3:9; 3:15; 5:20–22; 5:25–28; 26:7–8; 26:10; 26:14–15; 26:22–23; 26:31–33. Contrary to some opinions, this manuscript can be dated no earlier than the third century AD.

6. P⁷⁰, or P. Oxy. 2384 + cnr 419 + cnr 420, now housed in Oxford and Florence, contains Matthew 2:13–16; 2:22–3:1; 11:26–27; 12:4–5; 24:3–6; 24:12–15. This manuscript has been dated paleographically to the third century AD.

7. P³⁷, or P. Mich. 137 (University of Michigan Inventory 1570), now housed in Ann Arbor, Michigan, contains Matthew 26:19–52. This manuscript has been dated paleographically to the third or fourth century AD.

Many other manuscripts have survived, but all date later than these seven. Despite the number of early manuscripts of Matthew that have survived, there is no portion of Matthew chapters 10, 13–19, 22, 27–28 preserved before the fourth century, and some chapters, like 23 and 24, are only fragmentarily preserved.

Canon

The Gospel of Matthew was accepted as authoritative very early. There are similar passages in the Epistle of Clement (AD 95–98), although it is uncertain whether they are quotations. Such passages occur as well in the other Apostolic Fathers, Ignatius and Polycarp. The Didache (“Doctrine” of the Twelve Apostles) contains 66 passages that are based on Matthew, and the Gospel was quoted prolifically in later Christian literature as well. It was also included in the earliest ancient versions: the Old Latin, Syriac and Coptic. It probably was included in the last part of the Muratorian Canon (2nd century AD), and it was accepted in both the Canon of the Council of Laodicea (AD 363) as well as the Canon of Athanasius (AD 326–73).

Setting

Just as scholars split on whether the Gospel was written by Matthew, so also they split on the date of authorship. There are three basic approaches to the dating of the Gospel. Liberal scholars believe that Matthew used Mark as a source (this view is often referred to as “Marcan priority”) as well as Q (from German *Quelle* “source”), a hypothetical source for the material Matthew and Luke have in common that does not derive from Mark. For these scholars, Matthew must postdate Mark. This view puts Matthew at between AD 80–90 (or, more broadly, between AD 70–100). A more conservative form of Marcan priority scholarship puts Matthew between AD 60–65. The more traditional view, which also has its scholarly adherents, accepts the early tradition that Matthew predated Mark (called “Matthean priority”), and rejects the existence of Q. This school of thought would date Matthew to a very early period shortly after the crucifixion, in the 30’s AD. The setting of the Gospel appears to have been Palestine or Syria. The author was a Jewish Christian, who used numerous formula citations from the Old Testament to demonstrate that Jesus was the Messiah expected by the Jews.

Outline

- I. Jesus’ Genealogy (1:1–17)
- II. The Birth of Jesus (1:18–25)
- III. The Childhood of Jesus
 - A. The Visit of the Wise Men (2:1–12)

- B. The Flight to Egypt (2:13–15)
- C. The Slaying of the Infants (2:16–18)
- D. The Return from Egypt (2:19–23)
- IV. Preparation for and Beginnings of the Ministry
 - A. The Preaching of John the Baptist (3:1–12)
 - B. The Baptism of Jesus (3:13–17)
 - C. The Temptation of Jesus (4:1–11)
 - D. The Beginning of the Galilean Ministry (4:12–17)
 - E. The Calling of Four Fishermen (4:18–22)
 - F. Ministering to a Great Multitude (4:23–25)
- V. The Sermon on the Mount (5:1–2)
 - A. The Beatitudes (5:3–12)
 - B. Salt and Light (5:13–16)
 - C. Teaching about the Law (5:17–20)
 - D. Teaching about Anger (5:21–26)
 - E. Teaching about Adultery and Divorce (5:27–32)
 - F. Teaching about Oaths (5:33–37)
 - G. Teaching about Retaliation (5:38–42)
 - H. Love for Enemies (5:43–48)
 - I. Teaching about Almsgiving (6:1–4)
 - J. Teaching about Prayer (6:5–15)
 - K. Teaching about Fasting (6:16–18)
 - L. Treasure in Heaven (6:19–21)
 - M. The Light of the Body (6:22–23)
 - N. God and Mammon (6:24)
 - O. Care and Anxiety (6:25–34)
 - P. Judging Others (7:1–6)
 - Q. Ask, Seek, Knock (7:7–12)
 - R. The Narrow Gate (7:13–14)
 - S. A Tree Known by its Fruit (7:15–20)
 - T. I Never Knew You (7:21–23)
 - U. The Two Foundations (7:24–29)
- VI. Healings and Commissioning Messengers
 - A. The Cleansing of a Leper (8:1–4)
 - B. The Healing of a Centurion's Servant (8:5–13)
 - C. The Healing of Many People (8:14–17)
 - D. The Would-be Followers of Jesus (8:18–22)
 - E. The Calming of a Storm (8:23–27)
 - F. The Healing of the Gadarene Demoniacs (8:28–34)
 - G. The Healing of a Paralytic (8:1–8)
 - H. The Calling of Matthew (8:9–13)
 - I. The Question about Fasting (8:14–17)
 - J. The Ruler's Daughter and the Woman Who Touched Jesus' Garment (8:18–26)
 - K. The Healing of Two Blind Men (8:27–31)
 - L. The Healing of a Dumb Man (8:12–14)
 - M. The Compassion of Jesus (8:15–38)

- N. The Mission of the Twelve (9:1–4)
- O. The Commissioning of the Twelve (9:5–15)
- P. Coming Persecutions (9:16–25)
- Q. Whom to Fear (9:26–31)
- R. Confessing Christ before Men (9:32–33)
- S. Not Peace, but a Sword (9:34–39)
- T. Rewards (9:40–10:1)
- VII. Antagonism of the Jews
 - A. The Messengers from John the Baptist (11:2–19)
 - B. Woes to Unrepentant Cities (11:20–24)
 - C. Come to Me and Rest (11:25–30)
 - D. Plucking Grain on the Sabbath (12:1–8)
 - E. The Man with a Withered Hand (12:9–14)
 - F. The Chosen Servant (12:15–21)
 - G. Jesus and Beelzebul (12:22–32)
 - H. A Tree and its Fruits (12:33–37)
 - I. The Demand for a Sign (12:38–42)
 - J. The Return of the Unclean Spirit (12:43–45)
 - K. The Mother and Brothers of Jesus (12:46–50)
- VIII. Parables
 - A. The Parable of the Sower (13:1–9)
 - B. The Purpose of Parables (13:10–17)
 - C. The Parable of the Sower Explained (13:18–23)
 - D. The Parable of the Weeds among the Wheat (13:24–30)
 - E. The Parable of the Mustard Seed and the Leaven (13:31–33)
 - F. The Use of Parables (13:34–35)
 - G. The Parable of the Weeds Explained (13:36–43)
 - H. Three Parables (13:44–50)
 - I. Treasures New and Old (13:51–52)
- IX. Rejection
 - A. The Rejection of Jesus at Nazareth (13:53–58)
 - B. The Death of John the Baptist (14:1–12)
 - C. The Feeding of the Five Thousand (14:13–21)
 - D. Walking on the Water (14:22–33)
 - E. The Healing of the Sick in Gennesaret (14:34–36)
 - F. The Tradition of the Elders (15:1–20)
 - G. The Canaanite Woman's Faith (15:21–28)
 - H. The Healing of Many People (15:29–31)
 - I. The Feeding of the Four Thousand (15:32–39)
 - J. The Demand for a Sign (16:1–4)
 - K. The Leaven of the Pharisees and the Sadducees (16:5–12)
 - L. Peter's Declaration about Jesus (16:13–20)
- X. Return to Judea
 - A. Jesus Foretells His Death and Resurrection (16:21–28)
 - B. The Transfiguration of Jesus (17:1–13)
 - C. The Healing of a Boy with a Demon (17:14–21)

- D. Jesus Again Foretells His Death and Resurrection (17:22–23)
- E. Payment of the Temple Tax (17:24–27)
- F. The Greatest in the Kingdom (18:1–5)
- G. Temptations to Sin (18:6–9)
- H. The Parable of the Lost Sheep (18:10–14)
- I. A Brother Who Sins (18:15–20)
- J. The Parable of the Unforgiving Servant (18:21–34)
- XI. Instructions to Disciples
 - A. Teaching about Divorce (19:1–12)
 - B. Little Children Blessed (19:13–15)
 - C. The Rich Young Man (19:16–30)
 - D. The Workers in the Vineyard (20:1–16)
 - E. A Third Time Jesus Foretells His Death and Resurrection (20:17–19)
 - F. The Request of James and John (20:20–28)
 - G. The Healing of Two Blind Men (20:29–34)
- XII. Presentation of Jesus
 - A. The Triumphal Entry into Jerusalem (21:1–11)
 - B. The Cleansing of the Temple (21:12–17)
- XIII. Rejection by the nation
 - A. The Cursing of the Fig Tree (21:18–22)
 - B. The Authority of Jesus Questioned (21:23–27)
 - C. The Parable of the Two Sons (21:28–32)
 - D. The Parable of the Vineyard and the Tenants (21:33–46)
 - E. The Parable of the Marriage Feast (22:1–14)
 - F. Paying Taxes to Caesar (22:15–22)
 - G. The Question about the Resurrection (22:23–33)
 - H. The Great Commandment (22:34–40)
 - I. The Question about David's Son (22:41–46)
- XIV. Clashes with authorities
 - A. The Denouncing of the Scribes and Pharisees (23:1–36)
 - B. The Lament over Jerusalem (23:37–39)
- XV. Predictions concerning the end times
 - A. The Destruction of the Temple Foretold (24:1–2)
 - B. The Beginning of Woes (24:3–14)
 - C. The Great Tribulation (24:15–28)
 - D. The Coming of the Son of Man (24:29–31)
 - E. The Lesson of the Fig Tree (24:32–35)
 - F. The Unknown Day and Hour (24:36–44)
 - G. The Faithful or the Unfaithful Servant (24:45–51)
 - H. The Parable of the Ten Maidens (25:1–13)
 - I. The Parable of the Talents (25:14–30)
 - J. The Judgment of the Nations (25:31–46)
- XVI. Crucifixion and resurrection
 - A. The Plot to Kill Jesus (26:1–5)
 - B. The Anointing at Bethany (26:6–13)
 - C. Judas' Agreement to Betray Jesus (26:14–16)

- D. The Passover with the Disciples (26:17–25)
- E. The Institution of the Lord's Supper (26:26–30)
- F. Peter's Denial Foretold (26:31–35)
- G. The Prayer in Gethsemane (26:36–46)
- H. The Betrayal and Arrest of Jesus (26:47–56)
- I. Jesus before the Council (26:57–68)
- J. Peter's Denial of Jesus (26:69–75)
- K. Jesus Brought before Pilate (27:1–2)
- L. The Death of Judas (27:3–10)
- M. Jesus Questioned by Pilate (27:11–14)
- N. Jesus Sentenced to Die (27:15–26)
- O. The Soldiers Mock Jesus (27:27–31)
- P. The Crucifixion of Jesus (27:32–44)
- Q. The Death of Jesus (27:45–56)
- R. The Burial of Jesus (27:57–61)
- S. The Guard at the Tomb (27:62–66)
- T. The Resurrection of Jesus (28:1–10)
- U. The Report of the Guard (28:11–15)
- V. The Commissioning of the Disciples (28:16–20)

Further Readings

Non-LDS Sources

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Millet, Robert L. "The Testimony of Matthew." *Studies in Scripture, Vol. 5: The Gospels*. Ed. Kent P. Jackson and Robert L. Millet. Salt Lake City: Deseret, 1986, 58-60.

Nyman, Monte S. and Richard L. Anderson. "I Have a Question." *Ensign* (September 1974): 74-75. (Fragmentary v. unified composition of the Sermon on the Mount.)

The Gospel According to St. Matthew

Chapter 1

The Genealogy of Jesus Christ (Lk. 3:23-38)

¹ THE book of the generation¹ of Jesus Christ, the son of² David, the son of Abraham.
² Abraham begat Isaac;
and Isaac begat Jacob;
and Jacob begat Judas³ and his brethren;⁴
³ And Judas begat Phares and Zara of Thamar;⁵
and Phares begat Esrom;
and Esrom begat Aram;
⁴ And Aram begat Aminadab;⁶
and Aminadab begat Naasson;⁷
and Naasson begat Salmon;
⁵ And Salmon begat Booz of Rachab;⁸
and Booz begat Obed of Ruth;⁹
and Obed begat Jesse;
⁶ And Jesse begat David the king;
and David the king begat Solomon of her *that had been the wife* of Urias;¹⁰
⁷ And Solomon begat Roboam;¹¹
and Roboam begat Abia;
and Abia begat Asa;
⁸ And Asa begat Josaphat;
and Josaphat begat Joram;

¹ The caption "book of the generation" refers specifically to the genealogy contained in Mt. 1:1-17 and not to Mt. as a whole. In the OT, the HEB equivalent סֵפֶר תּוֹלְדוֹת *sepher toledoth* "book of generations" is used for a genealogy record, as in Gen. 5:1.

² IE descendant of.

³ Judas is the NT form of the OT name Judah. The NT form of this and other names in the genealogy varies because it has been transliterated from HEB into GR.

⁴ IE the sons of Israel from whom the 12 tribes descend.

⁵ See Gen. 38.

⁶ According to Ex. 6:23, Aminadab's daughter Elisheba married Aaron, the brother of Moses.

⁷ A leader of the tribe of Judah during the wandering in the wilderness; see Num. 2:3 and 7:12.

⁸ IE by [his wife] Rachab.

⁹ IE by [his wife] Ruth. For the bearing of Obed by Ruth, see Ruth 4.

¹⁰ IE Bathsheba. See 2 Sam. 11-12.

¹¹ For the royal line from Solomon to Jechonias, see the bolded names of the kings of Judah in LDS BD "Chronology."

and Joram begat Ozias;¹²

⁹ And Ozias begat Joatham;

and Joatham begat Achaz;

and Achaz begat Ezekias;

¹⁰ And Ezekias begat Manasses;

and Manasses begat Amon;

and Amon begat Josias;

¹¹ And Josias begat Jechonias¹³ and his brethren, about the time they were carried away to Babylon;¹⁴

¹² And after they were brought to Babylon, Jechonias begat Salathiel;

and Salathiel begat Zorobabel;¹⁵

¹³ And Zorobabel begat Abiud;¹⁶

and Abiud begat Eliakim;

and Eliakim begat Azor;

¹⁴ And Azor begat Sadoc;

and Sadoc begat Achim;

and Achim begat Eliud;

¹⁵ And Eliud begat Eleazar;

and Eleazar begat Matthan;

and Matthan begat Jacob;

¹⁶ And Jacob begat Joseph¹⁷ the husband of Mary, of whom was born Jesus,¹⁸ who is called Christ.¹⁹

¹² Mt. omits three kings between Joram and Ozias (Ahaziah, Joash and Amaziah), presumably because he is following the LXX of 1 Chr. 3:11, which also lists Joram as the father of Ozias.

¹³ Josias was actually the grandfather of Jechonias. The reference to Jechonias here should probably be to Jehoiakim, son of Josias and father of Jechonias. The words "and his brethren" would then refer to the brothers of Jehoiakim who ruled after him, Jehoahaz II and Zedekiah (who is mentioned in 1 Ne. 1:4). This correction would then restore the 13 generations from the captivity to Christ to the 14 generations Mt. mentions in v. 17. There is also medieval manuscript support for the reading "Jehoiakim" here, showing that the omission of Jehoiakim was fairly obvious.

¹⁴ See 2 Ki. 25.

¹⁵ This relationship is confirmed in Ezra 3:2,8; 5:2; Neh 12:1; Hag. 1:1, 12, 14; 2:2, 23 and the LXX of 1 Chr. 3:19; but the MT of 1 Chr. 3:19 says that Zorobabel was the son of Pediah, Salathiel's brother. Possibly this was an instance of levirate marriage, where a brother married his childless brother's widow and raised up seed in the deceased brother's name (see Deut. 25:5-10).

¹⁶ From Abiud through the rest of the genealogy, we have no OT information.

¹⁷ Mt. gives Joseph's father as Jacob, while Lk. 3:23 has Joseph's father as Heli. A simple solution to this discrepancy, which was suggested as early as the 5th century AD, would be to consider Mt. as giving Joseph's genealogy and Lk. Mary's. But Lk. purports to be giving Joseph's lineage, not Mary's. A more complicated solution is to hypothesize that Jacob and Heli were half-brothers with different fathers. In this view, one brother was Joseph's biological

¹⁷ So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.²⁰

The Birth of Jesus Christ (Lk. 2:1-7)

¹⁸ Now the birth of Jesus Christ was on this wise:²¹ When as²² is mother Mary was espoused to Joseph, before they came together,²³ she was found²⁴ with child of the Holy Ghost.²⁵

father, while the other was his adoptive legal father under the principles of levirate marriage. Another possibility is to see Mt. as using a public Davidic king list, while Lk. used actual family records. For a detailed discussion of the genealogies of Jesus, see Raymond E. Brown, *The Birth of the Messiah* (Garden City, New York: Doubleday, 1977), 64-95.

¹⁸ Although the genealogy traces legal lineage through Joseph, the relative pronoun "whom" is feminine in GR, thus clearly referring to Mary as Jesus' biological parent. Although some manuscripts have a form of text stating that Joseph begat Jesus (in accordance with the previous pattern of the genealogy), scholars widely regard the form of text reflected in the KJV as being correct.

¹⁹ GR $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ *christos* means "anointed one," from the relatively rare verb $\chi\rho\acute{\iota}\omega$ *chriō*, "to anoint" (cf. the product name "Crisco"). It is the equivalent of HEB מָשִׁיחַ *mashiach*, which we transliterate into ENG as "Messiah." Originally, ὁ $\chi\rho\iota\sigma\tau\acute{o}\varsigma$ *ho christos* was a title meaning "the anointed one," and so technically in English we should say "Jesus the Christ," as in the title of James Talmage's classic book. Over time, however, "Christ" came to be understood almost as a surname, and so the contemporary usage "Jesus Christ" is considered proper.

²⁰ Mt. arranges his genealogy into three groups of 14 generations each (from Abraham to David, from David to the captivity, and from the captivity to Christ). The number 14 may be significant for a couple of reasons. First, it is twice the sacred number seven ($7 \times 2 = 14$). Second, the name "David" has the numerical value of 14. In HEB, the letters of the alphabet doubled for numbers. The name David, spelled without vowels, was דוד DVD. The letter ד D (*daleth*) was the fourth letter of the alphabet and so had a numerical value of 4; the letter ו V (*waw*) was the sixth letter and so had a numerical value of 6. Thus, $4 + 6 + 4 = 14$. This appears to have been a mnemonic device to encourage memorization.

²¹ IE in this way (referring to what follows).

²² KJV "when as" is an awkward attempt to represent the genitive absolute construction in GR; better would be simply "when." The word "espoused" comes from the GR verb $\mu\upsilon\eta\sigma\tau\epsilon\acute{\upsilon}\omega$ *mnēsteuō*, which means "to court and win," "to promise in marriage"; when used of a woman in the passive, as here, it means "to be betrothed to." Marriage in the culture of 1st century Palestine was a two-part process: first, a formal exchange of consent before witnesses, and second, after a year or two, the groom would take the bride to his family home and begin to support her. The first step entails more than our concept of engagement; it would be more correct to think of the couple as being "married" at that point, although physical intimacy was not allowed until the second part of the process. Mary's pregnancy comes between the two marital steps.

²³ The GR verb refers to the second part of the marriage process, and implies setting up a household and living together as man and wife.

¹⁹ Then Joseph her husband,²⁶ being²⁷ a just *man*, and not willing to make her a publick example,²⁸ was minded²⁹ to put her away³⁰ privily.³¹ ²⁰ But while he thought on³² these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife:³³ for that which is conceived³⁴ in her is of the Holy Ghost.³⁵ ²¹ And she shall bring forth³⁶ a son, and thou³⁷ shalt call³⁸ his name JESUS:³⁹ for he

²⁴ This expression does not imply that her secret was discovered by some neighborhood gossip; the verb is rather used in a weakened sense to mean "she was, she became."

²⁵ KJV uses "Ghost" to render GR πνεῦμα *pneuma* "Spirit" based on influence from the German word for spirit, *Geist*. This does not suggest that the Holy Ghost is a "ghost" in the same sense we use that word in popular culture today. "Holy Spirit" is a perfectly acceptable alternative usage. The GR uses a genitive "of," but this could be misconstrued as meaning that the Holy Ghost was the male element in a union with Mary (fulfilling the role of a husband); therefore, a better translation would be "through the Holy Spirit." BM 124.

²⁶ Although they were only betrothed, Joseph is called "her husband." As noted above on Mt. 1:18, many of the rights of marriage accrued from the date of betrothal, although physical intimacy was not one of those rights.

²⁷ The word "being" is a participle (ὄν *ōn*), which could either be interpreted causally: "since he was a just man" or concessively: "although he was a just man." The latter reading (if correct) suggests that although Joseph would normally be scrupulous to follow the law, which called for a trial by ordeal in this situation, he had compassion on Mary and was willing to settle the matter privately.

²⁸ The GR verb has the connotation of putting an adulteress to public shame.

²⁹ IE "wished" or "decided."

³⁰ IE to divorce her. The GR ἀπολῦσαι *apolusai* here means to set free, release from marriage. Some interpreters have tried to avoid the implication that Joseph was prepared to divorce Mary (since in the later piety of some traditions divorce was absolutely forbidden), but these arguments are strained and rejected by most interpreters. Interestingly, an Aramaic act of marriage repudiation (designated Mur19ar), dating from AD 111 and involving a certain Joseph and Mary, has been found among the Dead Sea Scrolls. BM 128.

³¹ IE in private. Such a divorce could not have been truly secret; it would have needed to be witnessed, just as the betrothal was, and Mary's pregnancy would have caused a scandal in any event. The meaning seems to be that Joseph was not inclined to subject Mary to a trial. Num. 5:11-31 provides for a trial by ordeal in situations where there are no witnesses to the adultery.

³² IE "reflected on," "turned over in his mind."

³³ Some interpret this to mean "to take Mary *as* thy wife," but in one sense Mary already was Joseph's wife. The GR expression παραλαβεῖν Μαρίαν τὴν γυναῖκά σου *paralabein Marian tēn gunaika sou* therefore means to complete the second step of the marriage process, to take his wife Mary into his home. The sense may perhaps be clearer if one understands the word "wife" here to be the equivalent of "betrothed," which is expressly the case in the Syriac version.

³⁴ OR begotten. The reference is to the child growing within her.

³⁵ IE "through the Holy Spirit."

³⁶ IE in childbirth.

³⁷ IE Joseph.

shall save his people from their sins.⁴⁰ ²² Now all this was done, that it might be fulfilled which was spoken of the Lord⁴¹ by the prophet, saying,

²³ **Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name⁴² Emmanuel,⁴³**

which being interpreted is, God with us.⁴⁴ ²⁴ Then Joseph being raised from sleep⁴⁵ did as the angel of the Lord had bidden⁴⁶ him, and took unto him his wife:⁴⁷ ²⁵ And knew⁴⁸ her not till⁴⁹ she had brought forth her firstborn son: and he called⁵⁰ his name JESUS.

³⁸ While the verb is a simple future, it may have an imperative force. The expression "call his name" is a Semitism, and simply means "to name."

³⁹ The GR Ἰησοῦς *Iēsous* is a transliteration of the name Yeshua, an abbreviated form of Yehoshua (which is itself transliterated into English as "Joshua"). This name was understood to mean "Yahweh saves."

⁴⁰ This statement relates to the etymology of Jesus' name as meaning something like "Savior."

⁴¹ These words indicate that it was believed the Lord was the one speaking, using the prophet as his mouthpiece.

⁴² To "call one's name" is a Semitism; see on Mt. 1:21. The MT of Isa. 7:14 has "*she* will call his name," and the LXX has "*you* [sing.] will call his name." Presumably the "they" includes those described as "his people" in Mt. 1:21

⁴³ The last part of the word, *el*, means "God." The first part, *im*, means "with," and the doubling of the *m* together with the *anu* conveys the sense of "us." The verb "is" should be supplied; the meaning of the name is "God is with us."

⁴⁴ The MT of Is. 7:14, which Mt. is quoting here, has הַעַלְמָה *ha'alma*, which means "the young girl" irrespective of virginity. The LXX translated this word with ἡ παρθένος *hē parthenos*, "the virgin," and this translation is followed in Mt. (The Parthenon is the temple of the virgin goddess Athena, and is based on the Greek word for "virgin.") Both the HEB and the GR of Isa. 7:14, as well as the GR of Mt., have a definite article: "*the* young girl/virgin." Isaiah's prophecy apparently had multiple fulfillments, as the birth of Jesus would not have been a meaningful sign to King Ahaz in the context of the Syro-Ephraimite war that was the occasion for the prophecy in Isa. 7.

⁴⁵ Remember that this all took place during a dream (Mt. 1:20).

⁴⁶ προσέταξεν *prosetaxen* "ordered, commanded."

⁴⁷ As the angel had instructed in v. 20.

⁴⁸ "Knew" is a Semitic euphemism for sexual relations.

⁴⁹ Those Christians who stress the perpetual virginity of Mary argue that the particular GR construction here (ἕως οὗ *heōs hou*) does not imply that they necessarily did have marital relations after the birth of Jesus. This view also requires that the brothers and sisters of Jesus be understood as half-siblings only from a previous marriage of Joseph, or possibly as cousins. These arguments are based on later Christian theology; Mt. seems to understand Joseph and Mary as having other children after Jesus was born.

⁵⁰ The GR does not identify the gender of the subject; it could be either masculine (referring to Joseph) or feminine (referring to Mary). Although some versions have interpreted it

Chapter 2

The Visit of the Wise Men

¹ NOW when Jesus was born in Bethlehem of Judaea⁵¹ in the days of⁵² Herod the king,⁵³ behold, there came wise men⁵⁴ from the east⁵⁵ to Jerusalem,² Saying, Where is he that is born King of the Jews?⁵⁶ for we have seen his star⁵⁷ in the east,⁵⁸ and are come to worship him.⁵⁹ ³

as feminine, Mt. almost certainly intended it as masculine, since the angel had earlier instructed Joseph to call his name Jesus.

⁵¹ Bethlehem was the ancestral home of David, and was located about 5 miles south of Jerusalem (HEB for "house of bread"). The wording "of Judea" may have been added to distinguish this Bethlehem from another located in Zebulun.

⁵² A Semitism for "during the reign of."

⁵³ Herod the Great, who reigned (subject to Rome) from 37-4 BC. Herod died before 1 BC because Dionysius Exiguus, the Roman Abbot who was influential in revising the calendar to key off of Christ's birth, mistakenly placed 1 BC at 753 A.U.C. (*ab urbe condita*, "from the founding of the city [of Rome]"), whereas Herod actually died in 749 A.U.C.

⁵⁴ μάγοι *magoi*, whence we get English "Magi." These men were priests learned in esoteric arts, such as astrology and dream interpretation.

⁵⁵ It is unknown from precisely what part of the east the Magi came. Three popular theories are: (a) Parthia or Persia (based on the history of the term *magoi*), (b) Babylon (based on the astrological significance they saw in the star), and (c) Arabia or the Syrian desert (based on the nature of the gifts they brought). See BM 168-170.

⁵⁶ The GR for this question is Ποῦ ἔστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων *Pou estin ho techtheis basileus tōn Ioudaiōn*. The order of the GR is article (ὁ *ho*), participle (τεχθεὶς *techtheis*) and noun (βασιλεὺς *basileus*). This is unusual, for in Mt.'s style an attributive participle with its article normally *follows* the noun. This has lead some to translate the phrase appositively; that is, something like "he who has been born, namely, the King of the Jews." See BM 170. Intriguingly, the JST puts this in an appositive construction also: "Where is *the child* that is born, *the Messiah* of the Jews?" As a matter of grammatical structure, this rendering is supported by the GR. Further, the title "King of the Jews" and "Messiah" seem to have been interchangeable. In Mt. 3:2 the Magi ask for the *King* of the Jews, and then in Mt. 3:4 Herod in response inquires after where the *Messiah* should be born.

⁵⁷ αὐτοῦ τὸν ἀστέρα *autou ton astera*. An ἀστήρ *astēr* need not refer specifically to a "star" as we understand it scientifically today, but could be a description of any celestial phenomenon (cf. our word "asteroid"). Astronomers have suggested three main candidates for this "star": a comet, a supernova or a planetary conjunction. The star could also represent some phenomenon foreign to our experience.

⁵⁸ ἐν τῇ ἀνατολῇ *en tē anatolē*. If this means "in the east," it begs the question whether it means the Magi were in the east when they saw the star, or that they first saw the star in the eastern sky. The point is moot, however, because this is almost certainly technical astronomical terminology, and should be translated "at its rising."

⁵⁹ προσκυνῆσαι *proskunēsai*, lit. "to kneel to"; cf. ENG "knee."

When Herod the king had heard *these things*,⁶⁰ he was troubled,⁶¹ and all Jerusalem with him.⁴ And when he had gathered all the chief priests⁶² and scribes⁶³ of the people together, he demanded⁶⁴ of them where Christ⁶⁵ should be born.⁵ And they said unto him, In Bethlehem of Judaea:⁶⁶ for thus it is written by the prophet,⁶⁷

**⁶ And thou⁶⁸ Bethlehem, *in*⁶⁹ the land of Juda,
art not the least among the princes⁷⁰ of Juda:
for out of thee shall come a Governor,^{1 71}
that shall rule⁷² my people Israel.⁷³**

⁷ Then⁷⁴ Herod, when he had privily⁷⁵ called the wise men, enquired of them diligently what time the star appeared.⁷⁶ ⁸ And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word⁷⁷ again, that I may

⁶⁰ As these words are italicized, they are not literally present in the GR, but must be supplied in ENG. The reference is to what the Magi said in v. 2.

⁶¹ ἐταράχθη *etarachthē*, from the verb ταρασσω *tarassō*, "to shake, stir up." In the passive as here it means unsettled, agitated, frightened. This same word is used in Mt. 14:26 to describe the disciples' reaction to Jesus walking on the water.

⁶² ἀρχιερεῖς *archiereis*. These included the incumbent high priest, former high priests who were still living, and members of the privileged families from whom the high priests were chosen.

⁶³ γραμματεῖς *grammateis*. These were scholars versed in the religious law; together with the chief priests and elders they formed the Sanhedrin.

⁶⁴ ἐπυνθάνετο *epunthaneto*. KJV "demanded" is too strong a translation; better is "inquired, asked."

⁶⁵ IE the Messiah.

⁶⁶ To be distinguished from Bethlehem of Zebulun.

⁶⁷ IE Micah. Some manuscripts actually add the name "Micah" to clarify this point.

⁶⁸ The prophet addresses Bethlehem directly with a second person singular pronoun.

⁶⁹ Note that this word is italicized and is not lit. present in the GR. The GR awkwardly puts Bethlehem and the land of Judah in apposition ("and thou Bethlehem, the land of Judah") as if they were the same thing, so something like KJV "in" must be supplied here.

⁷⁰ Metaphoric for "cities."

⁷¹ ἡγούμενος *hēgoumenos* "leader."

⁷² KJV "rule" is too strong a translation; the GR ποιμαίνει *poimanei* refers to leading as a shepherd leads his flock.. Thus the LDS KJV fn. suggests "tend, protect, nurture."

⁷³ This verse is a composite quotation of Mic. 5:2 and 2 Sam. 5:2. It does not follow the LXX and appears to be an independent rendering of the HEB.

⁷⁴ τότε *tote*. This is Matthew's favorite word for introducing something new, appearing over 90 times in his gospel.

⁷⁵ IE secretly.

⁷⁶ This refers back to the first observation of the star as mentioned in v. 2. Herod used this information to determine the age parameters for the slaying of the infants in vv. 16-18.

⁷⁷ IE report to me.

come and worship him also.⁹ When they had heard⁷⁸ the king, they departed; and, lo, the star, which they saw in the east,⁷⁹ went before them,⁸⁰ till it came and stood⁸¹ over where the young child was.¹⁰ When they⁸² saw the star, they rejoiced with exceeding great joy.^{83 11} And when they were come into the house, they saw the young child with Mary his mother, and fell down,⁸⁴ and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense,⁸⁵ and myrrh.^{86 12} And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

The Flight to Egypt

¹³ And when they⁸⁷ were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there⁸⁸ until I bring thee word: for Herod will seek the young child to destroy⁸⁹ him.¹⁴ When he arose, he took the young child and his mother by night, and departed into Egypt:¹⁵ And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Out of Egypt have I called my son.**⁹⁰

The Slaying of the Infants

¹⁶ Then Herod, when he saw that he was mocked⁹¹ of the wise men, was exceeding wroth,⁹² and sent forth, and slew⁹³ all the children that were in Bethlehem, and in all the coasts thereof,⁹⁴ from two years old and under, according to the time which he had diligently enquired of the wise men.¹⁷ Then was fulfilled that which was spoken by Jeremy⁹⁵ the prophet, saying,

⁷⁸ IE listened to.

⁷⁹ ἐν τῇ ἀνατολῇ *en tē ananolē*, "at its rising," as in v. 2.

⁸⁰ προῆγεν αὐτοὺς *proēgen autous*, "preceded them, led them forward."

⁸¹ IE stood still, stopped.

⁸² IE the Magi.

⁸³ The verb "rejoiced" and the noun "joy" are related forms (this is called a cognate accusative).

⁸⁴ IE they threw themselves to the ground as a sign of devotion.

⁸⁵ A resin of certain trees used for incense.

⁸⁶ A resin of certain shrubs used in preparing a corpse for burial.

⁸⁷ IE the Magi.

⁸⁸ IE stay there.

⁸⁹ IE kill.

⁹⁰ Hos. 11:1. In its OT context, this passage refers to God calling Israel out of Egypt in the time of Moses.

⁹¹ IE "tricked, deceived." The GR verb ἐνεπαίχθη *enepaichthē* has a tone of mockery or ridicule, and was used for the mocking of Jesus as king in Mt. 27:29, 31 and 41.

⁹² OR he became enraged.

⁹³ OR killed.

⁹⁴ OR in the regions all around it.

⁹⁵ IE Jeremiah.

¹⁸ **In Rama⁹⁶ was there a voice heard,
lamentation, and weeping, and great mourning,
Rachel weeping *for* her children,
and would not be comforted, because they are not.⁹⁷**

The Return from Egypt

¹⁹ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, ²⁰ Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they⁹⁸ are dead which sought the young child's life. ²¹ And he arose, and took the young child and his mother, and came into the land of Israel. ²² But when he heard that Archelaus did reign in Judaea in the room⁹⁹ of his father Herod,¹⁰⁰ he was afraid to go thither:¹⁰¹ notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: ²³ And he came and dwelt in a city called Nazareth:¹⁰² that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.¹⁰³

Chapter 3

The Preaching of John the Baptist (Mk. 1:1-8; Lk. 3:1-9, 15-17; Jn. 1:19-28)

¹ IN those days¹⁰⁴ came John the Baptist,¹⁰⁵ preaching in the wilderness¹⁰⁶ of Judaea, ² And saying,¹⁰⁷ Repent¹⁰⁸ ye:¹⁰⁹ for the kingdom of heaven¹¹⁰ is at hand.¹¹¹ ³ For this is he that was spoken of by the prophet Esaias,¹¹² saying,

⁹⁶ Midway between Bethel and Jerusalem; see LDS Map 9.

⁹⁷ Jer. 31:15. The OT reference is a figurative allusion to Rachel crying over the children of Israel as a result of either the Assyrian conquest or the Babylonian captivity.

⁹⁸ The plural alludes to others who joined Herod in his hostility to the Christ child.

⁹⁹ OR place.

¹⁰⁰ When Herod died, his kingdom was divided among his three sons. Archelaus ruled Judea, Philip ruled the regions east and north of the Sea of Galilee, and Antipas ruled Galilee. Archelaus was cruel like his father, thus giving rise to Joseph's sensible concerns over returning to his jurisdiction.

¹⁰¹ OR there.

¹⁰² A small village in Galilee, about 15 miles west of the southern edge of the Sea of Galilee.

¹⁰³ The reference is uncertain. The GR *ναζωραῖος nazōraios* could be derived from Nazareth, from HEB נָזִיר *nazir* (referring to one under a Nazirite vow, as described in Num. 6:1-21), or from HEB נֶזֶר *netser* ("branch," used as a messianic title, as in Is. 11:1).

¹⁰⁴ IE when Jesus began his public ministry.

¹⁰⁵ OR the Baptizer. ὁ βαπτιστής *ho baptistēs* is derived from the verb βαπτίζω *baptizō*, which means "to immerse."

¹⁰⁶ OR desert.

**The voice¹¹³ of one crying in the wilderness,
Prepare ye the way of the Lord,
make his paths straight.¹¹⁴**

⁴ And the same John had his raiment¹¹⁵ of camel's hair,¹¹⁶ and a leathern girdle about his loins;¹¹⁷ and his meat¹¹⁸ was locusts and wild honey.⁵ Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,^{119 6} And were baptized of him in Jordan,¹²⁰ confessing¹²¹ their sins.

¹⁰⁷ Since GR did not have quotation marks, the word λέγων *legOn* "saying" was used to indicate that that which followed was a quotation.

¹⁰⁸ Lit. "change your mind (or heart)." Cf. Alma 5:14.

¹⁰⁹ In modern ENG we would simply say "repent." In KJV ENG, an imperative is followed by a second person pronoun in the subjective case: "repent ye." Cf. "prepare ye" in v. 3.

¹¹⁰ Mt. generally uses the expression "kingdom of heaven" as a reverential substitute for "kingdom of God." The principle is the same as the substitution of "Melchizedek Priesthood" for "Priesthood after the order of the Son of God," as described in D&C 107:2-4. The GR οὐρανῶν *ouranōn* is lit. plural, "heavens," in imitation of HEB and ARAM, where the word for "heaven(s)," שָׁמַיִם *shamayim*, is always plural (technically dual).

¹¹¹ OR near.

¹¹² IE Isaiah.

¹¹³ OR "a voice". The definite article "the" is not present, either in the GR of this passage or the HEB of the OT passage being quoted.

¹¹⁴ The quotation is from LXX Is. 40:3. The KJV puts a comma after "wilderness," which is the traditional punctuation. The comma belongs after the word "crying," however, because "wilderness" stands in parallel with "desert" in the next line. That is, in Is. 40:3 the text should read something as follows:

“A voice cries:

‘In the *wilderness* prepare ye the way of the LORD,
make straight in the *desert* a highway for our God.’”

(This translation taken from the RSV, emphasis added.) In its OT context the herald announces the return of the exiles from captivity; here John the Baptist is the herald proclaiming the coming forth of the Messiah.

¹¹⁵ IE clothing, garment.

¹¹⁶ Either a camel's skin or clothing woven from camel's hair.

¹¹⁷ OR leather belt around his waist.

¹¹⁸ KJV "meat" does not mean animal flesh, but rather "food" more generally.

¹¹⁹ This v. reflects a rhetorical device called metonymy, meaning "change of name." The city Jerusalem itself did not come to John (a city scarcely could), but inhabitants of the city.

¹²⁰ The river connecting the Sea of Galilee to the Dead Sea.

⁷ But when he saw many of the Pharisees¹²² and Sadducees¹²³ come to his baptism, he said unto them, O generation of vipers,¹²⁴ who hath warned you to flee from the wrath¹²⁵ to come? ⁸ Bring forth therefore fruits meet for repentance:¹²⁶ ⁹ And think not to say within yourselves, We have Abraham to¹²⁷ our father: for I say unto you, that God is able of these stones to raise up children¹²⁸ unto Abraham. ¹⁰ And now also the axe is laid unto¹²⁹ the root of the trees: therefore every tree which bringeth not forth good fruit is hewn¹³⁰ down, and cast into the fire. ¹¹ I indeed baptize you with water unto repentance: but he that cometh after me¹³¹ is mightier than I, whose shoes¹³² I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:¹³³ ¹² Whose fan¹³⁴ is in his hand, and he will thoroughly purge his floor,¹³⁵ and gather his wheat into the garner;¹³⁶ but he will burn up the chaff¹³⁷ with unquenchable fire.¹³⁸

¹²¹ The participle "confessing" should be interpreted temporally: "after they had confessed their sins". On this reading repentance would be a precursor to baptism, as in Article of Faith 4.

¹²² The Pharisees were pious Jews who were the precursors of the rabbinic Judaism that would arise after the destruction of the temple. They believed in angels and spirits, the resurrection of the dead and the coming Messiah. At this time the Pharisees were more numerous than the Sadducees. Their name, *parishim*, means "separatists" as they wished to separate themselves from the Hellenistic influences of the world and live the law on their own.

¹²³ The Sadducees controlled both the temple and the Sanhedrin, the political governing body of the Jews. They accepted only the Torah as authoritative, rejecting other traditions. Generally worldly and wealthy, they rejected many of the views of the Pharisees, such as belief in a future life. Their name derives from Zadok, one of the sons of Aaron, a priesthood lineage.

¹²⁴ OR offspring of snakes. Jesus uses this same expression in Mt. 12:34 and 23:33. This apparently was a common idiom, perhaps having reference to the serpent of the Garden of Eden in Genesis 3, or to their "poisonous" influence.

¹²⁵ IE God's judgment.

¹²⁶ IE deeds indicating a change of heart.

¹²⁷ OR as.

¹²⁸ If John were speaking in HEB, there may have been a word play here between "stones" (אבנים *abanim*) and "children" (בנים *banim*).

¹²⁹ IE aimed and poised to strike. This v. picks up again the tree metaphor introduced by "fruits" in v. 8.

¹³⁰ OR cut.

¹³¹ IE Jesus.

¹³² OR sandals. GR ὑποδήματα *hupodēmata* is derived from the preposition ὑπο *hupo* "under" and the verb δέω *deō* "to bind"; thus, that which is bound under the foot.

¹³³ "Holy Ghost" and "fire" may be an example of hendiadys (GR for "one through two"), where two words are used to express one concept. If so, the fire is not something separate from the Holy Ghost. We might render "through the fire of the Holy Spirit."

¹³⁴ OR winnowing fork.

¹³⁵ OR clean his threshing floor.

¹³⁶ OR granary, storehouse.

¹³⁷ The threshed grain would be tossed in the air with the winnowing fork (a pitchfork-like tool). The wind would blow away the chaff, leaving the grain to fall to the ground.

The Baptism of Jesus (Mk. 1:9-11; Lk. 3:21-22)

¹³ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. ¹⁴ But John forbade him, ¹³⁹ saying, I have need to be baptized of thee, and comest thou to me? ¹⁵ And Jesus answering said unto him, Suffer *it to be so* now. ¹⁴⁰ for thus it becometh us to fulfil all righteousness. ¹⁴¹ Then he suffered him. ¹⁴² ¹⁶ And Jesus, when he was baptized, went up straightway ¹⁴³ out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like ¹⁴⁴ a dove, and lighting ¹⁴⁵ upon him: ¹⁷ And lo a voice from heaven, saying, This is ¹⁴⁶ my beloved Son, in whom I am well pleased. ¹⁴⁷

Chapter 4

The Temptation of Jesus (Mk. 1:12-13; Lk. 4:1-13)

¹ THEN was Jesus led up ¹⁴⁸ of the Spirit into the wilderness ¹⁴⁹ to be tempted ¹⁵⁰ of the devil. ¹⁵¹ ² And when he had fasted forty days and forty nights, ¹⁵² he was afterward an hungred. ¹⁵³

¹³⁸ IE fire that cannot be put out. This imagery derives from the OT; see Job 20:26, Is. 34:8-10, 66:24.

¹³⁹ The imperfect tense of the verb is conative; IE "tried to prevent him."

¹⁴⁰ OR let it be so for the present.

¹⁴¹ IE every religious duty; everything in accordance with the will of God.

¹⁴² OR then he permitted him (to be baptized). The JST makes what is implicit here explicit by adding the sentence "And John went down into the water and baptized him."

¹⁴³ OR immediately.

¹⁴⁴ This does not mean that the Spirit of God is a dove, but that the Spirit descended in some bodily form the way a dove would descend. The GR ὡσεὶ *ōsei* can be rendered here "as it were."

¹⁴⁵ Lit. coming.

¹⁴⁶ Mk. 1:11 and Lk. 3:22 read "you are" rather than "this is." Mk. and Lk. give the form of the saying heard by Jesus, while Mt. and Jn. give the form heard by John the Baptist. That Mt. in part portrays the perspective of John the Baptist is also suggested by the JST, which adds the words "and John saw" after "straightway out of the water."

¹⁴⁷ εὐδόκησα *eudokēsa* is an aorist form. It is possible that this is a regular historical aorist pointing to the preexistence: "in whom I *was* well pleased." But most translations take it as a timeless aorist: "in [or "with"] whom I *am* well pleased."

¹⁴⁸ OR brought up. The verb ἀνάγω *anagō* is used of leading or bringing from a lower to a higher point. The Spirit leads Jesus up from the Jordan (below sea level) to higher ground in the desert.

¹⁴⁹ OR desert.

¹⁵⁰ IE to be tried, put to the test.

¹⁵¹ διαβόλος *diabolos* means "accuser, slanderer."

³ And when the tempter¹⁵⁴ came to him, he said, If thou be the Son of God, command that these stones be made bread.¹⁵⁵ ⁴ But he answered and said, It is written,¹⁵⁶

**Man¹⁵⁷ shall not live by bread alone,
but by every word that proceedeth
out of the mouth of God.¹⁵⁸**

⁵ Then the devil taketh him up into the holy city,¹⁵⁹ and setteth him on a pinnacle¹⁶⁰ of the temple, ⁶ And saith unto him, If thou be the Son of God,¹⁶¹ cast thyself down¹⁶²: for it is written,

**He shall give his angels charge¹⁶³ concerning thee:
and in *their* hands they shall bear¹⁶⁴ thee up,
lest at any time thou dash¹⁶⁵ thy foot against a stone.¹⁶⁶**

⁷ Jesus said unto him, It is written again, **Thou shalt not tempt the Lord thy God.**¹⁶⁷ ⁸ Again, the devil taketh him up into an exceeding high mountain, and sheweth¹⁶⁸ him all the kingdoms of the world, and the glory of them; ⁹ And saith unto him, All these things will I give thee, if thou

¹⁵² Symbolic for a long period of time. Cf. Ex. 34:28, 1 Ki. 19:8, Lk. 1:80, and Gal. 1:17. This symbolism ties directly to Moses, who fasted 40 days and 40 nights before receiving the law of the covenant.

¹⁵³ OR hungry.

¹⁵⁴ ὁ πειράζων *ho peirazōn* "the tempter" is a participle used as a substantive derived from the same verb underlying "tempted" in v. 1.

¹⁵⁵ God had just declared that Jesus was his son in Mt. 3:17; the devil here feigns doubt in order to induce Jesus to prove his sonship by a miraculous display.

¹⁵⁶ The perfect form of the verb would be better represented by "it stands written."

¹⁵⁷ In a generic sense.

¹⁵⁸ Dt. 8:3.

¹⁵⁹ IE Jerusalem.

¹⁶⁰ Not "a pinnacle," but "the pinnacle," with the definite article. GR πτερύγιον *pterugion* is the diminutive form of πτέρυξ *pterux* "wing." It could mean the summit or highest point of the temple, but it seems to have the sense of jutting out, and may refer to a gable or the top of a gate. Another possibility is that the word refers to a speaker's platform overlooking the courts of the temple.

¹⁶¹ The devil introduces the second temptation with the same doubting conditional as the first: "If thou be the Son of God."

¹⁶² IE jump.

¹⁶³ IE orders.

¹⁶⁴ OR lift.

¹⁶⁵ OR strike.

¹⁶⁶ Ps. 91:11-12, omitting the line "to keep thee in all thy ways" following "charge over thee."

¹⁶⁷ Dt. 6:16.

¹⁶⁸ OR shows.

wilt fall down¹⁶⁹ and worship me. ¹⁷⁰ Then saith Jesus unto him, Get thee hence,¹⁷⁰ Satan: for it is written,

**Thou shalt worship the Lord thy God,
and him only shalt thou serve.**¹⁷¹

¹¹ Then the devil leaveth him, and, behold, angels came and ministered¹⁷² unto him.

The Beginning of the Galilean Ministry (Mk. 1:14-15; Lk. 4:14-15)

¹² Now when Jesus had heard that John was cast into prison, he departed into Galilee; ¹³ And leaving Nazareth, he came and dwelt¹⁷³ in Capernaum,¹⁷⁴ which is upon the sea coast,¹⁷⁵ in the borders¹⁷⁶ of Zabulon and Nephthalim:¹⁷⁷ ¹⁴ That it might be fulfilled which was spoken by Esaias¹⁷⁸ the prophet, saying,

¹⁵ **The land of Zabulon, and the land of Nephthalim,
by the way of the sea,¹⁷⁹ beyond Jordan,¹⁸⁰
Galilee of the Gentiles;¹⁸¹**

¹⁶ **The people which sat in darkness
saw great light;**

¹⁶⁹ IE prostrate yourself in an act of obeisance.

¹⁷⁰ OR be off. Some mss. add the words ὀπίσω μου *opisō mou* "[get thee] behind me", based on a borrowing from Mt. 16:23, but those words were probably not original here.

¹⁷¹ The quote is from LXX Dt. 6:13, adding the word "only."

¹⁷² OR served, took care of, from the GR verb διακονέω *diakoneō*, which is the source of ENG "deacon."

¹⁷³ OR "settled". Jesus left the Judean desert, returned to his home in Nazareth, and then began to live in Capernaum.

¹⁷⁴ On the western shore of the Sea of Galilee.

¹⁷⁵ παραθαλασσίαν *parathalassian* by the sea.

¹⁷⁶ ἐν ὁρίοις *en horiois* in the regions, territories.

¹⁷⁷ Capernaum was within the borders of the lands historically assigned to the tribe of Naphtali, close to the borders of the land of Zebulon.

¹⁷⁸ IE Isaiah.

¹⁷⁹ The "way of the sea" was the highway from Damascus to the coast, the probable route of the Assyrian invasion in ca. 734-33 BC under Tiglath-pileser III alluded to in the Isaiah quote. The sea is the Sea of Galilee.

¹⁸⁰ "beyond Jordan" is meant to describe a separate geographical location; some of Isaiah's text here has been omitted, leading to the misimpression that "beyond Jordan" stands in apposition with Zebulon.

¹⁸¹ OR Galilee of the nations. The designation "Galilee" came from the HEB word גליל *galil*, "circuit," and it may well be that in the Isaiah passage being quoted the expression is meant to be generic, referring to the district to the north where there was a substantial gentile population.

**and to them which sat in the region and shadow of death
light is sprung up.**¹⁸²

¹⁷ From that time¹⁸³ Jesus began to preach, and to say, Repent:¹⁸⁴ for the kingdom of heaven is at hand.

The Calling of Four Fishermen (Mk. 1:16-20; Lk. 5:1-11)

¹⁸ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter,¹⁸⁵ and Andrew¹⁸⁶ his brother, casting a net¹⁸⁷ into the sea: for they were fishers. ¹⁹ And he saith unto them, Follow me, and I will make you fishers of men.¹⁸⁸ ²⁰ And they straightway¹⁸⁹ left *their* nets, and followed him. ²¹ And going on from thence,¹⁹⁰ he saw other two brethren,¹⁹¹ James¹⁹² *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. ²² And they immediately left the ship and their father, and followed him.¹⁹³

Ministering to a Great Multitude (Lk. 6:17-19)

²³ And Jesus went about all Galilee, teaching in their¹⁹⁴ synagogues,¹⁹⁵ and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the

¹⁸² Is. 9:1-2, with textual variations from the HEB.

¹⁸³ IE from the time of John's arrest mentioned in v. 12.

¹⁸⁴ A number of mss. omit the word "repent," but that is most likely a mistake here and the KJV is correct in keeping it. Note that with John having been arrested, Jesus now preaches the same message John had preached as described in Mt. 3:2.

¹⁸⁵ Simon's ARAM nickname was Kepha "rock"; Peter derives from the GR word for "rock."

¹⁸⁶ The name means "manly."

¹⁸⁷ ἀμφίβλητρον *amphiblēstron*, derived from the preposition ἀμφι *amphi* "around" and the verb βάλλω *ballō*, "to throw, cast." This would have been a circular casting net, which, being weighted, sank and encircled the fish.

¹⁸⁸ Note the clever word play between ἁλιεῖς *halieis* "fishermen" in v. 18 and ἁλιεῖς ἀνθρώπων *halieis anthrōpōn* "fishers of men" in v. 19.

¹⁸⁹ OR immediately.

¹⁹⁰ OR from there.

¹⁹¹ OR two other brothers.

¹⁹² "James" is a developed English form of the HEB name יַעֲקֹב *Ya'akob*, which in the OT is directly transliterated into ENG as "Jacob." In the NT the name is transliterated into GR as Ἰάκωβος *Iakōbos*, which becomes *Iacobus* in LAT and then is transformed into *Iacomus* in late LAT. Giacomo and Jaime are parallel developments of this name in other romance languages. Joseph Smith commented in the King Follett Discourse on the unfortunate distance between the OT form "Jacob" and the NT form "James."

¹⁹³ Cf. v. 20.

¹⁹⁴ The plural "their" does not refer to Galilee, but to the people of Galilee mentioned at the end of the v.

people.²⁴ And his fame¹⁹⁶ went throughout all Syria:¹⁹⁷ and they brought unto him all sick people that were taken with divers¹⁹⁸ diseases and torments, and those which were possessed with devils,¹⁹⁹ and those which were lunatick,²⁰⁰ and those that had the palsy,²⁰¹ and he healed them.²⁵ And there followed him great multitudes of people from Galilee, and *from* Decapolis,²⁰² and *from* Jerusalem, and *from* Judaea, and *from* beyond Jordan.²⁰³

Chapter 5

The Sermon on the Mount (Mt. 5-7)

¹ AND seeing the multitudes, he went up into a mountain: and when he was set,²⁰⁴ his disciples²⁰⁵ came unto him: ² And he opened his mouth,²⁰⁶ and taught them, saying,

The Beatitudes (Lk. 6:20-23)

³ Blessed²⁰⁷ *are* the poor in spirit:²⁰⁸
for theirs is²⁰⁹ the kingdom of heaven.²¹⁰

¹⁹⁵ The synagogue was a place for public worship and teaching. The roots of the institution are ancient and cannot be determined with precision; such gathering places may well have resulted from the vacuum left in outlying areas by the centralization of worship as part of the Josian reforms in 621 BC.

¹⁹⁶ IE reports and rumors about him.

¹⁹⁷ IE the Roman province by that name, established when Pompey conquered the area in 66 BC.

¹⁹⁸ ποικίλαις *poikilais*, lit. "multi-colored," hence "various."

¹⁹⁹ δαιμονιζομένους *daimonizomenous* possessed by an evil spirit, demon.

²⁰⁰ σεληνιαζομένους *selēniazomenous*, lit. "moonstruck," as σελήνη *selēnē* is GR for "moon." KJV "lunatick" is based on the LAT parallel, as *luna* is LAT for "moon."

²⁰¹ παραλυτικούς *paralutikous* paralytic.

²⁰² IE the region of the Ten Towns, a district east and southeast of the Sea of Galilee with a significant GR population.

²⁰³ IE east of the Jordan river.

²⁰⁴ IE when he had sat down.

²⁰⁵ ENG "disciple" derives from LAT *discere*, "to learn," and refers to students or followers. The Sermon on the Mount was not given to the crowds, but rather to the disciples. Jesus went up into a mountain (or the hill country) so as to be able to teach his disciples with a measure of privacy.

²⁰⁶ A Semitic pleonasm.

²⁰⁷ μακάριοι *makarioi*, cf. LAT *beatus*, "blessed, happy," whence the English title for vv. 3-11, the Beatitudes.

²⁰⁸ "Poor in spirit" could be misconstrued in ENG as meaning "lacking in spirit." Rather, the GR πτωχοὶ *ptōchoi* refers to beggars, poor people, and is used metaphorically for those who are humble. Therefore, a clearer rendering would be "humble in spirit."

⁴ Blessed *are* they that mourn.²¹¹
for they shall be comforted.²¹²
⁵ Blessed *are* the meek.²¹³
for they shall inherit²¹⁴ the earth.²¹⁵
⁶ Blessed *are* they which do hunger and thirst after righteousness:
for they shall be filled.²¹⁶
⁷ Blessed *are* the merciful:
for they shall obtain mercy.
⁸ Blessed *are* the pure in heart:
for they shall see God.
⁹ Blessed *are* the peacemakers.²¹⁷
for they shall be called the children of God.²¹⁸
¹⁰ Blessed *are* they which are persecuted for righteousness' sake:

²⁰⁹ While the later vv. use a future tense, the verb "is" here is a present tense. The kingdom of heaven even now consists of those with this characteristic.

²¹⁰ Mt. prefers "kingdom of heaven" to "kingdom of God." GR οὐρανῶν *ouranōn* is pl., "heavens," based on normal HEB and ARAM usage of the time (plural for the place where God dwells, singular for the sky).

²¹¹ Mourning could refer to sorrow over the afflictions we experience in mortality, the sorrow we feel for the travails of others, Godly sorrow for our own sins, or mourning over the wickedness of the world.

²¹² παρακληθήσονται *paraklēthēsontai*; not only will they be consoled, they will also be exhorted, strengthened. This verbal root is related to that underlying the "comforter" as a description of the Holy Ghost.

²¹³ OR gentle, humble.

²¹⁴ The imagery of inheritance ultimately means "to obtain, come into the possession of."

²¹⁵ Ps. 37:11.

²¹⁶ 3 Ne. 12:6 adds "with the Holy Ghost." Krister Stendahl [in "The Sermon on the Mount and Third Nephi," Truman G. Madsen, ed., *Reflections on Mormonism: Judaeo-Christian Parallels* (Provo: BYU Religious Studies Center, 1978), 142] finds this addition odd, as the GR verb used here, χορτάζω *chortazō*, refers to being sated by food, and is often used in this sense of animals; "fill up" with the spirit is usually πληρῶ *plēroō*. John W. Welch [in *The Sermon at the Temple and the Sermon on the Mount* (Salt Lake City: Deseret and FARMS, 1990), 114-15] responds that this beatitude seems to be closely related to the LXX version of the last two vv. of Ps. 17. Welch notes that "the Psalm contrasts the filling [*echortasthēsan*] of the stomach in uncleanness with beholding the face of God in righteousness [*dikaïosunē*]: "I shall be satisfied [*chortasthēsomai*] when I awake with thy likeness" [Ps. 17:15]. Here the word χορτάζω *chortazō* is used to describe one's being filled with the spirit and being satisfied by beholding the righteousness of God." Beyond Welch's point, however, the filling in the sense of sating is clearly metaphoric here, so the qualification "with the Holy Ghost" is perfectly appropriate, as Stendahl himself acknowledges [at p. 154].

²¹⁷ εἰρηνοποιοί *eirēnopoioi* lit. those who make peace. Cf. ENG irenic.

²¹⁸ IE they will be called the children of God because they are the children of God; "will be called" is a Semitism.

for theirs is the kingdom of heaven.²¹⁹

¹¹ Blessed are ye, when *men*²²⁰ shall revile²²¹ you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. ¹² Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.²²²

Salt and Light (Mk. 9:50; Lk. 14:34-35)

¹³ Ye are the salt²²³ of the earth: but if the salt have lost his savour,²²⁴ wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden²²⁵ under foot of men. ¹⁴ Ye are the light of the world. A city that is set on an hill cannot be hid. ¹⁵ Neither do men light a candle,²²⁶ and put it under a bushel,²²⁷ but on a candlestick;²²⁸ and it giveth light unto all that are in the house. ¹⁶ Let your light so²²⁹ shine before men, that they may see your good works, and glorify your Father which is in heaven.

Teaching about the Law

²¹⁹ The same promise as was given in v. 3, thus bracketing the material in between these vv. and showing that the Beatitudes were understood to stand as a literary unit.

²²⁰ As "men" is in italics, it is not lit. present in the GR, which simply uses a third person plural verb: "they shall revile you."

²²¹ ὀνειδίσουσιν *oneidisōsin*, reproach, heap insults upon.

²²² If those who persecute Jesus and his disciples are ranked with those who persecuted the OT prophets, Jesus seems to imply that he and his disciples are themselves to be numbered among the prophets.

²²³ True sodium chloride as a chemical compound does not lose its flavor. Some understand Jesus to be speaking of the introduction of impurities into true salt. The NET notes a saying in the Talmud (*b. Bekorot* 8b), attributed to R. Joshua ben Chananya (about AD 90). When asked the question "When salt loses its flavor, how can it be made salty again?", R. Chananya replied "By salting it with the afterbirth of a mule." He was then asked "Then does the mule (being sterile) bear young?" to which he replied "Can salt lose its flavor?" This exchange suggests that culturally this statement may have been meant to express an impossibility, similar to Mt. 19:24, which talks about a camel going through the eye of a needle.

²²⁴ The GR μωρανθῆ *mōranthē* lit. means "grow foolish" (cf. ENG "moron"). The meaning here is "become tasteless, grow insipid [meaning without taste]."

²²⁵ OR trampled.

²²⁶ OR oil lamp.

²²⁷ μόδιος *modios*; LAT *modius* or peck-measure (about 9 liters); if a HEB *seah* is meant, the measure is about a peck and a half. A *modius* measure was generally made water-tight and was larger at the bottom than at the top. Therefore, placing a lamp under a *modius* measure would cut off the air supply and as the carbon dioxide, which is heavier than air, sinks to the bottom, it would cut off the oxygen and extinguish the flame. Thus hiding one's testimony slowly causes one to lose it.

²²⁸ OR lampstand.

²²⁹ OR in such a way.

¹⁷ Think not that I am come to destroy the law, or the prophets:²³⁰ I am not come to destroy, but to fulfil.²³¹ ¹⁸ For verily I say unto you, Till heaven and earth pass,²³² one jot²³³ or one tittle²³⁴ shall in no wise pass from the law, till all be fulfilled. ¹⁹ Whosoever therefore shall break²³⁵ one of these least commandments, and shall teach men so,²³⁶ he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. ²⁰ For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes²³⁷ and Pharisees, ye shall in no case enter into the kingdom of heaven.

Teaching about Anger

²¹ Ye have heard that it was said by them of old time,²³⁸ **Thou shalt not kill**,²³⁹ and whosoever shall kill shall be in danger of the judgment.²⁴⁰ ²² But I say unto you, That whosoever is angry with his brother without a cause²⁴¹ shall be in danger of the judgment: and whosoever shall say to his brother, Raca,²⁴² shall be in danger of the council.²⁴³ but whosoever shall say, Thou fool,²⁴⁴ shall be in danger of hell fire.²⁴⁵ ²³ Therefore if thou bring thy gift²⁴⁶ to the altar,

²³⁰ The "law and the prophets" is a common NT reference to the OT scriptures. Modern Jews refer to the OT as the Tanakh, which is an acronym for *torah* [law], *nebiim* [prophets] and *chetubim* [writings].

²³¹ OR complete.

²³² IE pass (by), disappear.

²³³ A transliteration of the GR *iota*, which here represents the HEB *yod*; in each case, the smallest letter of the alphabet. We employ this same device in contemporary idiom when we say "Not one iota..."

²³⁴ κεράια *keraiā* lit. "little horn." The reference is to the small strokes or serifs by which similar looking HEB letters were distinguished from one another.

²³⁵ λύση *lusē* loosen, relax.

²³⁶ The GR construction is elliptical; the JST clarifies the construction in ENG by adding the words "to do."

²³⁷ γραμματέων *grammateōn* scholars of religious law. (Cf. ENG grammar, a prescriptive system of law governing language use.)

²³⁸ τοῖς ἀρχαίοις *tois archaiois* those of ancient times.

²³⁹ Ex. 20:13; Dt. 5:17.

²⁴⁰ OR liable to condemnation.

²⁴¹ 3 Ne. 12:22 and the JST omit the words "without a cause." A number of early mss, such as *p67* and Codices Sinaiticus and Vaticanus, similarly omit those words (GR ἐκῆ *eikē*, "without reason") here. The BoM and JST parallels very likely represent the original text. The words "without a cause" were probably added by scribes who viewed an absolute prohibition on anger as impracticable and too austere a moral precept.

²⁴² An ARAM word of contempt meaning "empty headed."

²⁴³ IE the Sanhedrin.

²⁴⁴ μωρέ *mōre*, "you fool!" This GR word is the source for ENG moron. It is possible that there was a confusion with HEB *more*, in which event the word would mean "rebel!"

and there rememberest that thy brother hath ought²⁴⁷ against thee; ²⁴ Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. ²⁵ Agree with²⁴⁸ thine adversary²⁴⁹ quickly, whiles²⁵⁰ thou art in the way²⁵¹ with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer,²⁵² and thou be cast into prison. ²⁶ Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.²⁵³

Teaching about Adultery

²⁷ Ye have heard that it was said by them of old time,²⁵⁴ **Thou shalt not commit adultery.**²⁵⁵ ²⁸ But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. ²⁹ And if thy right eye²⁵⁶ offend²⁵⁷ thee, pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members²⁵⁸ should perish, and not *that* thy whole body should be cast into hell. ³⁰ And if thy right hand offend thee, cut it off, and cast *it* from thee:²⁵⁹ for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

Teaching about Divorce (Mt. 19:9; Mk. 10:11-12; Lk. 16-18)

³¹ It hath been said, **Whosoever shall put away²⁶⁰ his wife, let him give her a writing of divorcement.**²⁶¹ ³² But I say unto you, That whosoever shall put away his wife, saving for the

²⁴⁵ IE the Gehenna of fire. Gehenna represents HEB *ge-Hinnom*, the valley of wailing, which was believed at one time to be the place of sacrifice of children to Molech, and where in Jesus' day trash and garbage were burned.

²⁴⁶ IE sacrificial offering.

²⁴⁷ OR something.

²⁴⁸ ἰσθι ἐννοῶν *isthi eunoōn* have good will towards, be on good terms with, be reconciled to.

²⁴⁹ IE opponent in a law suit.

²⁵⁰ IE while.

²⁵¹ OR on the road.

²⁵² IE to the court attendant.

²⁵³ OR the last penny. The coin was a Roman quadrans, a small copper coin worth 1/64 of a denarius.

²⁵⁴ The words "by them of old time" are not present in the GR.

²⁵⁵ Ex. 20:14, Dt. 5:17.

²⁵⁶ The right eye is mentioned because, by association with the right hand, it is considered more valuable than the left.

²⁵⁷ σκανδαλίζει *skandalizei* lit. cause to stumble, be an occasion to sin.

²⁵⁸ IE parts of the body.

²⁵⁹ The JST clarifies that these vv. should not be taken lit. as grounds for self-mutilation.

²⁶⁰ OR send away; IE divorce.

²⁶¹ ἀποστάσιον *apostasion*, "certificate of divorce," is related to our ENG word "apostasy." The quote is from Dt. 24:1.

cause of fornication,²⁶² causeth her to commit adultery:²⁶³ and whosoever shall marry her that is divorced committeth adultery.

Teaching about Oaths

³³ Again, ye have heard that it hath been said by them of old time, **Thou shalt not forswear²⁶⁴ thyself, but shalt perform²⁶⁵ unto the Lord thine oaths:²⁶⁶ ³⁴ But I say unto you, Swear not at all,²⁶⁷ neither by heaven; for it is God's throne: ³⁵ Nor by the earth; for it is his footstool:²⁶⁸ neither by Jerusalem; for it is the city of the great King.²⁶⁹ ³⁶ Neither shalt thou swear by thy head, because thou canst not make one hair white or black. ³⁷ But let your communication be, Yea, yea; Nay, nay:²⁷⁰ for whatsoever is more than these cometh of evil.²⁷¹**

Teaching about Retaliation (Lk. 6:29-30)

³⁸ Ye have heard that it hath been said, **An eye for an eye, and a tooth for a tooth.**²⁷² ³⁹ But I say unto you, That ye resist not evil:²⁷³ but whosoever shall smite²⁷⁴ thee on thy right cheek, turn to him the other also. ⁴⁰ And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak²⁷⁵ also. ⁴¹ And whosoever shall compel²⁷⁶ thee to go a mile,²⁷⁷ go

²⁶² παρεκτός λόγου πορνείας *parektos logou porneias*, "except by reason of adultery," where πορνεία *porneia* refers to unfaithfulness in marriage.

²⁶³ GR μοιχευθῆναι *moicheuthēnai*. The verb is used in the active voice of a man, and in the passive voice of a woman, "be seduced adulterously," and thus "be led into adultery."

²⁶⁴ IE break one's oath.

²⁶⁵ IE keep.

²⁶⁶ Lev. 19:12.

²⁶⁷ Oaths should not be necessary to ensure truthfulness.

²⁶⁸ ὑποπόδιόν *hupopodion* lit. that which lies under the foot.

²⁶⁹ Cf. Ps. 47:2.

²⁷⁰ This may reflect Jewish legal opinion (Babylonian Talmud, *Sanhedrin*, 36a) that "yes" and "no" serve the function of oaths if repeated twice.

²⁷¹ τοῦ πονηροῦ *tou ponērou*; the article suggests that the adjective is used as a substantive here: "of the evil one."

²⁷² The *lex talionis* ("law of retaliation") from Ex. 21:24-25, Lev. 24:20 and Dt. 19:21. This law is often caricatured as a brutal remedy, but it was only applicable in certain circumstances, and served as a check on the ancient practice of blood feud.

²⁷³ The command is not "resist not evil," but "resist not the evil doer."

²⁷⁴ OR slap.

²⁷⁵ OR tunic, a long garment worn under the cloak (or toga, the outer portion of the garment) next to the skin. The tunic looked like a long t-shirt going down all the way to the knees and was worn with a belt. A tunic would be an odd item to lend or sue for; the example may have come from the types of hypothetical situations over which the religious lawyers of the time argued.

²⁷⁶ ἀγγαρεύσει *angareusei*, a Persian loan-word, is used by Josephus to describe those pressed into service to carry military stores of the Romans.

with him twain.²⁷⁸ ⁴² Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Love for Enemies (Lk. 6:27-28, 32-36)

⁴³ Ye have heard that it hath been said, **Thou shalt love thy neighbour**,²⁷⁹ and hate thine enemy. ⁴⁴ But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; ⁴⁵ That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. ⁴⁶ For if ye love them which love you, what reward have ye? do not even the publicans²⁸⁰ the same? ⁴⁷ And if ye salute²⁸¹ your brethren only, what do ye more *than others*? do not even the publicans so? ⁴⁸ Be ye²⁸² therefore perfect,²⁸³ even as your Father which is in heaven is perfect.

Chapter 6

Teaching about Almsgiving

¹ TAKE heed that ye do not your alms²⁸⁴ before men, to be seen²⁸⁵ of them: otherwise ye have no reward of your Father which is in heaven.

² Therefore when thou doest *thine* alms,²⁸⁶ do not sound a trumpet²⁸⁷ before thee, as the hypocrites²⁸⁸ do in the synagogues and in the streets, that they may have glory of men. Verily I

²⁷⁷ μίλιον *milion*, derived from the LAT *mil(l)ia (passuum)*, "1,000 paces." This word is the source for ENG "mile."

²⁷⁸ OR two. (Twain is the old dual form of two.)

²⁷⁹ Lev. 19:18.

²⁸⁰ "Publicans" [τελῶναι *telōnai*] are tax collectors. They were despised, especially when Jewish, both for frequent extortion and for collaboration with the Romans.

²⁸¹ OR greet.

²⁸² As is usual KJV style, the imperative is formed by placing a pronoun in the subjective case after the imperative form of the verb: "*be ye* therefore perfect." The JST emphasizes the imperative form of the verb: "*Ye are therefore commanded to be* perfect."

²⁸³ τέλειος *teleios*; complete, finished, mature. The word does not suggest absolute absence of sin, but rather spiritual maturity.

²⁸⁴ δικαιοσύνην *dikaioṣunēn* righteousness, including good deeds and acts of religious observance.

²⁸⁵ OR noticed.

²⁸⁶ In v. 1 "alms" is a translation of a more general term for righteousness, whereas in v. 2 "alms" is a translation of a more specific term, ἐλεημοσύνην *eleēmosunēn*, which refers to acts of mercy for others, charitable giving.

²⁸⁷ Trumpets were sounded at certain important occasions, such as the beginning of the Sabbath, but not for almsgiving. Therefore, sounding the trumpet is metaphorical here for making an ostentatious display.

say unto you, They have their reward.³ But when thou doest alms, let not thy left hand know what thy right hand doeth.²⁸⁹ ⁴ That thine alms may be in secret.²⁹⁰ and thy Father which seeth in secret himself shall reward thee openly.²⁹¹

Teaching about Prayer

⁵ And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets,²⁹² that they may be seen of men. Verily I say unto you, They have their reward. ⁶ But thou, when thou prayest, enter into thy closet,²⁹³ and when thou hast shut thy door, pray to thy Father which is in secret,²⁹⁴ and thy Father which seeth in secret shall reward thee openly.²⁹⁵ ⁷ But when ye pray, use not vain repetitions,²⁹⁶ as the heathen²⁹⁷ *do*: for they think that they shall be heard for their much

²⁸⁸ "Hypocrites" is an ENG transliteration of the GR word used here, ὑποκριταὶ *hupokritai*. A ὑποκριτής *hupokritēs* was an actor, one who played a role (from the original sense "to answer" in Homer); used metaphorically, the word could mean "pretender, dissembler." But the word does not necessarily convey the modern connotations of our "hypocrisy"; it could simply refer to one who was overly zealous in keeping the law.

²⁸⁹ A metaphor for secrecy.

²⁹⁰ Cf. Babylonian Talmud *Baba Bathra* 9b: "One who does alms in secret is greater than Moses our teacher."

²⁹¹ The word "openly" (GR ἐν τῷ φανερῷ *en tō phanerō*) is not present in the earliest textual witnesses. It appears to have been added to suggest an antithetic parallel with "in secret" earlier in the v.

²⁹² πλατεῖων *plateiōn* [town] squares (this word is the source for ENG plaza; cf. German *Platz*.)

²⁹³ ταμεῖον *tameion*, originally the room where the steward keeps his stores, thus "storeroom," but later any interior (and thus lacking windows), private room in a house.

²⁹⁴ "Father which is in secret" makes little sense. One might legitimately refer to the Father as being hidden from human view, but such a concept would most likely be worded another way. In the GR syntax, the words "which is in secret" must refer to the Father, not the one praying. For these reasons, some scholars have suggested that the words "which is in secret" here were accidentally added by dittography (unintentional scribal doubling) from the same expression later in the verse, "in secret" (ἐν τῷ κρυπτῷ *en tō kruptō*).

²⁹⁵ Many early witnesses omit "openly." See v. 4.

²⁹⁶ βατταλογήσητε *battalogēsēte* babble, speak without thinking. The word is rare elsewhere, and may possibly be a hybrid form rendering ARAM 'mr *bilti* "talk idly." The context here suggests the word was used with reference to pagan practices of lengthy repetition in prayer, such as is illustrated in Acts 19:34, where it is reported that the people prayed for about two hours repeating the words "Great is Diana of the Ephesians."

²⁹⁷ οἱ ἐθνικοί *hoi ethnikai*, gentiles, whence we get ENG ethnic.

speaking.^{298 8} Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.^{299 9} After this manner³⁰⁰ therefore pray³⁰¹ ye:

Our Father which art in heaven,

Hallowed be thy name.

¹⁰ Thy kingdom come.

Thy will be done

in earth, as *it is* in heaven.³⁰²

¹¹ Give us this day our daily³⁰³ bread.

¹² And forgive us our debts,³⁰⁴

as we forgive our debtors.

¹³ And lead us not into temptation,³⁰⁵

²⁹⁸ πολυλογία *polulogia* wordiness.

²⁹⁹ A couple of textual witnesses replace "before ye ask him" with "before you open your mouth." The KJV reflects the correct form of the text here.

³⁰⁰ IE "in this way," referring to what follows, suggesting that the Lord's Prayer was meant to serve as a model for Christian prayer, not necessarily to be recited verbatim.

³⁰¹ The Lord's prayer consists of three petitions relating to God's glory, followed by three petitions relating to human needs (mostly of a spiritual nature).

³⁰² The expression "in [or better, "on"] earth, as it is in heaven" belongs to each of the first three petitions, not just the third. EG "hallowed be thy name [*on earth as it is in heaven*]."

³⁰³ The word "daily" is a rendering of an obscure GR word, ἐπιούσιος *epiousios*. This word is rare in secular GR, and its meaning here is uncertain. Some of the possibilities include: (1) "necessary for existence" (deriving from ἐπι *epi* + οὐσία *ousia*); (2) as a substantivizing of ἐπι τὴν οὐσαν [ἡμέραν] *epi tēn ousan [hēmeran]*, meaning "for the current day, today"; (3) "for the following day" (in this sense perhaps equivalent to the LAT *diaria*, the daily ration of food given out for the following day (and the source of ENG diary); thus, one could render something like "give us today our daily portion"); and (4) "for the future," understood in various senses, including an eschatological one, referring to bread for the coming kingdom and its feast.

³⁰⁴ In a religious sense, "debts" can refer to "sins," as found in the Lucan parallel account of the Lord's Prayer. This usage is reflected in rabbinic literature involving the ARAM word *hoba'*.

³⁰⁵ The expression "lead us not into temptation" can wrongly give the impression that God intentionally leads people to temptation. The JST reads "suffer us not to be led into temptation," which avoids this implication. Interestingly, Marcion's version of the Lucan parallel also reads "let us not be led into temptation," and similar expressions are attested in patristic sources. For instance, Augustine reported that "Many when praying speak as follows: 'Let us not be led into temptation.'" (PL 34:1282). This does not really suggest an alternate text to the familiar words of the KJV; rather, the problem is one of translation. The verb "lead" was used in a weakened, figurative sense of an unintentional action as opposed to an absolute imposition of divine will. Since the theological problem was unintended in the original, those knowledgeable in the art of translation recommend putting this clause into a passive construction, just as the JST does. (See J. Reiling and J. L. Swellengrebel, *A Translator's Handbook on the Gospel of Luke* [Leiden: E. J. Brill, 1971], 430.).

but deliver us from evil.³⁰⁶

For thine is the kingdom, and the power, and the glory, for ever. Amen.³⁰⁷

¹⁴ For if ye forgive men their trespasses, your heavenly Father will also forgive you: ¹⁵ But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Teaching about Fasting

¹⁶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance:³⁰⁸ for they disfigure³⁰⁹ their faces, that they may appear³¹⁰ unto men to fast. Verily I say unto you, They have their reward. ¹⁷ But thou,³¹¹ when thou fastest, anoint thine head, and wash thy face,³¹² ¹⁸ That thou appear not unto men to fast, but unto thy Father which is in secret:³¹³ and thy Father, which seeth in secret, shall reward thee openly.³¹⁴

Treasure in Heaven (Lk. 12:33-34)

¹⁹ Lay not up³¹⁵ for yourselves treasures³¹⁶ upon earth, where moth and rust doth corrupt, and where thieves break through³¹⁷ and steal: ²⁰ But lay up for yourselves treasures in heaven, where neither moth nor rust³¹⁸ doth corrupt,³¹⁹ and where thieves do not break through nor steal: ²¹ For where your treasure is, there will your heart be also.

³⁰⁶ The presence of the article suggests that the adjective is being used as a substantive: "the evil one."

³⁰⁷ The words "For thine is the kingdom, and the power, and glory, for ever. Amen" are missing both from early mss. and patristic commentaries on the Lord's Prayer. They may have been added, perhaps based on 1 Chr. 29:11-13, to conform to common liturgical usage.

³⁰⁸ IE with a sad or gloomy look.

³⁰⁹ ἀφανίζουσιν *aphanizousin* hide from sight (by covering). The word does not refer to disfiguring by mutilation.

³¹⁰ φανῶσιν *phanōsin*, "appear," is a word play on ἀφανίζουσιν *aphanizousin*, described above.

³¹¹ "thou" reflects a shift in number to the singular from the plural "ye" of v. 16. This numerical shift is called enallage; the command moves from being a general one addressed to all to one directed to each and every person present as if addressed individually.

³¹² IE as a sign of joy as opposed to sullen sadness.

³¹³ "Father which is in secret" makes no sense and appears to be dittography (accidental scribal doubling) from "in secret" later in the v. Cf. v. 6.

³¹⁴ Many early witnesses omit "openly." See v. 4.

³¹⁵ OR do not store up.

³¹⁶ θησαυροὺς *thēsauros*, "treasures," which is the source for ENG "thesaurus."

³¹⁷ διορύσσουσιν *diorussousin* dig through. The allusion is to thieves gaining entrance to a house by digging through its clay wall.

³¹⁸ IE agents of corrosion.

³¹⁹ OR destroy.

The Light of the Body (Lk. 11:34-36)

²² The light³²⁰ of the body is the eye: if therefore thine eye be single,³²¹ thy whole body shall be full of light. ²³ But if thine eye be evil,³²² thy whole body shall be full of darkness.³²³ If therefore the light that is in thee be darkness, how great *is* that darkness!

God and Mammon (Lk. 16:13)

²⁴ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.³²⁴

Care and Anxiety (Lk. 12:22-34)

²⁵ Therefore I say unto you, Take no thought³²⁵ for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.³²⁶ Is not the life more than meat,³²⁷ and the body than raiment?³²⁸ ²⁶ Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?³²⁹ ²⁷ Which of you by taking thought³³⁰ can add one cubit³³¹ unto his stature?³³² ²⁸ And

³²⁰ OR lamp. The idea is that the eye is like a window that allows light to pass to illumine one's inner body.

³²¹ ἀπλοῦς *haplous* clear, sound, healthy. If the eye is clear and healthy, one's inner body or soul is able to be illumined from the light that comes from without the body. It is possible that for one's eye to be single has connotations of generosity. Inasmuch as for one's eye to be "single" makes little sense in ENG, the JST adds "single to the glory of God"; this in fact is a translation of the concept into better idiomatic ENG, where the parallel idea is to be "single minded."

³²² OR bad.

³²³ IE because light is not able to enter the body through the bad eye.

³²⁴ ARAM for "wealth."

³²⁵ IE do not be anxious, do not worry.

³²⁶ OR wear.

³²⁷ OR food. The AB quotes Rabbi Eliezer the Great (1st cent. AD) as saying "Whoever has a morsel of bread in a basket and says 'What shall I eat tomorrow?' is one of those who have little faith." (Babylonian Talmud, *Sota* 48b).

³²⁸ OR clothing.

³²⁹ This is an *a fortiori* argument: If God is able to feed and care for the birds, and since you are better than the birds, how much more will God care for your needs?

³³⁰ OR worrying anxiously.

³³¹ A cubit was the length from one's elbow to the tip of one's fingers, about 18 inches.

³³² ἡλικίαν *hēlikian*; the word can refer either to one's physical stature or, more commonly, to one's age. Since the context here requires the addition of a cubit to be something insignificant, and since adding a cubit to one's height would be quite significant indeed, it seems more likely that the saying here refers to one not being able to add even a little bit to the length of one's life by worry. Cf. Ps. 39:5: "thou hast made my days as an handbreadth."

why take ye thought for raiment?³³³ Consider³³⁴ the lilies of the field, how they grow; they toil³³⁵ not, neither do they spin.³³⁶ ²⁹ And yet I say unto you, That even Solomon in all his glory was not arrayed³³⁷ like one of these. ³⁰ Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven,³³⁸ *shall he* not much more *clothe* you,³³⁹ O ye of little faith? ³¹ Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ³² (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. ³³ But seek ye first the kingdom of God, and his righteousness; and all these things³⁴⁰ shall be added unto you. ³⁴ Take therefore no thought³⁴¹ for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.³⁴²

Chapter 7

Judging Others (Lk. 6:37-38, 41-42)

¹ JUDGE not, that ye be not judged.³⁴³ ² For with what judgment ye judge, ye shall be judged: and with what measure ye mete,³⁴⁴ it shall be measured to you again. ³ And why beholdest thou the mote³⁴⁵ that is in thy brother's eye, but considerest not the beam³⁴⁶ that is in thine own eye? ⁴ Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye? ⁵ Thou hypocrite,³⁴⁷ first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. ⁶ Give not

³³³ OR clothing.

³³⁴ In the sense of "learn the lesson of."

³³⁵ OR labor, work hard.

³³⁶ IE to create clothing.

³³⁷ OR clothed.

³³⁸ κλίβανον *klibanon*, an earthen oven, in which dried grass was used for fuel.

³³⁹ The JST emphasizes the *a fortiori* nature of the argument.

³⁴⁰ IE food, drink and clothing.

³⁴¹ OR do not worry anxiously.

³⁴² IE there is enough hardship at present without your adding to it by needless worry.

³⁴³ The JST reads "Judge not *unrighteously*, that ye be not judged: *but judge righteous judgment*." The JST makes explicit here what is implied in the saying, which is only meant to proscribe frivolous or unkind judgment, not righteous judgment. The principle is expressed in v. 2, which tells us that we will be judged by the same standard we apply in making judgments about others.

³⁴⁴ OR measure, deal out. The verb μετρέω *metreō* is cognate with the noun μέτρον *metron* "measure."

³⁴⁵ OR splinter.

³⁴⁶ IE a wooden beam such as used in constructing houses. The contrast is between the small, insignificant size of the mote and the ridiculously large size of the beam, much larger than the eye itself.

³⁴⁷ IE a play-actor.

that which is holy³⁴⁸ unto the dogs, neither cast ye your pearls before swine,³⁴⁹ lest they trample them under their feet, and turn again and rend you.³⁵⁰

Ask, Seek, Knock (Lk. 11:9-13)

⁷ Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:^{351 8} For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.^{352 9} Or what man is there of you, whom if his son ask bread, will he give him a stone?^{353 10} Or if he ask a fish, will he give him a serpent?^{354 11} If ye then, being evil,³⁵⁵ know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?^{356 12} Therefore all things whatsoever ye would that men should do to you, do ye even so to them:³⁵⁷ for this is the law and the prophets.³⁵⁸

The Narrow Gate (Lk. 13:24)

¹³ Enter ye in at the strait³⁵⁹ gate: for wide *is* the gate, and broad *is* the way,³⁶⁰ that leadeth to destruction, and many there be which go in thereat: ¹⁴ Because³⁶¹ strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

³⁴⁸ The parallelism between "that which is holy" and "pearls" may suggest a wordplay between the ARAM *qodesh* "sacred" and *qadesha'* "jewel." The *Didache* interpreted the reference as being to the eucharist (sacrament); the principle has, however, a broader application to religious truth generally.

³⁴⁹ dogs//swine were considered unclean animals and stand here for heathen peoples. It is possible that in a Jewish-Christian context the saying was meant as a proscription against proselyting Gentiles. The JST avoids this implication by equating that which is holy//pearls to the mysteries of the kingdom (as opposed to the Gospel itself).

³⁵⁰ OR tear you to pieces.

³⁵¹ "Ask...seek...knock" represents a climax of increasing urgency.

³⁵² The present tense of the verbs denotes continuance of action: "goes on asking...seeking...knocking."

³⁵³ As a stone can resemble bread, God will not mock an earnest prayer by only appearing to give a useful answer.

³⁵⁴ OR snake.

³⁵⁵ The participle is concessive: "although you are wicked."

³⁵⁶ The argument is *a fortiori*: If we as imperfect, earthly parents give good things to our children when they ask, how much more will our Father in Heaven give good things to those who ask him in prayer?

³⁵⁷ Parallel expressions to the golden rule in negative form were known among the rabbis. Hillel the Elder once told a proselyte "What is hateful to thyself, that do not thou to another. This is the whole law, the rest is commentary. Go, thou art perfect."

³⁵⁸ An expression referring to the OT scriptures as they then existed.

³⁵⁹ OR narrow (not to be confused with ENG straight).

³⁶⁰ OR path.

A Tree Known by Its Fruit (Lk. 6:43-44)

¹⁵ Beware³⁶² of false prophets,³⁶³ which come to you in sheep's clothing, but inwardly they are ravening³⁶⁴ wolves. ¹⁶ Ye shall know them by their fruits.³⁶⁵ Do men gather grapes of thorns, or figs of thistles? ¹⁷ Even so³⁶⁶ every good tree bringeth forth good fruit; but a corrupt³⁶⁷ tree bringeth forth evil fruit. ¹⁸ A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. ¹⁹ Every tree that bringeth not forth good fruit is hewn³⁶⁸ down, and cast into the fire. ²⁰ Wherefore³⁶⁹ by their fruits ye shall know them.

I Never Knew You (Lk. 13:25-27)

²¹ Not every one that saith unto me, Lord, Lord,³⁷⁰ shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.³⁷¹ ²² Many will say to me in that day,³⁷² Lord, Lord, have we not prophesied in thy name? and in thy name have cast out

³⁶¹ The first word of the v. in the KJV is ὅτι *hoti* "because," but the textual evidence is stronger for τι *ti*. On this reading, the verse is an exclamation: "How narrow the gate...!"

³⁶² OR be on guard against.

³⁶³ As shown by v. 22, the reference is not to the Pharisees, but false Christian prophets. The reference to false prophets [GR τῶν ψευδοπροφητῶν *tōn pseudoprophētōn*] implies that there were true Christian prophets as well.

³⁶⁴ OR rapacious, grasping.

³⁶⁵ Metaphoric for deeds.

³⁶⁶ OR in the same way.

³⁶⁷ σαπρὸν *sapron* rotten.

³⁶⁸ OR cut.

³⁶⁹ ἀρα γε *ara ge*, "as a result, consequently" [giving the conclusion of the preceding argument].

³⁷⁰ The repetition "Lord, Lord," repeated in v. 22, suggests the entreaty of those pleading their case at the judgment.

³⁷¹ Thus reflecting the common NT perspective that the judgment will be according to works rather than merely one's profession of faith. Cf. Mt. 16:27, 25:35; Romans 2:6; 1 Cor. 3:8; 2 Cor. 5:10; 1 Pet. 1:17; Rev. 2:23, 22:12.

³⁷² ἐν ἐκείνῃ τῇ ἡμέρᾳ *en ekeinē tē hēmera*, "in that day," implicitly refers to the day of judgment. V. 21 does not reflect an explicit antecedent to "that"; the JST clarifies the meaning by adding at the end of v. 21: "For the day soon cometh, that men shall come before me to judgment, to be judged according to their works." Then the reference to "that day" in v. 22 correctly and explicitly refers to the day of judgment.

devils? and in thy name done many wonderful works?^{373 23} And then will I profess³⁷⁴ unto them, I never knew³⁷⁵ you: depart from me, ye that work iniquity.³⁷⁶

The Two Foundations (Lk. 6:47-49)

²⁴ Therefore whosoever heareth these sayings of mine, and doeth³⁷⁷ them, I will liken him³⁷⁸ unto a wise³⁷⁹ man, which built his house upon a rock:^{380 25} And the rain descended, and the floods³⁸¹ came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. ²⁶ And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: ²⁷ And the rain descended, and the floods³⁸² came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

²⁸ And it came to pass, when Jesus had ended these sayings,³⁸³ the people were astonished³⁸⁴ at his doctrine.^{385 29} For he taught them as *one* having authority,³⁸⁶ and not as the scribes.³⁸⁷

Chapter 8

The Cleansing of a Leper (Mk. 1:40-45; Lk. 5:12-16)

³⁷³ δυνάμεις *dunameis*, translated "works" in the KJV, means "mighty deeds, miracles," rather than works in the sense of righteous deeds or "fruits."

³⁷⁴ OR acknowledge, declare publicly.

³⁷⁵ ἔγνων *egnōn*, a participle from the verb γινώσκω *ginōskō*. Here the sense is that Jesus never acknowledged or recognized them for what they claimed to be.

³⁷⁶ ἀνομίαν *anomia*, lit. lawlessness, wrong.

³⁷⁷ Note again the emphasis on *doing* and not hearing only.

³⁷⁸ As suggested by the LDS KJV fn., the text here probably does not read "I will liken him," but rather "he will resemble," wording that introduces a parable.

³⁷⁹ IE wise in a practical way, sensible.

³⁸⁰ Lit. "the rock"; notwithstanding the definite article, the reference is meant to be generic.

³⁸¹ οἱ ποταμοὶ *hoi potamoi*, lit. the rivers. The reference is to torrents caused by heavy rains.

³⁸² Although Palestine is normally dry and has few rivers, winter rains fill the wadis. The foolish man built his house on the sand in or near one of these wadis without taking thought to what would happen when the rains came and the channel would fill with water.

³⁸³ The JST adds "with his disciples". This language reminds us that, notwithstanding the reaction of "the people" described in this v., the Sermon on the Mount was given to the disciples themselves.

³⁸⁴ ἐξεπλήσοντο *exēplēsonto*; the word refers to an overwhelming impression having been made on the people; they were "astounded."

³⁸⁵ διδασχῇ *didachē* teaching.

³⁸⁶ IE authority of his own, rather than authority derived from quoting others.

³⁸⁷ οἱ γραμματεῖς αὐτῶν *hoi grammateis autōn*, their scribes.

¹ WHEN he was come down from the mountain, great multitudes followed him. ² And, behold, there came a leper³⁸⁸ and worshipped³⁸⁹ him, saying, Lord, if thou wilt, thou canst make me clean.³⁹⁰ ³ And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. ⁴ And Jesus saith unto him, See thou tell no man;³⁹¹ but go thy way, shew thyself to the priest,³⁹² and offer the gift that Moses commanded, for a testimony unto them.³⁹³

The Healing of a Centurion's Servant (Lk. 7:1-10; Jn. 4:43-54)

⁵ And when Jesus was entered into Capernaum,³⁹⁴ there came unto him a centurion,³⁹⁵ beseeching³⁹⁶ him, ⁶ And saying, Lord, my servant³⁹⁷ lieth at home sick of the palsy,³⁹⁸ grievously tormented.³⁹⁹ ⁷ And Jesus saith unto him, I will come⁴⁰⁰ and heal him. ⁸ The centurion answered and said, Lord, I am not worthy⁴⁰¹ that thou shouldest come under my roof: but speak the word⁴⁰² only, and my servant shall be healed. ⁹ For I am a man under authority, having

³⁸⁸ λεπρός *lepros* does not necessarily refer to Hansen's disease (that which is known as "leprosy" today); it could refer to a number of skin ailments.

³⁸⁹ προσεκύνει *prosekunei*, lit. knelt to, did obeisance to.

³⁹⁰ Leprosy was a Levitical defilement (see Lev. 13-14); the request to be cleansed implied also a request first to be healed. By being cleansed, the sufferer would be allowed to rejoin the community.

³⁹¹ Probably to avoid having people prematurely proclaim him as the Messiah and expecting him to lead a revolt.

³⁹² The ritual for cleansing leprosy is described in detail in Lev. 14.

³⁹³ IE as legal evidence that he had indeed been healed.

³⁹⁴ A town on the western shore of the Sea of Galilee where Jesus lived for a time after the beginning of his ministry.

³⁹⁵ ἑκατόνταρχος *hekatontarchos*, a combination of ἑκατόν *hekaton* ("100") and ἀρχή *archē* ("ruler"), meaning a ruler over 100 men, or "centurion." A centurion would have been a non-Jewish military officer comparable to a sergeant in today's army.

³⁹⁶ IE requesting, imploring, appealing to, entreating.

³⁹⁷ παῖς *pais*. The LDS KJV fn. correctly points out that the word can mean "child, servant, son," then cross references the healing of a nobleman's son in John 4:43-54, implying that "child" or "son" would be the correct interpretation here. It is clear, however, from the parallel in Lk. 7:1-10, which uses a different GR word [δοῦλος *doulos* "servant, slave"], that the παῖς *pais* was a favorite servant of the centurion.

³⁹⁸ παραλυτικός *paralutikos*; the word suggests either paralysis or lameness.

³⁹⁹ OR suffering terribly. The GR for "terribly," δεινός *deinōs*, is familiar from ENG "dinosaur" ["terrible lizard"].

⁴⁰⁰ The NEB punctuates this as a question, "Shall I come?" Although possible, a statement seems more likely.

⁴⁰¹ Although the GR ἱκανός *hikanos* means "fit, appropriate, competent," the implied meaning is "worthy," as rendered in the KJV.

⁴⁰² Lit. "speak with a word"; the idiom is comparable to our "say the word."

soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.^{403 10} When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.¹¹ And I say unto you, That many shall come from the east and west,⁴⁰⁴ and shall sit down⁴⁰⁵ with Abraham, and Isaac, and Jacob, in the kingdom of heaven.¹² But the children of the kingdom⁴⁰⁶ shall be cast out into outer darkness: there shall be weeping and gnashing⁴⁰⁷ of teeth.¹³ And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.⁴⁰⁸

The Healing of Many People (Mk. 1:29-34; Lk. 4:38-41)

¹⁴ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.^{409 15} And he touched her hand, and the fever left her: and she arose, and ministered unto them.^{410 16} When the even was come, they brought unto him many that were possessed with devils:⁴¹¹ and he cast out the spirits with *his* word,⁴¹² and healed all that were sick: ¹⁷ That it might be fulfilled which was spoken by Esaias⁴¹³ the prophet, saying,

**Himself⁴¹⁴ took our infirmities,
and bare *our* sicknesses.**⁴¹⁵

⁴⁰³ The centurion, by both being subject to the authority of his superiors and having authority over his soldiers, understood the nature of authority and that a word from Jesus would suffice to heal his servant.

⁴⁰⁴ The GR words refer to the rising and setting of the sun, hence by extension mean "east" and "west." The expression is meant to include gentiles, such as the centurion, from the whole inhabited world.

⁴⁰⁵ ἀνακλιθήσονται *anaklithēsontai* will recline [at table]. The verb refers to the common way of eating at the time, by reclining on one's side on the floor next to a low table; the allusion is to the great Messianic feast that would usher in the Messianic age. Jesus' hearers would have considered it remarkable that he would state that Gentiles would be allowed to participate in this feast together with Jews.

⁴⁰⁶ IE the rightful heirs.

⁴⁰⁷ OR "grinding". The gnashing of teeth may reflect not only remorse, but anger at having been excluded when these assumed they would of course be included in the kingdom of heaven.

⁴⁰⁸ OR in that hour.

⁴⁰⁹ IE lying ill with fever.

⁴¹⁰ OR waited upon them. The GR verb used here, διηκόνει *diēkonei*, is related to ENG deacon.

⁴¹¹ δαιμονιζομένους *daimonizomenous* possessed by evil spirits. Culturally at the time illness was often interpreted as demonic possession.

⁴¹² Note that "his" is italicized; the GR says "with a word."

⁴¹³ IE Isaiah.

⁴¹⁴ OR he himself.

The Would-be Followers of Jesus (Lk. 9:57-62)

¹⁸ Now when Jesus saw great multitudes about him,⁴¹⁶ he gave commandment to depart unto the other side.⁴¹⁷ ¹⁹ And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest. ²⁰ And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests;⁴¹⁸ but the Son of man⁴¹⁹ hath not where to lay *his* head. ²¹ And another of his⁴²⁰ disciples said unto him, Lord, suffer⁴²¹ me first to go and bury my father. ²² But Jesus said unto him, Follow me; and let the dead bury their dead.⁴²²

The Calming of a Storm (Mk. 4:35-41; Lk. 8:22-25)

²³ And when he was entered⁴²³ into a⁴²⁴ ship,⁴²⁵ his disciples followed him. ²⁴ And, behold, there arose a great tempest⁴²⁶ in the sea, insomuch that the ship was covered with the waves: but he was asleep. ²⁵ And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.⁴²⁷ ²⁶ And he saith unto them, Why are ye fearful, O ye of little faith? Then he

⁴¹⁵ The quotation is from Isa. 53:4. The GR does not follow the LXX and appears to be an independent translation of the HEB.

⁴¹⁶ On account of his recent healings.

⁴¹⁷ IE to the east side of the Sea of Galilee from Capernaum.

⁴¹⁸ κατασκηνώσεις *kataskēnōseis*, lit. "dwellings," but by context here understood as "nests." The GR σκηνή *skēnē* "tent" is the source of ENG "scene" (reflecting the GR dramatic practice of painting scenery on tents).

⁴¹⁹ Those who heard Jesus may have interpreted his use of the title "Son of Man" in one of two senses: (1) as a reference to himself as a typical human being (in accordance with the normal Semitic usage of the expression "son of X" meaning something of the same type as X), or (2) as a Messianic title, as in Dan. 7:13-14.

⁴²⁰ Some mss. omit "his," apparently in an effort to distance this disciple from Jesus' other disciples. This effort is not totally successful, however, as the implication that this was indeed one of the Savior's disciples remains in the word "another." Some scholars have suggested a conjectural emendation to the GR particle δε *de* so as to read οὐδε *oude*. If correct, the passage would read "Another, not one of the [or "his"] disciples."

⁴²¹ OR permit.

⁴²² Jesus here asserts the priority of his claim on the time, loyalty and energies of his disciple against all other claims. Probably the first "dead" by metonymy represents those who have not accepted his message, and are therefore spiritually dead. It is also possible that this is a proverbial expression, the precise meaning of which has not come down to us.

⁴²³ OR when he got.

⁴²⁴ The textual evidence is stronger for the presence of the definite article "the" than its absence, as in the KJV.

⁴²⁵ OR boat.

⁴²⁶ σεισμός *seismos*, lit. "shaking," mostly used of earthquakes; here referring to a storm on the sea caused by high winds.

⁴²⁷ Not said as an accomplished fact, but as an inevitable doom.

arose, and rebuked⁴²⁸ the winds and the sea; and there was a great calm. ²⁷ But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

The Healing of the Gadarene Demoniacs (Mk. 5:1-20; Lk. 8:26-39)

²⁸ And when he was come to the other side⁴²⁹ into the country of the Gergesenes,⁴³⁰ there met him two possessed with devils,⁴³¹ coming out of the tombs,⁴³² exceeding fierce,⁴³³ so that no man might pass by that way.⁴³⁴ ²⁹ And, behold, they cried out, saying, What have we to do with thee,⁴³⁵ Jesus, thou Son of God?⁴³⁶ art thou come hither⁴³⁷ to torment us before the time?⁴³⁸ ³⁰ And there was a good way off from them an herd of many swine⁴³⁹ feeding. ³¹ So the devils besought⁴⁴⁰ him, saying, If thou cast us out, suffer⁴⁴¹ us to go away into the herd of swine.⁴⁴² ³² And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters. ³³ And they that kept them⁴⁴³ fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.⁴⁴⁴ ³⁴ And, behold, the whole city⁴⁴⁵

⁴²⁸ ἐπετίμησεν *epetimēsen*. The verb ἐπιτιμάω *epitimaō* orig. meant "to set a value on," but ultimately "rebuke, censure" (cf. ENG "tax, charge with"). In the LXX the word is reserved for the rebukes of God.

⁴²⁹ IE of the sea.

⁴³⁰ The textual evidence varies, both here and in Mk. and Lk., among Gadarenes, Gerasenes and Gergesenes. The most important of these cities was Gerasa, more than 30 miles to the southeast of the Sea of Galilee. Gadara, the likely intended reference here in Mt., was only six miles southeast of the Sea, suggesting that this incident took place fairly soon after disembarking from the boat. Gergesa was preferred by Origen.

⁴³¹ OR demons.

⁴³² As tombs were considered ritually unclean, they were an ideal location for such demonic possession.

⁴³³ "Fierce" refers to the demoniacs.

⁴³⁴ OR road.

⁴³⁵ IE "what do you want with us? what do we have in common?"

⁴³⁶ The demoniacs, speaking on behalf of the demons, recognize and acknowledge Jesus as Son of God.

⁴³⁷ OR here.

⁴³⁸ IE the day of judgment.

⁴³⁹ OR "pigs". Jews would not have kept pigs, but this was in the region of the Decapolis, which was primarily Gentile in population.

⁴⁴⁰ The verb is an imperfect tense; the sense may be "kept entreating."

⁴⁴¹ OR allow.

⁴⁴² IE the demons wanted to transfer from the men they were possessing to the pigs.

⁴⁴³ IE the herdsmen.

⁴⁴⁴ IE what had happened to the possessed men.

⁴⁴⁵ This is both metonymy (residents of the city came out, not the city itself) and hyperbole (many residents came out, not necessarily all of them).

came out to meet Jesus: and when they saw him, they besought⁴⁴⁶ *him* that he would depart out of their coasts.⁴⁴⁷

Chapter 9

The Healing of a Paralytic (Mk. 2:1-12; Lk. 5:17-26)

¹ AND he entered into a ship, and passed over,⁴⁴⁸ and came into his own city.⁴⁴⁹ ² And, behold, they brought to him a man sick of the palsy,⁴⁵⁰ lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer,⁴⁵¹ thy sins be forgiven thee. ³ And, behold, certain of the scribes said within themselves,⁴⁵² This *man* blasphemeth.⁴⁵³ ⁴ And Jesus knowing their thoughts said, Wherefore⁴⁵⁴ think ye evil⁴⁵⁵ in your hearts? ⁵ For whether⁴⁵⁶ is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?⁴⁵⁷ ⁶ But that ye may know that the Son of man hath power⁴⁵⁸ on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. ⁷ And he arose, and departed to his house. ⁸ But when the multitudes saw *it*, they marvelled,⁴⁵⁹ and glorified God, which had given such power unto men.⁴⁶⁰

⁴⁴⁶ OR begged. The economic harm caused by the loss of the pigs would have been substantial.

⁴⁴⁷ OR territory, district.

⁴⁴⁸ IE to the western shore of the Sea of Galilee.

⁴⁴⁹ IE Capernaum.

⁴⁵⁰ παραλυτικὸν *paralutikon*, one suffering from stroke or paralysis.

⁴⁵¹ θάρσει *tharsei*, used only in the imperative: "take courage! cheer up! take heart!"

⁴⁵² IE they thought the words without speaking them.

⁴⁵³ βλασφημεῖ *blasphēmei*, derived from βλας *blas* + φημεω *phēmeō*, "to speak against [God]," "to speak irreverently."

⁴⁵⁴ OR why.

⁴⁵⁵ πονηρὰ *ponēra* is neuter plural, so does not just mean "evil," but "evil things, evil thoughts."

⁴⁵⁶ IE which.

⁴⁵⁷ The JST reads "For *is it not easier to say*, Thy sins be forgiven thee, *than to say*, Arise and walk?" In essence the JST makes explicit the correct response that is implied in the question as it is framed in Mt. If one falsely claims to forgive another's sins, there is no good way to judge whether his forgiveness is efficacious, but if one falsely claims to heal, all observers will easily be able to tell that the person has spoken falsely.

⁴⁵⁸ OR authority.

⁴⁵⁹ Rather than the GR ἐθαύμασαν *ethaumasán* "they marvelled," it appears that the text originally read ἐφοβήθησαν *ephobēthēsan* lit. "they were afraid," but the sense is that they were in awe, or had deep reverence for one who could forgive sins. The verb apparently was misunderstood as a simple expression of fear, which resulted in the substitution of what was perceived to be a more appropriate verb by scribes.

⁴⁶⁰ Even though Jesus was the one who forgave and healed the paralytic, the people glorified God, who had given "such authority to men"

The Calling of Matthew (Mk. 2:13-17; Lk. 5:27-32)

⁹ And as Jesus passed forth from thence,⁴⁶¹ he saw a man, named Matthew,⁴⁶² sitting at the receipt of custom:⁴⁶³ and he saith unto him, Follow me. And he arose, and followed him. ¹⁰ And it came to pass, as Jesus sat at meat⁴⁶⁴ in the house, behold, many publicans⁴⁶⁵ and sinners came and sat down with him and his disciples. ¹¹ And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?⁴⁶⁶ ¹² But when Jesus heard *that*, he said unto them, They that be whole⁴⁶⁷ need not a physician, but they that are sick. ¹³ But go ye and learn what *that* meaneth, **I will have mercy, and not sacrifice**:⁴⁶⁸ for I am not come to call the righteous, but sinners to repentance.⁴⁶⁹

The Question about Fasting (Mk. 2:18-22; Lk. 5:33-39)

¹⁴ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft,⁴⁷⁰ but thy disciples fast not? ¹⁵ And Jesus said unto them, Can the children of the bridechamber⁴⁷¹ mourn, as long as the bridegroom is with them? but the days will come, when

[ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις *exousian toiautēn tois anthrōpois*]. The people thus perceived that authority to forgive and heal would be exercised by others as well [pursuant to the priesthood].

⁴⁶¹ OR passed on from there.

⁴⁶² The other gospels call him "Levi." The GR Μαθθαῖος *Matthaios* reflects HEB and ARAM *Mattay*, which is a shortened form of *Mattatyahu* "Gift of Yahweh." This may be a new name that Matthew took upon himself when he was called as a disciple of Christ.

⁴⁶³ IE the tax collector's office. The tax collected here was a toll (GR τέλος *telos*) or custom charge for the import or export of goods between districts. As such tolls were locally administered, Matthew was probably in the employ of Herod Antipas and not of the Romans.

⁴⁶⁴ OR reclined [at table].

⁴⁶⁵ OR tax collectors, customs officers. Publicans were "public" officers. The Jews looked down upon them for (1) collaborating with the occupying power, (2) handling money with pagan inscriptions and iconography, and (3) being notorious for accepting bribes.

⁴⁶⁶ Α ἁμαρτωλός *hamartōlos* in particular refers to one who was not strict in complying with the Law.

⁴⁶⁷ "They that be whole" refers to the Pharisees; the physician is Christ; and "they that are sick" refers to the publicans and sinners. The statement is ironic, because the Pharisees, by their lack of charity and understanding, showed that they too were in need of the physician (Christ).

⁴⁶⁸ Hos. 6:6. IE love, charity and mercy are more important than mere ritual observance.

⁴⁶⁹ As in v. 12, the statement is ironic. The Pharisees are "the righteous," but they only think themselves so, and need the call to repentance of Christ as much as the publicans and sinners.

⁴⁷⁰ πικνά *pukna* "often," although the more likely reading is a different GR word, πολλά *polla* "much."

⁴⁷¹ "children of the bridal chamber" is a Semitism for "wedding guests." Here the wedding guests stand for Christ's disciples; Christ himself is the bridegroom (as John himself

the bridegroom shall be taken from them, and then shall they fast.¹⁶ No man putteth a piece of new⁴⁷² cloth unto an old garment, for that which is put in to fill it up⁴⁷³ taketh from the garment,⁴⁷⁴ and the rent⁴⁷⁵ is made worse.⁴⁷⁶ ¹⁷ Neither do men put new wine into old bottles:⁴⁷⁷ else the bottles break,⁴⁷⁸ and the wine runneth out,⁴⁷⁹ and the bottles perish:⁴⁸⁰ but they put new wine into new bottles, and both are preserved.⁴⁸¹

The Ruler's Daughter and the Woman Who Touched Jesus' Garment (Mk. 5:21-43; Lk. 8:40-56)

¹⁸ While he spake these things unto them, behold, there came a certain ruler,⁴⁸² and worshipped⁴⁸³ him, saying, My daughter⁴⁸⁴ is even now dead: but come and lay thy hand upon her, and she shall live. ¹⁹ And Jesus arose, and followed him, and *so did* his disciples. ²⁰ And, behold, a woman, which was diseased with an issue of blood⁴⁸⁵ twelve years, came behind *him*, and touched the hem of his garment.⁴⁸⁶ ²¹ For she said within herself, If I may but touch⁴⁸⁷ his garment, I shall be whole.⁴⁸⁸ ²² But Jesus turned him about,⁴⁸⁹ and when he saw her, he said,

had designated him; see John 3:29). The interrogative μή *mē* anticipates a negative answer to the question; IE "the wedding guests cannot mourn, can they?"

⁴⁷² ἀγνάφου *agnaphou*; lit. unshrunk.

⁴⁷³ IE the patch which fills up the hole in the old garment.

⁴⁷⁴ IE the new patch will tear away (as it shrinks) from the old cloth and just make the damage to the garment worse.

⁴⁷⁵ OR hole.

⁴⁷⁶ The Pharisees were trying to turn John's disciples against Christ. Here Jesus defends the practices of John's disciples. John's disciples are justified in fasting and not following the practices of Jesus' own disciples. The new patch represents Jesus' practices, and the old garment represents John's.

⁴⁷⁷ ἀσκοῦς *askous* wine skins.

⁴⁷⁸ OR burst.

⁴⁷⁹ IE is spilled.

⁴⁸⁰ IE are ruined.

⁴⁸¹ Now Jesus defends the practices of his own disciples. It is appropriate for John's disciples to fast (old wine in old wine skins), just as it is appropriate in this circumstance for Jesus' disciples not to (new wine in new wine skins).

⁴⁸² IE a synagogue official. Mark supplies his name as Jairus (HEB *Yair*).

⁴⁸³ προσεκύνει *prosekunei* came on his knees to.

⁴⁸⁴ GR θυγάτηρ *thugatēr* is the source of ENG daughter.

⁴⁸⁵ αἱμορροῦσα *haimorroousa* suffered from a hemorrhage, chronic bleeding.

⁴⁸⁶ One of the four tassels on an outer garment, which were required by Num. 15:37 as a reminder to the wearer of the Lord's commands.

⁴⁸⁷ Because she was bleeding, the woman's touch would have rendered Jesus ritually impure.

⁴⁸⁸ IE physically sound.

⁴⁸⁹ IE turned around.

Daughter, be of good comfort; thy faith hath made thee whole.⁴⁹⁰ And the woman was made whole from that hour.²³ And when Jesus came into the ruler's house, and saw the minstrels⁴⁹¹ and the people making a noise,^{492 24} He said unto them, Give place:⁴⁹³ for the maid⁴⁹⁴ is not dead, but sleepeth. And they laughed him to scorn.^{495 25} But when the people were put forth,⁴⁹⁶ he went in, and took her by the hand,⁴⁹⁷ and the maid arose.²⁶ And the fame⁴⁹⁸ hereof went abroad into all that land.

The Healing of Two Blind Men

²⁷ And when Jesus departed thence, two blind men followed him, crying,⁴⁹⁹ and saying, *Thou* Son of David,⁵⁰⁰ have mercy on us.²⁸ And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye⁵⁰¹ that I am able to do this? They said unto him, Yea, Lord.²⁹ Then touched he their eyes, saying, According to your faith be it unto you.³⁰ And their eyes were opened,⁵⁰² and Jesus straitly charged⁵⁰³ them, saying, See *that* no man know *it*.³¹ But they, when they were departed, spread abroad his fame in all that country.

The Healing of a Dumb Man

³² As they went out, behold, they brought to him a dumb⁵⁰⁴ man possessed with a devil.³³ And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was

⁴⁹⁰ Jesus makes it clear that he healed her because of her faith, and that there was nothing magical about touching him or his garment.

⁴⁹¹ αὐλητὰς *aulētas* flute players. Although the word may stand for musicians generally, Jewish custom called for two flautists and a woman to wail for even the poorest funerals.

⁴⁹² θορυβοῦμενον *thoruboumenon*, lit. throwing into disorder, creating an uproar. The noise would have been caused by hired mourners; the greater the number of mourners present, the higher the social station of the deceased.

⁴⁹³ IE leave the room.

⁴⁹⁴ The GR τὸ κοράσιον *to korasion* is a diminutive form and means "young girl."

⁴⁹⁵ IE they ridiculed him.

⁴⁹⁶ OR sent outside.

⁴⁹⁷ According to Mk., Jesus said in ARAM *talitha cumi* "Young girl, arise!"

⁴⁹⁸ φήμη *phēmē* report, story.

⁴⁹⁹ Not weeping, but calling out.

⁵⁰⁰ A messianic title.

⁵⁰¹ πιστεύετε *pisteute* do you have faith, trust?

⁵⁰² IE healed.

⁵⁰³ The GR verb ἐνεβριμήθη *enebrimēthē* properly is used of horses in the sense of "snort"; as applied to humans it means to warn sternly. Jesus' stern warning to the men was justified, as in v. 31 it is reported that they ignored his warning and told others the story.

⁵⁰⁴ OR mute. The GR κωφός *kōphos* refers to a dullness of the senses, so can mean deaf, mute or both. Here the context requires at least muteness.

never so seen in Israel. ³⁴ But the Pharisees said, He casteth out devils through the prince of the devils. ⁵⁰⁵

The Compassion of Jesus

³⁵ And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. ³⁶ But when he saw the multitudes, he was moved with compassion ⁵⁰⁶ on them, because they fainted, ⁵⁰⁷ and were scattered abroad, ⁵⁰⁸ as sheep having no shepherd. ³⁷ Then saith he unto his disciples, The harvest truly *is* plenteous, ⁵⁰⁹ but the labourers *are* few; ³⁸ Pray ye therefore the Lord of the harvest, ⁵¹⁰ that he will send forth labourers into his harvest. ⁵¹¹

Chapter 10

The Mission of the Twelve (Mk. 3:13-19; Lk. 6:12-16)

¹ AND when he had called unto *him* his twelve disciples, he gave them power *against* ⁵¹² unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. ² Now the names of the twelve apostles are these; The first, Simon, ⁵¹³ who is called Peter, ⁵¹⁴ and Andrew ⁵¹⁵ his brother; James ⁵¹⁶ *the son of* Zebedee, ⁵¹⁷ and John his brother; ³ Philip, ⁵¹⁸ and Bartholomew; ⁵¹⁹ Thomas, ⁵²⁰ and Matthew ⁵²¹ the publican; ⁵²² James *the son of* Alphaeus, ⁵²³ and

⁵⁰⁵ The Lucan parallel has "Beelzebub."

⁵⁰⁶ ἐσπλαγχνίσθη *esplangchnisthē* he was moved to pity in his inward parts.

⁵⁰⁷ ἐσकुλμένοι *eskulmenoi* they were troubled.

⁵⁰⁸ ἐρριμμένοι *errimmenoi* "thrown down," and so lying helpless.

⁵⁰⁹ OR abundant.

⁵¹⁰ "Lord of the harvest" probably represents the ARAM *rab chetsada*, meaning the person responsible for hiring and overseeing the harvest workers.

⁵¹¹ Lk. 10:2 connects this saying with the commission of the Seventy.

⁵¹² OR authority over.

⁵¹³ The GR form of the HEB *Shimeon* one that hears.

⁵¹⁴ GR for "stone," equivalent to the ARAM *Kepha*.

⁵¹⁵ Mt. groups the brothers together in this list. "Andrew" is a GR name (meaning "manly"), but that does not mean that he was GR (the name is attested as a Jewish name in an inscription from 169 BC).

⁵¹⁶ "James" is the ENG form of the name Jacob (HEB *Yaaqob*), which is used to distinguish NT persons with that name from OT persons.

⁵¹⁷ From the ARAM *Zabedai*.

⁵¹⁸ A GR name meaning "lover of horses."

⁵¹⁹ ARAM *Bar Tolmai*, which means "son of Ptolemy," indicating that his father had a GR name.

⁵²⁰ From ARAM *Toma*, meaning "twin"; thus, he is sometimes called "Didymus," which is GR for "twin."

⁵²¹ ARAM *Mattay*, short for *Mattatyahu*.

Lebbaeus,⁵²⁴ whose surname was Thaddeus,⁵²⁵ ⁴ Simon the Canaanite,⁵²⁶ and Judas Iscariot,⁵²⁷ who also betrayed him.

The Commissioning of the Twelve (Mk. 6:7-13; Lk. 9:1-6)

⁵ These twelve Jesus sent forth, and commanded them, saying, Go not into the way⁵²⁸ of the Gentiles, and into *any* city⁵²⁹ of the Samaritans enter ye not: ⁶ But go rather to the lost sheep of the house of Israel.⁵³⁰ ⁷ And as ye go, preach, saying, The kingdom of heaven is at hand.⁵³¹ ⁸ Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely⁵³² give. ⁹ Provide neither gold, nor silver, nor brass⁵³³ in your purses,⁵³⁴ ¹⁰ Nor scrip⁵³⁵ for *your* journey, neither two coats, neither shoes, nor yet staves:⁵³⁶ for the workman⁵³⁷ is worthy of his meat.⁵³⁸ ¹¹ And into whatsoever city or town ye shall enter, enquire⁵³⁹ who in it is worthy;⁵⁴⁰ and there abide⁵⁴¹ till ye go thence.⁵⁴² ¹² And when ye come into an house, salute⁵⁴³ it. ¹³ And if the

⁵²² OR tax collector.

⁵²³ ARAM *Chalphai*, a short form of the rabbinic name Chalaphta.

⁵²⁴ ARAM *Libbai*.

⁵²⁵ ARAM *Taddai*.

⁵²⁶ Καναναῖος *Kananaïos* is a transliteration of *qannaya*, and does not mean "Canaanite," but rather "Zealot." The Zealots were a political party that bitterly resented the domination of Rome and worked to end it.

⁵²⁷ The meaning of "Iscariot" is disputed. It may mean "man of Kerioth," referring to a village of southern Judah, or it may be a nickname deriving from the ARAM root *sqr*, which means "ruddy."

⁵²⁸ OR "road," presumably along the coastal plain, where it would be difficult to get ritually clean food.

⁵²⁹ AB suggests as a conjectural emendation replacing πόλιν *polin* "city" with πάλιν *palin* "again," which would then read "do not go again to the Samaritans."

⁵³⁰ The gospel was to be taken first to the Jews, and only later to the Gentiles and the Samaritans. In part this may have reflected the greater ease of taking the gospel to the Jews for these newly called missionaries.

⁵³¹ OR has come.

⁵³² δωρεάν *dōrean*, as a free gift; without payment.

⁵³³ χαλκὸν *chalkon*, "copper," hence money.

⁵³⁴ ζώνας *zōnas* refers to belts in which money can be kept.

⁵³⁵ IE a bag to hold traveling necessities or alms.

⁵³⁶ OR staffs.

⁵³⁷ OR worker.

⁵³⁸ IE "food," here in the sense of board, maintenance.

⁵³⁹ OR make careful inquiries, find out.

⁵⁴⁰ The implication of the word has more to do with who would be willing to receive an apostle than morality *per se*.

⁵⁴¹ OR remain.

⁵⁴² OR from there.

⁵⁴³ ἀσπασασθε *aspasasthe* greet.

house be worthy, let your peace⁵⁴⁴ come upon it: but if it be not worthy, let your peace return to you.⁵⁴⁵ ¹⁴ And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.⁵⁴⁶ ¹⁵ Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha⁵⁴⁷ in the day of judgment, than for that city.

Coming Persecutions (Mk. 13:9-13; Lk. 21:12-17)

¹⁶ Behold, I send you forth as sheep in the midst of wolves:⁵⁴⁸ be ye therefore wise⁵⁴⁹ as serpents, and harmless⁵⁵⁰ as doves.⁵⁵¹ ¹⁷ But beware of men: for they will deliver you up to the councils,⁵⁵² and they will scourge⁵⁵³ you in their synagogues; ¹⁸ And ye shall be brought before governors and kings for my sake,⁵⁵⁴ for a testimony against⁵⁵⁵ them and the Gentiles. ¹⁹ But when they deliver you up, take no thought⁵⁵⁶ how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. ²⁰ For it is not ye that speak, but the Spirit of your Father which speaketh in⁵⁵⁷ you. ²¹ And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against⁵⁵⁸ their parents, and cause them to be put to death. ²² And ye shall be hated of all *men* for my name's sake:⁵⁵⁹ but he that endureth to the end shall be saved. ²³ But when they persecute you in this city,⁵⁶⁰ flee ye into another: for verily I say unto

⁵⁴⁴ The word "peace" in this v. refers to the usual HEB greeting, שלום *shalom*, which means "peace, well-being."

⁵⁴⁵ For the greeting to return to the greeter is an idiom indicating that it has failed in its desired effect.

⁵⁴⁶ The symbolic action of shaking the dust off of one's feet was an act of protest similar to a practice whereby Jews would shake off the dust of gentile land prior to entering the Holy Land. This signified that the city thus rejecting them was no better than the heathen lands.

⁵⁴⁷ Two of the five "cities of the plain" whose destruction is noted in Gen. 19. These cities are frequently cited in the NT as representative of great evil.

⁵⁴⁸ The allusion is to the persecution the apostles would experience.

⁵⁴⁹ IE wise in a practical way; sensible.

⁵⁵⁰ OR guileless.

⁵⁵¹ This appears to be an adaptation of a rabbinic saying. The meaning is that the apostles should use every measure at their disposal to protect themselves, as Paul did when he pleaded his Roman citizenship.

⁵⁵² Local tribunals for meting out justice attached to the synagogues.

⁵⁵³ IE flog, as with a whip.

⁵⁵⁴ As v. 17 describes persecution by Jewish leaders, v. 18 describes persecution by Gentile leaders.

⁵⁵⁵ OR to. The speeches of the apostles in their own defense would be a powerful testimony to both Jew and Gentile.

⁵⁵⁶ OR do not be anxious about.

⁵⁵⁷ OR through.

⁵⁵⁸ In the sense of "turn against."

⁵⁵⁹ A Semitism for "on my account, because of me."

⁵⁶⁰ πόλει *polei* can refer to towns as well as cities.

you, Ye shall not have gone over⁵⁶¹ the cities of Israel, till the Son of man be come. ²⁴ The disciple is not above⁵⁶² his master, nor the servant above his lord.⁵⁶³ ²⁵ It is enough for the disciple that he be as his master, and the servant⁵⁶⁴ as his lord. If they have called the master of the house⁵⁶⁵ Beelzebub,⁵⁶⁶ how much more *shall they call* them of his household?⁵⁶⁷

Whom to Fear (Lk. 12:2-7)

²⁶ Fear them not therefore: for there is nothing covered,⁵⁶⁸ that shall not be revealed; and hid,⁵⁶⁹ that shall not be known. ²⁷ What I tell you in darkness,⁵⁷⁰ *that* speak ye in light:⁵⁷¹ and what ye hear in the ear,⁵⁷² *that* preach ye upon the housetops.⁵⁷³ ²⁸ And fear not them which kill the body, but are not able to kill the soul: but rather fear him⁵⁷⁴ which is able to destroy both soul and body in hell.⁵⁷⁵ ²⁹ Are not two sparrows sold for a farthing?⁵⁷⁶ and one of them shall not fall on the ground without your Father. ³⁰ But the very hairs⁵⁷⁷ of your head are all numbered. ³¹ Fear ye not therefore, ye are of more value than many sparrows.⁵⁷⁸

⁵⁶¹ τελέσητε *telesēte* completed, finished.

⁵⁶² OR greater than.

⁵⁶³ OR master. IE the disciples should not expect any better treatment than their master received.

⁵⁶⁴ OR slave.

⁵⁶⁵ οἰκοδεσπότην *oikodespotēn* from words meaning "house" and "master."

⁵⁶⁶ The spelling "Beelzebub" known from the HEB Bible is a dysphemism, meaning "lord of the flies." The correct form of the title was "Beelzebul," which means "Baal the prince." Beelzebul became the chief of the demons in early Jewish demonology.

⁵⁶⁷ This is an *a fortiori* argument. If they have defamed the master of the house, how much more shall they defame his servants?

⁵⁶⁸ IE veiled.

⁵⁶⁹ OR secret.

⁵⁷⁰ IE privately.

⁵⁷¹ IE publicly.

⁵⁷² An idiom for private speech.

⁵⁷³ IE roofs.

⁵⁷⁴ The reference is to God, not to the devil. "Fear" carries with it connotations of worship and reverence.

⁵⁷⁵ OR Gehenna, the "valley of Hinnom." This was a *tophet* in a valley near Jerusalem, where children had been sacrificed in the fire to the god Molech in former times, and which in NT times was used as a place to burn refuse.

⁵⁷⁶ OR penny. The GR word here is ἀσσάριον *assarion*, which is a diminutive form of the Latin *as*. This coin was worth 1/16 of a *denarius*. Its financial insignificance is the reason for its use here; sparrows can be purchased cheaply in the marketplace, yet the Father knows them all.

⁵⁷⁷ Although an individual hair is quite insignificant, the Father is aware of it.

⁵⁷⁸ An *a fortiori* argument: If the Father is aware of the insignificant sparrow or a hair from one's head, how much more aware will he be of us, who are of much greater worth?

Confessing Christ before Men (Lk. 12:8-9)

³² Whosoever therefore shall confess⁵⁷⁹ me before men, him will I confess⁵⁸⁰ also before my Father which is in heaven. ³³ But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Not Peace, but a Sword (Lk. 12:51-53; 14:26-27)

³⁴ Think not⁵⁸¹ that I am come to send⁵⁸² peace on earth: I came not to send peace, but a sword. ³⁵ For I am come to set

a man **at variance⁵⁸³ against his father,
and the daughter against her mother,
and the daughter in law against her mother in law.**

³⁶ **And a man's foes *shall be* they of his own household.**⁵⁸⁴

³⁷ He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. ³⁸ And he that taketh not his cross,⁵⁸⁵ and followeth after me, is not worthy of me. ³⁹ He that findeth his life⁵⁸⁶ shall lose it: and he that loseth his life⁵⁸⁷ for my sake shall find it.

Rewards (Mk. 9:41)

⁴⁰ He that receiveth you receiveth me, and he that receiveth me receiveth him⁵⁸⁸ that sent me. ⁴¹ He that receiveth a prophet in the name of⁵⁸⁹ a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous

⁵⁷⁹ OR acknowledge; declare oneself for.

⁵⁸⁰ IE at the judgment.

⁵⁸¹ IE do not suppose.

⁵⁸² The GR verb βαλεῖν *balein* (lit. "cast") seems to have a stronger meaning than KJV "send"; perhaps something like "impose" is called for in the translation.

⁵⁸³ διχάσαι *dichasai*, lit. "divide in two"; that is, "cause discord."

⁵⁸⁴ VV. 35-36 are a loose quotation of Micah 7:6.

⁵⁸⁵ At a Roman crucifixion the prisoner was made to carry his own cross. Here the expression is symbolic for one who is not willing to face rejection and follow after Jesus.

⁵⁸⁶ The JST has "He who seeketh to save his life," which conveys the correct sense of the passage. That is, he who seeks to preserve his life in times of persecution by denying the Christ in this world shall lose it in the next, but he that loses his life in this world (by martyrdom or otherwise) for Christ's sake will find it in the next.

⁵⁸⁷ ψυχὴν *psuchēn*, life, soul, self.

⁵⁸⁸ IE the Father.

⁵⁸⁹ IE in view of his being.

man's reward.⁴² And whosoever shall give to drink unto one of these little ones⁵⁹⁰ a cup of cold water only⁵⁹¹ in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

Chapter 11

¹ AND it came to pass, when Jesus had made an end of commanding⁵⁹² his twelve disciples, he departed thence to teach and to preach in their cities.⁵⁹³

The Messengers from John the Baptist (Lk. 7:18-35)

² Now when John⁵⁹⁴ had heard in the prison⁵⁹⁵ the works of Christ, he sent two⁵⁹⁶ of his disciples,^{597 3} And said unto him, Art thou he that should come,⁵⁹⁸ or do we look for another? ⁴ Jesus answered and said unto them, Go and shew John again⁵⁹⁹ those things which ye do hear and see: ⁵ The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.^{600 6} And blessed is *he*, whosoever shall not be offended in⁶⁰¹ me. ⁷ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness⁶⁰² to see? A reed shaken with the wind?^{603 8} But what went ye out for to see? A man clothed in soft raiment?⁶⁰⁴ behold, they that wear soft *clothing* are in kings' houses. ⁹ But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. ¹⁰ For this is *he*, of whom it is written,

⁵⁹⁰ A tender allusion to the apostles themselves.

⁵⁹¹ OR even only a cup of cold water. The sense is that one who shows even the smallest kindness to the apostles shall be blessed.

⁵⁹² OR giving instructions to.

⁵⁹³ IE the cities where the disciples lived.

⁵⁹⁴ IE the Baptist.

⁵⁹⁵ John's imprisonment was mentioned in Mt. 4:12.

⁵⁹⁶ The number "two" is not present here in the GR text, but has been borrowed from the Lucan parallel. The GR lit. says John "sent *through* his disciples," in the sense of "by means of, by the hand of."

⁵⁹⁷ Some of John's disciples had difficulty accepting Jesus as the Christ; John sends them to see the works of Jesus for themselves.

⁵⁹⁸ John had preached the "One Who Should Come" in Mt. 3:1-12.

⁵⁹⁹ OR announce, report to.

⁶⁰⁰ Jesus answers their question indirectly by pointing to the mighty works they were seeing him perform.

⁶⁰¹ OR does not find an occasion to sin because of.

⁶⁰² OR desert.

⁶⁰³ There are two possible interpretations of these words. One is that the people did not go into the desert just to see the normal desert vegetation. The other is that John was a prophet who knew his own mind and was not swayed by events surrounding him.

⁶⁰⁴ IE fine, expensive clothing.

**Behold, I send my messenger before thy face,⁶⁰⁵
which shall prepare thy way⁶⁰⁶ before thee.⁶⁰⁷**

¹¹ Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.⁶⁰⁸

¹² And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.¹³ For all the prophets and the law prophesied until John.¹⁴ And if ye will receive *it*, this is Elias,⁶⁰⁹ which was for to come.¹⁵ He that hath ears to hear, let him hear.⁶¹⁰

¹⁶ But whereunto shall I liken⁶¹¹ this generation?⁶¹² It is like unto children sitting in the markets, and calling unto their fellows,¹⁷ And saying,

We have piped⁶¹³ unto you,
and ye have not danced;
we have mourned unto you,
and ye have not lamented.⁶¹⁴

¹⁸ For John came neither eating nor drinking,⁶¹⁵ and they say, He hath a devil.⁶¹⁶ ¹⁹ The Son of man came eating and drinking,⁶¹⁷ and they say, Behold a man gluttonous,⁶¹⁸ and a winebibber,⁶¹⁹ a friend of publicans⁶²⁰ and sinners. But wisdom⁶²¹ is justified⁶²² of her children.⁶²³

⁶⁰⁵ A Semitism for "ahead of you."

⁶⁰⁶ OR road, path.

⁶⁰⁷ A paraphrase of Mal. 3:1.

⁶⁰⁸ The apparent meaning of these words is that even the least Christian of the coming dispensation is greater than the greatest prophet of the preceding dispensation, of which John was the last.

⁶⁰⁹ Elias is the GR form of Elijah. Jesus does not seem to be arguing that John was Elijah reincarnated; rather, he describes the Baptist as fulfilling the role of a forerunner.

⁶¹⁰ A common formula, indicating that only those who are spiritually prepared will understand the saying.

⁶¹¹ IE to what shall I compare.

⁶¹² In the general sense of contemporary people.

⁶¹³ IE played the flute.

⁶¹⁴ ἐκόψασθε *ekopsasthe* mourned (by beating the breast). Neither the more social approach of Jesus (represented by children piping) nor the more ascetic approach of John (represented by children mourning) had the desired effect on the Pharisees and the scribes.

⁶¹⁵ John's approach to preaching was more ascetic and separatist, with much fasting.

⁶¹⁶ OR demon.

⁶¹⁷ Jesus' approach to preaching was more socially inclusive.

⁶¹⁸ OR a glutton.

⁶¹⁹ IE a drinker, a drunkard.

⁶²⁰ OR tax collectors.

⁶²¹ σοφία *sophia*, divine Wisdom.

⁶²² IE vindicated, shown to be right.

Woes to Unrepentant Cities (Lk. 10:13-15)

²⁰ Then began he to upbraid⁶²⁴ the cities wherein most of his mighty works were done, because they repented not: ²¹ Woe unto thee, Chorazin!⁶²⁵ woe unto thee, Bethsaida!⁶²⁶ for if the mighty works, which were done in you, had been done in Tyre and Sidon,⁶²⁷ they would have repented long ago in sackcloth and ashes.⁶²⁸ ²² But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. ²³ And thou, Capernaum,

which art exalted unto heaven,
shalt be brought down to hell:⁶²⁹

for if the mighty works, which have been done in thee, had been done in Sodom,⁶³⁰ it would have remained until this day.⁶³¹ ²⁴ But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Come to Me and Rest (Lk. 10:21-22)

²⁵ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,⁶³² and hast revealed them unto babes.⁶³³ ²⁶ Even so, Father: for so it seemed good in thy sight.⁶³⁴ ²⁷ All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.²⁸ Come unto me, all ye that

⁶²³ The correct text here is probably ἐργων *ergōn* deeds ("children" is a borrowing from the Lucan parallel). The meaning is the same in either event: the greater righteousness of the disciples of John and Jesus justifies their practices.

⁶²⁴ OR reproach.

⁶²⁵ A town of Galilee.

⁶²⁶ There were two Bethsaidas; the reference here was probably to Bethsaida-Julias, on the northern shore of the Sea of Galilee, to the east of Capernaum.

⁶²⁷ Two Philistine cities on the coast.

⁶²⁸ Traditional signs of mourning.

⁶²⁹ The negative particle μὴ *mē* was most likely part of the text here, but is not represented in the KJV translation. The text should read something as follows:

*And you, Capernaum, will you be exalted to heaven?
No, you will be thrust down to Hades!*

The second line is an adaptation of Isa. 14:13.

⁶³⁰ Sodom was considered the most wicked of all OT cities.

⁶³¹ Instead of being destroyed.

⁶³² IE those who think themselves wise and intelligent.

⁶³³ Those of simple faith, like little children.

⁶³⁴ A Semitic idiom for "to you."

labour⁶³⁵ and are heavy laden,⁶³⁶ and I will give you rest.²⁹ Take my yoke⁶³⁷ upon you, and learn of me; for I am meek and lowly in heart:⁶³⁸ and ye shall find rest unto your souls.³⁰ For my yoke *is* easy, and my burden is light.⁶³⁹

Chapter 12

Plucking Grain on the Sabbath (Mk. 2:23-28; Lk. 6:1-5)

¹ AT that time Jesus went on the sabbath day through the corn;⁶⁴⁰ and his disciples were an hungred, and began to pluck the ears of corn,⁶⁴¹ and to eat. ² But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.⁶⁴² ³ But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; ⁴ How he entered into the house of God,⁶⁴³ and did eat⁶⁴⁴ the shewbread,⁶⁴⁵ which was not lawful⁶⁴⁶ for him to eat, neither for them which were with him, but only for the priests?⁶⁴⁷ ⁵ Or have ye not read in the law, how that on the sabbath days the priests in the temple profane⁶⁴⁸ the sabbath, and are blameless?⁶⁴⁹ ⁶ But I⁶⁵⁰ say unto you, That in this place is *one* greater than the temple.⁶⁵¹ ⁷ But if ye had known what *this* meaneth, **I will have mercy, and not⁶⁵² sacrifice,**⁶⁵³ ye would not have condemned the guiltless.⁶⁵⁴ ⁸ For the Son of man is Lord⁶⁵⁵ even of the sabbath day.

⁶³⁵ IE grow weary with toil.

⁶³⁶ IE loaded down, burdened.

⁶³⁷ A yoke is a wooden frame that joins two animals so that they can work together. The yoke of the scribes, with its myriad detailed proscriptions, was a burdensome one.

⁶³⁸ IE gentle and humble.

⁶³⁹ In weight.

⁶⁴⁰ IE grain fields.

⁶⁴¹ OR pick the heads of grain. The reference is to wheat, not maize.

⁶⁴² The disciples did not break the scriptural law, but a rabbinic interpretation of the law. According to later rabbinic writings, picking grain was one of 39 kinds of work specifically forbidden on the Sabbath.

⁶⁴³ IE the tabernacle.

⁶⁴⁴ The text should probably read "they ate" rather than "[he] did eat," which is an assimilation to Luke 6:4.

⁶⁴⁵ IE the Bread of the Presence. Twelve loaves of sacred bread were placed on the table of shewbread in the holy place of the tabernacle, and later the temple. The bread would be changed each Sabbath day, and the priests would consume the old bread in the holy place.

⁶⁴⁶ Jesus uses the same word the Pharisees had used, "lawful," to show clearly the analogy he is drawing.

⁶⁴⁷ The story is recounted in 1 Sam. 21:1-6.

⁶⁴⁸ IE violate, break.

⁶⁴⁹ IE the priests in the temple must of necessity work on the Sabbath. See Num. 28:9-10.

⁶⁵⁰ IE Jesus himself.

⁶⁵¹ IE Jesus himself.

⁶⁵² A Semitic construction for "rather than."

The Man with a Withered Hand (Mk. 3:1-6; Lk. 6:6-11)

⁹ And when he was departed thence,⁶⁵⁶ he went into their synagogue: ¹⁰ And, behold, there was a man which had *his* hand withered.⁶⁵⁷ And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.⁶⁵⁸ ¹¹ And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit⁶⁵⁹ on the sabbath day, will he not lay hold on⁶⁶⁰ it, and lift *it* out? ¹² How much then is a man better than a sheep?⁶⁶¹ Wherefore it is lawful to do well on the sabbath days.⁶⁶² ¹³ Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored⁶⁶³ whole, like as the other. ¹⁴ Then the Pharisees went out, and held a council⁶⁶⁴ against him, how they might destroy⁶⁶⁵ him.

The Chosen Servant

¹⁵ But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all; ¹⁶ And charged them⁶⁶⁶ that they should not make him known: ¹⁷ That it might be fulfilled which was spoken by Esaias⁶⁶⁷ the prophet, saying,

¹⁸ **Behold my servant,⁶⁶⁸ whom I have chosen;
my beloved, in whom my soul is well pleased:
I will put my spirit upon him,
and he shall shew judgment to the Gentiles.
¹⁹ He shall not strive, nor cry;⁶⁶⁹
neither shall any man hear his voice in the streets.**

⁶⁵³ The quote is from Hos. 6:6.

⁶⁵⁴ OR innocent.

⁶⁵⁵ The word "Lord" appears first in the GR word order for emphasis.

⁶⁵⁶ IE from there.

⁶⁵⁷ IE shrunk and paralyzed.

⁶⁵⁸ The traditional view was that such healing was permitted on the Sabbath only if one's life was endangered.

⁶⁵⁹ IE a ditch, a hole in the ground.

⁶⁶⁰ OR take firm hold of.

⁶⁶¹ The argument is *a fortiori*. If it is permitted to rescue an animal on the Sabbath, how much more should it be permitted to heal a human being?

⁶⁶² IE Sabbath. The word is often used in GR with a plural form, but a singular meaning.

⁶⁶³ This is a "theological passive"; the implication is that it was God who restored the hand. If healing the hand on the Sabbath were wrong, God would not have done so.

⁶⁶⁴ συμβούλων *sumboulōn* consultation.

⁶⁶⁵ OR do away with.

⁶⁶⁶ OR warned them sternly.

⁶⁶⁷ IE Isaiah.

⁶⁶⁸ παῖς *pais* lit. son, used in the sense of a favored or beloved servant (or slave).

⁶⁶⁹ IE cry out (as opposed to weep).

²⁰ **A bruised reed shall he not break,
and smoking flax⁶⁷⁰ shall he not quench,⁶⁷¹
till he send forth judgment unto victory.
²¹ And in his name⁶⁷² shall the Gentiles⁶⁷³ trust.⁶⁷⁴**

Jesus and Beelzebul (Mk. 3:20-30; Lk. 11:14-23, 12:10)

²² Then was brought unto him one possessed with a devil,⁶⁷⁵ blind, and dumb.⁶⁷⁶ and he healed him, insomuch that the blind and dumb both spake and saw.⁶⁷⁷ ²³ And all the people were amazed, and said, Is not this the son of David?⁶⁷⁸ ²⁴ But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebul⁶⁷⁹ the prince of the devils. ²⁵ And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house⁶⁸⁰ divided against itself shall not stand.⁶⁸¹ ²⁶ And if Satan⁶⁸² cast out Satan, he is divided against himself; how shall then his kingdom stand? ²⁷ And if I by Beelzebul cast out devils, by whom do your children cast *them* out?⁶⁸³ therefore they⁶⁸⁴ shall be your judges. ²⁸ But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you. ²⁹ Or else how can one enter into a strong man's house, and spoil his goods,⁶⁸⁵ except he first bind⁶⁸⁶ the strong man? and then he will spoil⁶⁸⁷ his house.⁶⁸⁸ ³⁰ He that is not with me is

⁶⁷⁰ IE dimly burning wick.

⁶⁷¹ IE the Messiah shall be tender towards human weakness.

⁶⁷² A Semitic idiom for all that is associated with his person.

⁶⁷³ OR nations.

⁶⁷⁴ Vv. 18-21 are an independent translation of Isa. 42:1-4.

⁶⁷⁵ δαιμονιζόμενους *daimonizomenous* possessed by an evil spirit.

⁶⁷⁶ OR mute.

⁶⁷⁷ Note the chiasitic order:

*blind and
dumb both
spake and
saw*

⁶⁷⁸ IE the Messiah.

⁶⁷⁹ The correct form of the word is Beelzebul, "Baal the Prince," who was regarded by the Jews of the time as the chief of the demons. Beelzebub is a dysphemism meaning "lord of the flies."

⁶⁸⁰ This could include the family or clan.

⁶⁸¹ The argument is that Satan would not want to cause that devils should be cast out of people.

⁶⁸² HEB for "adversary."

⁶⁸³ The reference is to Jewish exorcists.

⁶⁸⁴ The antecedent is "your children."

⁶⁸⁵ OR steal his property.

⁶⁸⁶ OR tie up.

against me; and he that gathereth⁶⁸⁹ not with me scattereth abroad.³¹ Wherefore I say unto you, All manner of sin and blasphemy⁶⁹⁰ shall be forgiven unto men: but the blasphemy *against* the Holy Ghost⁶⁹¹ shall not be forgiven unto men.³² And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

A Tree and Its Fruits (Lk. 6:43-45)

³³ Either make⁶⁹² the tree good, and his⁶⁹³ fruit good; or else make the tree corrupt,⁶⁹⁴ and his fruit corrupt: for the tree is known by *his* fruit.³⁴ O generation⁶⁹⁵ of vipers,⁶⁹⁶ how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.³⁵ A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure⁶⁹⁷ bringeth forth evil things.³⁶ But I say unto you, That every idle⁶⁹⁸ word that men shall speak, they shall give account thereof in the day of judgment.³⁷ For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

The Demand for a Sign (Mk. 8:11-12; Lk. 11:29-32)

³⁸ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.³⁹ But he answered and said unto them, An evil and adulterous⁶⁹⁹ generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:^{700 40} For as **Jonas was three days and three nights in the whale's belly;**⁷⁰¹ so shall the Son of man be three days and three nights in the heart of the earth.⁴¹ The men of Nineveh shall rise in

⁶⁸⁷ OR ransack.

⁶⁸⁸ Satan is compared to a strong man; Jesus would not have power over the lesser demons unless he already had power over Satan himself.

⁶⁸⁹ In the sense of gathering sheaves at harvest.

⁶⁹⁰ ENG blasphemy derives from GR βλασφημία *blasphēmia* language irreverent or hostile to God.

⁶⁹¹ Note that the GR simply refers to the Spirit; the word "Holy" is not explicitly present (and so is italicized).

⁶⁹² In the sense of a mental process image.

⁶⁹³ IE its.

⁶⁹⁴ OR rotten.

⁶⁹⁵ OR offspring.

⁶⁹⁶ IE snakes.

⁶⁹⁷ θησαυροῦ *thēsauroū* storehouse, treasury. This GR word is the source of ENG thesaurus, a treasury of words.

⁶⁹⁸ In OT imagery referring to faithlessness to God.

⁶⁹⁹ In a religious sense; IE idolatrous.

⁷⁰⁰ IE Jonah.

⁷⁰¹ An allusion to Jonah 1:17. The animal was a "large sea creature" and not necessarily a whale.

judgment with this generation, and shall condemn it: because they repented⁷⁰² at the preaching of Jonas; and, behold, a greater than Jonas *is* here.^{703 42} The queen of the south⁷⁰⁴ shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

The Return of the Unclean Spirit (Lk. 11:24-26)

⁴³ When the unclean⁷⁰⁵ spirit is gone out of a man, he walketh through dry places,⁷⁰⁶ seeking rest, and findeth none. ⁴⁴ Then he saith, I will return into my house from whence I came out;⁷⁰⁷ and when he is come, he findeth *it* empty, swept, and garnished.^{708 45} Then goeth he,⁷⁰⁹ and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell⁷¹⁰ there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

The Mother and Brothers of Jesus (Mk. 3:31-35; Lk. 8:19-21)

⁴⁶ While he yet talked to the people, behold, *his* mother and his brethren⁷¹¹ stood without,⁷¹² desiring to speak with him. ⁴⁷ Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.^{713 48} But he answered and said unto him that told him, Who is my mother? and who are my brethren? ⁴⁹ And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! ⁵⁰ For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

Chapter 13

The Parable of the Sower (Mk. 4:1-9; Lk. 8:4-8)

⁷⁰² μετανοησαν *metanoēsan* lit. changed their minds.

⁷⁰³ IE Jesus himself.

⁷⁰⁴ The "queen of the south" was Sheba; see 1 Kg. 10:1-3 and 2 Chr. 9:1-12.

⁷⁰⁵ IE evil.

⁷⁰⁶ Demons were thought to dwell in deserts. Cf. the practice of sending the scapegoat out into the desert on the Day of Atonement.

⁷⁰⁷ IE the body of the man he previously left.

⁷⁰⁸ IE superficially reformed, but with no good spirit having taken up residence there to hinder the return of the evil spirit. The JST revision suggests a similar concept.

⁷⁰⁹ The JST clarifies that "he" here is the evil spirit.

⁷¹⁰ IE settle down, set up housekeeping.

⁷¹¹ Historically some Christian traditions maintained the perpetual virginity of Mary, and therefore denied that Jesus had flesh and blood brothers and sisters. These traditions insisted that they were Jesus' cousins, or foster children of Joseph, or Joseph's children from a former marriage. But there is no reason in the scriptural record itself to doubt that Joseph and Mary had other children after Jesus.

⁷¹² OR outside.

⁷¹³ Some mss. omit v. 47, but the textual evidence favors retaining it.

¹ THE same day went Jesus out of the house, and sat by the sea side. ² And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore. ³ And he spake many things unto them in parables,⁷¹⁴ saying, Behold, a sower⁷¹⁵ went forth to sow; ⁴ And when he sowed, some *seeds* fell by the way side,⁷¹⁶ and the fowls⁷¹⁷ came and devoured them up: ⁵ Some fell upon stony⁷¹⁸ places, where they had not much earth: and forthwith⁷¹⁹ they sprung⁷²⁰ up, because they had no deepness⁷²¹ of earth: ⁶ And when the sun⁷²² was up, they were scorched; and because they had no root, they withered away. ⁷ And some fell among thorns; and the thorns sprung up, and choked them:⁷²³ ⁸ But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold. ⁹ Who hath ears to hear, let him hear.

The Purpose of the Parables (Mk. 4:10-12; Lk. 8:9-10)

¹⁰ And the disciples came, and said unto him, Why speakest thou unto them in parables? ¹¹ He answered and said unto them, Because it is given⁷²⁴ unto you⁷²⁵ to know the mysteries⁷²⁶ of the kingdom of heaven, but to them it is not given. ¹² For whosoever hath, to him shall be given, and he shall have more abundance.⁷²⁷ but whosoever hath not, from him shall be taken away even that he hath. ¹³ Therefore speak I to them in parables: because they seeing see not; and

⁷¹⁴ The word "parable" derives from the GR verb παραβάλλω *paraballō* and refers to putting (lit. "throwing") one thing next to another for the sake of comparison. A parable teaches spiritual truth by comparing that sought to be taught with something common and known to the experience of its hearers. A parable can simultaneously illumine a concept to one who is open-minded and obscure the intended teaching to one who is closed-minded.

⁷¹⁵ σπείρων *speirōn*, one who casts seeds.

⁷¹⁶ OR path.

⁷¹⁷ IE birds.

⁷¹⁸ πετρώδη *petrōdē*; that is, πέτρα *petra* "rock" + εἶδος *eidos* "appearance." The reference is to thin soil covering a rock base, where any growth would only be superficial.

⁷¹⁹ IE soon.

⁷²⁰ OR grew.

⁷²¹ OR depth.

⁷²² GR ἡλίου *hēliou* "sun" is the source for the ENG element "helio-" in such words as heliocentric.

⁷²³ IE the bad plants crowded out the good ones.

⁷²⁴ A divine passive, indicating that God himself had given the disciples to know the mysteries.

⁷²⁵ The word "you" is in emphatic position in the GR, appearing first in the sentence.

⁷²⁶ The word "mysteries" refers to prior decisions made by God and relates to the innermost secrets learned by the prophets who had access to the heavenly council (HEB סוד *sod*).

⁷²⁷ περισσευθήσεται *perisseuthēsetai* it will be made to abound, be more than enough, overflow.

hearing they hear not, neither do they understand.^{728 14} And in them is fulfilled the prophecy of Esaias,⁷²⁹ which saith,

**By hearing ye shall hear, and shall not understand;
and seeing ye shall see, and shall not perceive:**⁷³⁰

¹⁵ **For this people's heart is waxed gross,⁷³¹
and *their* ears are dull⁷³² of hearing,
and their eyes they have closed;
lest at any time they should see with *their* eyes,
and hear with *their* ears,
and should understand with *their* heart,
and should be converted,⁷³³
and I should heal them.**⁷³⁴

¹⁶ But blessed *are* your eyes, for they see: and your ears, for they hear. ¹⁷ For verily I say unto you, That many prophets and righteous *men* have desired to see *those things*⁷³⁵ which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

The Parable of the Sower Explained (Mk. 4:13-20; Lk. 8:11-15)

¹⁸ Hear ye therefore the parable⁷³⁶ of the sower.^{737 19} When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked *one*,⁷³⁸ and catcheth⁷³⁹ away that which was sown in his heart. This is he which received seed by the way side.^{740 20} But he that received the seed into stony places, the same is he that heareth the word, and anon⁷⁴¹ with joy receiveth it;²¹ Yet hath he not root in himself, but dureth⁷⁴² for a while:⁷⁴³ for when tribulation or

⁷²⁸ An allusion to the Isaiah passage quoted below.

⁷²⁹ IE Isaiah.

⁷³⁰ The participles are concessive; IE "although they see they do not see; although they hear they do not hear.

⁷³¹ IE grown fat; thickened.

⁷³² βαρέως *bareOs* heavy, with difficulty.

⁷³³ ἐπιστρέψουσιν *epistrepsōsin* lit. turn back again.

⁷³⁴ VV. 14b-15 are a quotation from LXX Isa. 6:9-10.

⁷³⁵ Referring back to "the mysteries."

⁷³⁶ A Semitism for "the meaning of the parable."

⁷³⁷ The parable describes the varying responses of people to hearing the message of the kingdom. A : "sower" is one who casts seeds.

⁷³⁸ An allusion to Satan.

⁷³⁹ OR snatches.

⁷⁴⁰ OR path.

⁷⁴¹ OR immediately.

⁷⁴² Arch. For "endures."

⁷⁴³ IE for only a little while. The sense of the GR is "wanting in permanence, unstable."

persecution ariseth because of the word, by and by⁷⁴⁴ he is offended.⁷⁴⁵ ²² He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word,⁷⁴⁶ and he becometh unfruitful.⁷⁴⁷ ²³ But he that received seed into the good ground is he that heareth the word, and understandeth *it*; which⁷⁴⁸ also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.⁷⁴⁹

The Parable of the Weeds among the Wheat

²⁴ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto⁷⁵⁰ a man which sowed good seed in his field:⁷⁵¹ ²⁵ But while men⁷⁵² slept, his enemy came and sowed⁷⁵³ tares⁷⁵⁴ among the wheat, and went his way. ²⁶ But when the blade was sprung up, and brought forth fruit, then appeared the tares also. ²⁷ So the servants⁷⁵⁵ of the householder⁷⁵⁶ came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? ²⁸ He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them⁷⁵⁷ up? ²⁹ But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.⁷⁵⁸ ³⁰ Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.⁷⁵⁹

The Parable of the Mustard Seed and the Leaven (Mk. 4:30-32; Lk. 13:18-21)

³¹ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed,⁷⁶⁰ which a man took, and sowed in his field: ³² Which indeed is the least

⁷⁴⁴ The meaning is "immediately," not "eventually."

⁷⁴⁵ σκανδαλίζεται *skandalizetai* "he is caused to stumble" (IE "he stumbles") and therefore falls away. The meaning is that he falls into sin.

⁷⁴⁶ IE his concern for material things crowds out spiritual things.

⁷⁴⁷ IE not producing fruit.

⁷⁴⁸ OR "who"; the reference is back to the first "he" in the v.

⁷⁴⁹ IE times the amount that was sown.

⁷⁵⁰ IE is compared to.

⁷⁵¹ In the agricultural sense of a cultivated field.

⁷⁵² The reference is generic, and does not mean his men, but men in general. Render "people."

⁷⁵³ Lit. sowed over, resowed.

⁷⁵⁴ ζιζάνια *zizania* a species of grass that infects wheat fields; IE weeds.

⁷⁵⁵ OR slaves.

⁷⁵⁶ IE owner, master of the house.

⁷⁵⁷ IE the weeds.

⁷⁵⁸ IE at the same time, together.

⁷⁵⁹ ἀποθήκη *apothēkē* storehouse, granary. (Cf. ENG apothecary.)

⁷⁶⁰ Proverbial for its small size.

of all seeds: but when it is grown, it is the greatest among herbs,⁷⁶¹ and becometh a tree,⁷⁶² so that the birds of the air come and lodge⁷⁶³ in the branches thereof.

³³ Another parable spake he unto them; The kingdom of heaven is like unto leaven,⁷⁶⁴ which a woman took, and hid in three measures⁷⁶⁵ of meal, till the whole was leavened.⁷⁶⁶

The Use of Parables (Mk. 4:33-34)

³⁴ All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: ³⁵ That it might be fulfilled which was spoken by the prophet, saying,

I will open my mouth in parables;

I will utter things which have been kept secret from the foundation of the world.⁷⁶⁷

The Parable of the Weeds Explained

³⁶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare⁷⁶⁸ unto us the parable of the tares of the field. ³⁷ He answered and said unto them, He that soweth the good seed is the Son of man;⁷⁶⁹ ³⁸ The field is the world; the good seed are the children⁷⁷⁰ of the kingdom; but the tares are the children⁷⁷¹ of the wicked *one*;⁷⁷² ³⁹ The enemy that sowed them is the devil;⁷⁷³ the harvest is the end of the world; and the reapers are the angels. ⁴⁰ As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. ⁴¹ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend,⁷⁷⁵ and them which do iniquity; ⁴² And shall cast them into a

⁷⁶¹ IE shrubs. These plants can grow as high as ten feet.

⁷⁶² This is hyperbole, as the plant was not actually a tree.

⁷⁶³ OR roost.

⁷⁶⁴ OR yeast.

⁷⁶⁵ σάτον *saton* here represents a seah, which was about one and a half pecks. Three seahs was the normal amount to bake at one time.

⁷⁶⁶ IE risen.

⁷⁶⁷ The quote is from Ps. 78:2.

⁷⁶⁸ OR explain.

⁷⁶⁹ The expression is used here in a messianic sense.

⁷⁷⁰ IE subjects.

⁷⁷¹ IE followers.

⁷⁷² Although "one" is italicized, the adjective is used as a substantive here. The reference is not just to wickedness, but to the wicked one; IE the devil.

⁷⁷³ διάβολος *diabolos* slanderer; IE Satan.

⁷⁷⁴ OR age.

⁷⁷⁵ σκάνδαλα *skandala* traps, causes of sin (cf. ENG scandal).

furnace of fire:⁷⁷⁶ there shall be wailing and gnashing⁷⁷⁷ of teeth. ⁴³ Then shall the righteous shine forth as the sun in the kingdom of their Father.⁷⁷⁸ Who hath ears to hear, let him hear.

Three Parables

⁴⁴ Again, the kingdom of heaven is like unto treasure⁷⁷⁹ hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth⁷⁸⁰ that field.

⁴⁵ Again, the kingdom of heaven is like unto a merchant man,⁷⁸¹ seeking goodly pearls: ⁴⁶ Who, when he had found one pearl⁷⁸² of great price,⁷⁸³ went and sold all that he had, and bought it.

⁴⁷ Again, the kingdom of heaven is like unto a net,⁷⁸⁴ that was cast into the sea, and gathered of every kind:⁷⁸⁵ ⁴⁸ Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels,⁷⁸⁶ but cast the bad away. ⁴⁹ So shall it be at the end of the world: the angels shall come forth, and sever⁷⁸⁷ the wicked from among the just, ⁵⁰ And shall cast them into the furnace of fire:⁷⁸⁸ there shall be wailing and gnashing of teeth.

Treasures New and Old

⁵¹ Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord. ⁵² Then said he unto them, Therefore every scribe *which is* instructed⁷⁸⁹ unto the kingdom of heaven is like unto a man *that is* an householder,⁷⁹⁰ which bringeth forth out of his treasure⁷⁹¹ *things* new and old.

The Rejection of Jesus at Nazareth (Mk. 6:1-6; Lk. 4:16-30)

⁷⁷⁶ An allusion to Dan. 3:6.

⁷⁷⁷ OR grinding. The expression is meant to express rage, not pain.

⁷⁷⁸ The allusion is to Dan. 12:3.

⁷⁷⁹ GR θησαυρός *thēsauros* is the source for ENG "thesaurus," a treasury of words.

⁷⁸⁰ ἀγοράζει *agorazei* is a verb that derives from the Agora or marketplace.

⁷⁸¹ GR ἔμπορος *emporos* is the source of ENG emporium.

⁷⁸² μαργαρίτην *margaritēn*, which is the source for ENG "margarita."

⁷⁸³ πολύτιμον *polutimon*, from πολὺς *polus* "much, great" and τιμή *timē* "price." The pearl is expensive, and therefore valuable.

⁷⁸⁴ Specifically a fishing net.

⁷⁸⁵ IE every kind of fish.

⁷⁸⁶ IE containers (not ships).

⁷⁸⁷ OR separate.

⁷⁸⁸ An allusion to Dan. 3:6.

⁷⁸⁹ μαθητευθείς *mathēteutheis* has become a disciple.

⁷⁹⁰ οἰκοδεσπότης *oikodespotēs* master of a household.

⁷⁹¹ OR storeroom.

⁵³ And it came to pass, *that* when Jesus had finished these parables, he departed thence.⁷⁹²
⁵⁴ And when he was come into his own country,⁷⁹³ he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?⁷⁹⁴ ⁵⁵ Is not this the carpenter's⁷⁹⁵ son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?⁷⁹⁶ ⁵⁶ And his sisters, are they not all with us? Whence then hath this *man* all these things? ⁵⁷ And they were offended⁷⁹⁷ in him. But Jesus said unto them, A prophet is not without honour,⁷⁹⁸ save in his own country, and in his own house. ⁵⁸ And he did not many mighty works⁷⁹⁹ there because of their unbelief.

Chapter 14

The Death of John the Baptist (Mk. 6:14-29; Lk. 9:7-9)

¹ AT that time Herod⁸⁰⁰ the tetrarch⁸⁰¹ heard of the fame⁸⁰² of Jesus, ² And said unto his servants,⁸⁰³ This is John the Baptist; he is risen from the dead;⁸⁰⁴ and therefore mighty works do shew forth themselves in him.⁸⁰⁵ ³ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias⁸⁰⁶ sake, his brother Philip's⁸⁰⁷ wife. ⁴ For John said⁸⁰⁸ unto him, It is not lawful for thee to have her.⁸⁰⁹ ⁵ And when he would have put him to death, he feared the

⁷⁹² IE from there.

⁷⁹³ IE Nazareth.

⁷⁹⁴ GR δυνάμεις *dunameis* is the source for ENG dynamite.

⁷⁹⁵ ΤΕΚΤΟΝΟΣ *tektonos* "one who constructs"; IE builder, carpenter (it is not entirely clear whether he worked primarily with wood, bronze or stone).

⁷⁹⁶ Traditions that hold to the perpetual virginity of Mary deny that these were Jesus' brothers, but the most natural reading of the NT is that Joseph and Mary had other children together after Jesus was born.

⁷⁹⁷ ἔσκαναλίζοντο *eskandalizonto* took offense because of.

⁷⁹⁸ This indirect statement, using a double negative, is a rhetorical device called *litotes*.

⁷⁹⁹ IE miracles.

⁸⁰⁰ IE Herod Antipas, a son of Herod the Great.

⁸⁰¹ IE a ruler of a subdivision (lit. a fourth part, although this original meaning was eventually lost) of a province. The term means less than a king, but Herod Antipas is sometimes in the NT called "king" as a local form of expression.

⁸⁰² OR reputation.

⁸⁰³ παῖσιν *paisin* lit. children, but often used as a term of endearment for favored slaves.

⁸⁰⁴ Herod's supposition that Jesus was John reincarnated was the result of guilt for having killed John mixed with a superstitious nature.

⁸⁰⁵ IE he performs miracles.

⁸⁰⁶ The name is the feminine form of the name Herod. She was the granddaughter of Herod the Great.

⁸⁰⁷ Herod Philip (not the tetrarch Philip) was Herod Antipas' half-brother.

⁸⁰⁸ The imperfect tense of the verb may suggest that John *repeatedly* told Herod his marriage to Herodias was unlawful.

⁸⁰⁹ This non-levirate marriage of his brother's wife violated Lev. 18:16 and 20:21.

multitude, because they counted him⁸¹⁰ as a prophet. ⁶ But when Herod's birthday was kept,⁸¹¹ the daughter of Herodias⁸¹² danced before them, and pleased Herod. ⁷ Whereupon he promised with an oath to give her whatsoever she would ask. ⁸ And she, being before instructed of⁸¹³ her mother, said, Give me here John Baptist's head in a charger.⁸¹⁴ ⁹ And the king was sorry: nevertheless for the oath's sake,⁸¹⁵ and them which sat with him at meat,⁸¹⁶ he commanded *it* to be given *her*. ¹⁰ And he sent, and beheaded John in the prison.⁸¹⁷ ¹¹ And his head was brought in a charger,⁸¹⁸ and given to the damsel:⁸¹⁹ and she brought *it* to her mother. ¹² And his disciples came, and took up the body,⁸²⁰ and buried it, and went and told Jesus.

The Feeding of the Five Thousand (Mk. 6:30-44; Lk. 9:10-17; Jn. 6:1-14)

¹³ When Jesus heard *of it*, he departed thence by ship into a desert⁸²¹ place apart: and when the people had heard *thereof*, they followed him on foot out of the cities. ¹⁴ And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. ¹⁵ And when it was evening, his disciples came to him, saying, This is a desert⁸²² place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.⁸²³ ¹⁶ But Jesus said unto them, They need not depart; give ye them to eat.⁸²⁴ ¹⁷ And they say unto him, We have here but five loaves, and two fishes. ¹⁸ He said, Bring them hither⁸²⁵ to me. ¹⁹ And he commanded the multitude to sit down⁸²⁶ on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake,⁸²⁷ and gave the loaves to *his* disciples, and the disciples to the multitude. ²⁰ And they did all eat, and were filled.⁸²⁸ and they took up of the fragments⁸²⁹ that remained twelve baskets⁸³⁰ full. ²¹ And they that had eaten were about five thousand men, beside women and children.⁸³¹

⁸¹⁰ IE John.

⁸¹¹ Jews did not keep birthdays; this scene shows the adoption of GR customs.

⁸¹² IE Salome.

⁸¹³ OR prompted by.

⁸¹⁴ OR on a platter, dish.

⁸¹⁵ The irrevocability of oaths is a common theme in the OT; cf. Jg. 11:21, Est. 5:3.

⁸¹⁶ IE for dinner.

⁸¹⁷ Josephus reports that Herod had imprisoned John at Machaerus, which was east of the Dead Sea.

⁸¹⁸ OR on a platter, dish.

⁸¹⁹ IE Herodias' daughter.

⁸²⁰ IE dead body, corpse.

⁸²¹ IE isolated, private.

⁸²² IE isolated, private.

⁸²³ OR food.

⁸²⁴ Emphatic: "you give them something to eat yourselves!"

⁸²⁵ OR here.

⁸²⁶ OR "recline," which was the normal posture for eating.

⁸²⁷ IE broke the bread into pieces.

⁸²⁸ IE sated.

⁸²⁹ IE broken bits.

Walking on the Water (Mk. 6:45-52; Jn. 6:15-21)

²² And straightway⁸³² Jesus constrained⁸³³ his disciples to get into a ship, and to go before⁸³⁴ him unto the other side, while he sent the multitudes away. ²³ And when he had sent the multitudes away, he went up into a mountain⁸³⁵ apart⁸³⁶ to pray: and when the evening was come, he was there alone. ²⁴ But the ship was now in the midst of the sea,⁸³⁷ tossed with waves: for the wind was contrary.⁸³⁸ ²⁵ And in the fourth watch⁸³⁹ of the night Jesus went unto them, walking on the sea. ²⁶ And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit;⁸⁴⁰ and they cried out for fear. ²⁷ But straightway⁸⁴¹ Jesus spake unto them, saying, Be of good cheer;⁸⁴² it is I; be not afraid. ²⁸ And Peter answered him and said, Lord, if it be thou,⁸⁴³ bid⁸⁴⁴ me come unto thee on the water. ²⁹ And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. ³⁰ But when he saw the wind boisterous,⁸⁴⁵ he was afraid; and beginning to sink,⁸⁴⁶ he cried, saying, Lord, save me. ³¹ And immediately Jesus stretched forth⁸⁴⁷ his hand, and caught him, and said unto him, O thou of little faith, wherefore⁸⁴⁸ didst thou doubt? ³² And when they were come into the ship, the wind ceased. ³³ Then they that were in the ship came and worshipped⁸⁴⁹ him, saying, Of a truth⁸⁵⁰ thou art the Son of God.

The Healing of the Sick in Gennesaret (Mk. 6:53-56)

⁸³⁰ IE one for each apostle.

⁸³¹ So if women and children were counted, the total would be higher than 5,000.

⁸³² OR immediately.

⁸³³ OR "made"; they did not want to go.

⁸³⁴ IE ahead of.

⁸³⁵ IE the hill country.

⁸³⁶ IE by himself.

⁸³⁷ The likely original text reads that the ship was many σταδίους *stadiou*s from land. A single σταδίου *stadiou*n (whence we get ENG "stadium") was 607 feet (187 meters).

⁸³⁸ IE against it.

⁸³⁹ This is a Roman designation. The period from 6 pm to 6 am was divided into four watches; the fourth watch of the night therefore would have been from 3 am to 6 am.

⁸⁴⁰ IE in the sense of an apparition, a ghost.

⁸⁴¹ IE immediately.

⁸⁴² IE have courage, take heart.

⁸⁴³ Note that Peter is not entirely sure.

⁸⁴⁴ OR order, command.

⁸⁴⁵ OR strong.

⁸⁴⁶ IE drown.

⁸⁴⁷ OR reached out.

⁸⁴⁸ OR why.

⁸⁴⁹ Lit. knelt before.

⁸⁵⁰ OR truly.

³⁴ And when they were gone over,⁸⁵¹ they came into the land of Gennesaret.⁸⁵² ³⁵ And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased,⁸⁵³ ³⁶ And besought⁸⁵⁴ him that they might only touch the hem of his garment:⁸⁵⁵ and as many as touched were made perfectly whole.⁸⁵⁶

Chapter 15

The Tradition of the Elders (Mk. 7:1-23)

¹ THEN came to Jesus scribes⁸⁵⁷ and Pharisees, which were of⁸⁵⁸ Jerusalem, saying, ² Why do thy disciples transgress the tradition of the elders?⁸⁵⁹ for they wash not their hands⁸⁶⁰ when they eat bread. ³ But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?⁸⁶¹ ⁴ For God commanded, saying, **Honour thy father and mother:**⁸⁶² and, **He that curseth father or mother, let him die the death.**⁸⁶³ ⁵ But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift,*⁸⁶⁴ by whatsoever thou mightest be profited by me;⁸⁶⁵ ⁶ And honour⁸⁶⁶ not his father or his mother, *he shall be free.*⁸⁶⁷ Thus have ye

⁸⁵¹ IE crossed over the sea to the western shore.

⁸⁵² A fertile plain south of Capernaum on the northwest shore of the Sea of Galilee.

⁸⁵³ OR ill.

⁸⁵⁴ IE asked, begged.

⁸⁵⁵ OR the border of his cloak (possibly one of the four tassels at the corners of a garment in accordance with Num. 15:38).

⁸⁵⁶ δισσωθήσαν *dissōthēsan* lit. were brought safely through; IE healed.

⁸⁵⁷ IE experts in the law.

⁸⁵⁸ OR from.

⁸⁵⁹ IE the rabbinical exposition of the law, or Halaka, of their forefathers.

⁸⁶⁰ This was not a matter of simple hygiene. Washing the hands before eating here refers to extremely detailed ablution practices.

⁸⁶¹ Note that Jesus contrasts the accusation that his disciples transgress *tradition* with his own accusation that the scribes and Pharisees transgress the *commandment* of God by their tradition.

⁸⁶² The quote is from Exod. 20:12

⁸⁶³ The quote is from Exod. 21:17. A clearer rendering would be: "Whoever insults his father or mother, he must surely die."

⁸⁶⁴ Mark uses the technical term *korban*; IE something dedicated by a vow to God.

⁸⁶⁵ OR whatever you might have gotten from me. The idea is that the tradition of the time allowed people to dedicate their property to God by a vow, but retain the use of it until a later date or their death, thereby avoiding any obligation to care for their aged parents.

⁸⁶⁶ In the sense of being responsible for.

⁸⁶⁷ The words "he shall be free" are not present in the GR and should be deleted. The first part of the v. belongs with v. 5, IE "If anyone tells his father or his mother, 'What you would have gained from me is given to God,' he need not honor his father or his mother." This was the teaching of the time against which Jesus was arguing.

made the commandment of God of none effect⁸⁶⁸ by your tradition. ⁷ Ye hypocrites,⁸⁶⁹ well did Esaias⁸⁷⁰ prophesy of you, saying,

⁸ **This people draweth nigh unto me with their mouth,
and honoureth me with *their* lips;
but their heart is far from me.**

⁹ **But in vain they do worship me,
teaching *for* doctrines the commandments of men.**⁸⁷¹

¹⁰ And he called the multitude, and said unto them, Hear, and understand: ¹¹ Not that which goeth into the mouth defileth⁸⁷² a man;⁸⁷³ but that which cometh out of the mouth,⁸⁷⁴ this defileth a man. ¹² Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended,⁸⁷⁵ after they heard this saying? ¹³ But he answered and said, Every plant,⁸⁷⁶ which my heavenly Father hath not planted, shall be rooted up. ¹⁴ Let them alone: they be blind leaders⁸⁷⁷ of the blind. And if the blind lead the blind, both shall fall into the ditch. ¹⁵ Then answered Peter and said unto him, Declare⁸⁷⁸ unto us this parable. ¹⁶ And Jesus said, Are ye⁸⁷⁹ also yet without understanding? ¹⁷ Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?⁸⁸⁰ ¹⁸ But those things which proceed out of the mouth come forth from the heart; and they defile the man. ¹⁹ For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness,⁸⁸¹ blasphemies:⁸⁸² ²⁰ These are *the things* which defile a man:⁸⁸³ but to eat with unwashen hands defileth not a man.

The Canaanite Woman's Faith (Mk. 7:24-30)

⁸⁶⁸ OR nullified, invalidated.

⁸⁶⁹ The hypocrisy was the legalism of the practice. By making an otherwise admirable gift to God, they were avoiding a prior obligation to their parents, rendering their gift of no moral value.

⁸⁷⁰ IE Isaiah.

⁸⁷¹ Vv. 8-9 are a quotation from Isa. 29:13. The quotation matches neither the MT nor the LXX, indicating either that an independent text was used, or that this was a paraphrase.

⁸⁷² κοινῶν *koinoi* lit. make common.

⁸⁷³ Generic; IE a person.

⁸⁷⁴ An allusion to impious speech.

⁸⁷⁵ They were offended because Jesus' words seemed to set aside the distinction between ritually clean and unclean food.

⁸⁷⁶ A metaphoric allusion to the Pharisees.

⁸⁷⁷ OR guides.

⁸⁷⁸ IE interpret, explain, tell the meaning of.

⁸⁷⁹ Note that the pronoun "ye" is plural; Jesus addresses not just Peter in this response but all the disciples.

⁸⁸⁰ OR is evacuated into the latrine.

⁸⁸¹ OR perjury.

⁸⁸² OR slanders.

⁸⁸³ The original complaint against Jesus' disciples from v. 2.

²¹ Then Jesus went thence,⁸⁸⁴ and departed into the coasts⁸⁸⁵ of Tyre and Sidon.⁸⁸⁶ ²² And, behold, a woman of Canaan⁸⁸⁷ came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* Son of David; my daughter is grievously vexed with a devil.⁸⁸⁸ ²³ But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after⁸⁸⁹ us.⁸⁹⁰ ²⁴ But he answered and said, I am not sent but unto the lost sheep of the house of Israel.⁸⁹¹ ²⁵ Then came she and worshipped⁸⁹² him, saying, Lord, help me. ²⁶ But he answered and said, It is not meet⁸⁹³ to take the children's⁸⁹⁴ bread, and to cast *it* to dogs.⁸⁹⁵ ²⁷ And she said, Truth, Lord: yet⁸⁹⁶ the dogs eat of the crumbs which fall from their masters' table.⁸⁹⁷ ²⁸ Then Jesus answered and said unto her, O woman,⁸⁹⁸ great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

The Healing of Many People

²⁹ And Jesus departed from thence,⁸⁹⁹ and came nigh unto⁹⁰⁰ the sea of Galilee; and went up into a mountain, and sat down there.³⁰ And great multitudes came unto him, having with them *those that were* lame, blind, dumb,⁹⁰¹ maimed, and many others, and cast⁹⁰² them down at Jesus' feet; and he healed them: ³¹ Insomuch that the multitude wondered, when they saw the

⁸⁸⁴ IE from there.

⁸⁸⁵ IE regions.

⁸⁸⁶ Cities along the coast of the Mediterranean Sea.

⁸⁸⁷ IE a Syro-Phoenician woman. The Phoenicians were descended from the Canaanites, and continued to be known by that name.

⁸⁸⁸ OR possessed by a demon.

⁸⁸⁹ IE from behind.

⁸⁹⁰ This may mean that they entreated him to give her what she wanted so that she would go away and leave them alone.

⁸⁹¹ The woman was not an Israelite.

⁸⁹² Lit. kneeled to.

⁸⁹³ OR right.

⁸⁹⁴ Referring to the Israelites.

⁸⁹⁵ It was a common idiom in rabbinic expression to refer to gentiles as "dogs." Jesus softens the expression somewhat by using the diminutive κυνάριον, *kunarion*, which was normally reserved for house pets, not wild dogs.

⁸⁹⁶ OR Yes, sir, but even.

⁸⁹⁷ The woman astutely picks up on Jesus' meaning and responds in a matching manner.

⁸⁹⁸ The address "Woman" sounds harsh to our ears, but it was considered a polite form of address at the time.

⁸⁹⁹ IE from there.

⁹⁰⁰ OR along.

⁹⁰¹ IE mute.

⁹⁰² ἐρριψαν *erripsan* "threw," but not necessarily connoting violence.

dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.⁹⁰³

The Feeding of the Four Thousand (Mk. 8:1-10)

³² Then Jesus called his disciples *unto him*, and said, I have compassion⁹⁰⁴ on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting,⁹⁰⁵ lest they faint in the way.⁹⁰⁶ ³³ And his disciples say unto him, Whence should we have so much bread in the wilderness,⁹⁰⁷ as to fill so great a multitude? ³⁴ And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. ³⁵ And he commanded the multitude to sit down⁹⁰⁸ on the ground. ³⁶ And he took the seven loaves and the fishes, and gave⁹⁰⁹ thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. ³⁷ And they did all eat, and were filled: and they took up of the broken *meat*⁹¹⁰ that was left seven baskets⁹¹¹ full. ³⁸ And they that did eat were four thousand men, beside women and children.⁹¹² ³⁹ And he sent away the multitude, and took ship,⁹¹³ and came into the coasts of Magdala.⁹¹⁴

Chapter 16

The Demand for a Sign (Mk. 8:11-13; Lk. 12:54-56)

¹ THE Pharisees also with the Sadducees⁹¹⁵ came, and tempting⁹¹⁶ desired him that he would shew them a sign from heaven. ² He answered and said unto them, When it is evening, ye say, *It will be fair weather*: for the sky is red. ³ And in the morning, *It will be foul weather* to day:

⁹⁰³ This v. alludes to Isa. 35:5.

⁹⁰⁴ σπλαγχνίζομαι *splanchnizomai* I am moved to pity in my inward parts.; IE I am touched

⁹⁰⁵ Not intentional fasting, but going hungry for lack of food.

⁹⁰⁶ OR road.

⁹⁰⁷ OR desert.

⁹⁰⁸ OR recline, the common posture for eating.

⁹⁰⁹ The imperfect form of the verb suggests rather "kept on giving."

⁹¹⁰ IE the remnants of the broken bread.

⁹¹¹ σπυρίδες *spurides*, baskets larger than the κόφινος *kophinos* used in the feeding of the 5,000.

⁹¹² So if women and children were counted, the number would be higher.

⁹¹³ IE got into a boat.

⁹¹⁴ The GR of Mt. has Magadan, and Mk. has Dalmanoutha, although many Mt. mss. here read Magdala, as in the KJV, which is the HEB word for "tower." Whatever the name of the place was, it was an otherwise unknown spot near the Sea of Galilee.

⁹¹⁵ The Pharisees and Sadducees were normally at odds; here they are united by their common opposition to Jesus.

⁹¹⁶ OR putting to the test.

for the sky is red and lowring.⁹¹⁷ O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times? ⁴ A wicked and adulterous⁹¹⁸ generation seeketh after a sign; and there shall no sign be given unto it, but the sign of⁹¹⁹ the prophet Jonas. And he left them, and departed.

The Leaven of the Pharisees and Sadducees (Mk. 8:14-21)

⁵ And when his disciples were come to the other side,⁹²⁰ they had forgotten to take bread. ⁶ Then Jesus said unto them, Take heed and beware of the leaven⁹²¹ of the Pharisees and of the Sadducees. ⁷ And they reasoned⁹²² among themselves, saying, *It is* because we have taken no bread. ⁸ *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? ⁹ Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?⁹²³ ¹⁰ Neither the seven loaves of the four thousand, and how many baskets ye took up?⁹²⁴ ¹¹ How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? ¹² Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine⁹²⁵ of the Pharisees and of the Sadducees.

Peter's Declaration about Jesus (Mk. 8:27-30; Lk. 9:18-21)

¹³ When Jesus came into the coasts⁹²⁶ of Caesarea Philippi,⁹²⁷ he asked his disciples, saying, Whom do men say that I the Son of man am? ¹⁴ And they said, Some *say that thou art* John the Baptist: some, Elias,⁹²⁸ and others, Jeremias,⁹²⁹ or one of the prophets. ¹⁵ He saith unto them, But whom say ye⁹³⁰ that I am? ¹⁶ And Simon Peter answered and said, Thou art the Christ,⁹³¹ the Son of the living God. ¹⁷ And Jesus answered and said unto him, Blessed art thou,

⁹¹⁷ OR gloomy, threatening.

⁹¹⁸ IE in a religious sense; idolatrous.

⁹¹⁹ This is an epexegetic genitive; IE Jonah *is* the sign. The allusion is to the three days he spent in the belly of the sea creature.

⁹²⁰ IE of the Sea of Galilee. "Other side" usually means the *east* side (from the perspective of inhabitants of the west side).

⁹²¹ OR yeast, a symbol of corruption.

⁹²² OR discussed.

⁹²³ The allusion is to Mt. 14:15-21.

⁹²⁴ The allusion is to Mt. 15:32-38.

⁹²⁵ διδασκαλίας *didachēs*, "teaching," which is here identified with the yeast spoken of.

⁹²⁶ OR district.

⁹²⁷ IE the Caesarea built by Philip the Tetrarch, 20 miles north of the Sea of Galilee.

⁹²⁸ IE Elijah.

⁹²⁹ IE Jeremiah.

⁹³⁰ The plural pronoun *ye* shows that the question was addressed to all the disciples.

⁹³¹ IE the Messiah.

Simon Barjona:⁹³² for flesh and blood⁹³³ hath not revealed *it* unto thee, but my Father which is in heaven.¹⁸ And I say also unto thee, That thou art Peter, and upon this rock⁹³⁴ I will build my church; and the gates of hell⁹³⁵ shall not prevail against it.¹⁹ And I will give unto thee the keys⁹³⁶ of the kingdom of heaven: and whatsoever thou shalt bind⁹³⁷ on earth shall be bound in heaven:

⁹³² בַּר *Bar* is ARAM for "son"; Barjona means either son of Jonah or son of Johanon (= John).

⁹³³ IE mortal man; human agency; unaided powers of human reason

⁹³⁴ This v. involves a wordplay: "Thou art Πέτρος *Petros*, and upon this πέτρα *petra* I will build my church." The question is, does "this rock" refer to Peter, and if not, to what does it refer? The majority of ancient commentators were of the view that it did not refer to Peter (the other options being Peter's confession, Christ himself, or the apostles as a whole); most modern commentators are of the view that it does. LDS generally follow Joseph Smith in seeing "this rock" as referring to "revelation"; but note that either interpretation works well from an LDS perspective. If the referent were Peter, as preeminent among the apostles, then the thought is essentially the same as Eph. 2:20, where the foundation is taken as the apostles and prophets, Jesus Christ himself being the chief cornerstone. Cf. also Rev. 21:14. Therefore, the sectarian debate on this point between Catholics and some conservative Protestants need not concern LDS. Our sole interest should be to understand the Savior's meaning here. The answer to the question will depend on how much weight we determine to give to the switch in gender in the wordplay from the masculine Πέτρος *Petros* to the feminine πέτρα *petra*. If we view the switch as significant, then "this πέτρα *petra*" probably does not refer to Peter, but to something more conceptual. In this case, the referent is probably to be found in the immediately preceding sentence:

Blessed art thou, Simon Barjona,
for flesh and blood have not *revealed* [ἀπεκάλυψεν *apekalupsen*] it unto thee,
but my Father which is in heaven [hath *revealed* it unto thee].

This is a common construction in Greek, where the third clause is elliptical; the verb from the second clause must be supplied in the third. Since the dominant idea in this sentence is ἀποκάλυψις *apokalypsis* "revelation," that would certainly be a possible referent. On the other hand, this is a nuanced reading based on a subtlety of the GR text. If the saying has an Aramaic background (as the parallelism might suggest), then the same word was probably used in both positions (*Kepha* and *kepha*); in this case the reference would be to Peter. Further, it may be that the distinction in gender is not to be taken as significant because Πέτρος *Petros* is the proper name of a man and therefore must be masculine in any event. The distinction could be lexical, with πέτρος *petros* meaning "small stone, pebble," and πέτρα *petra* meaning "large stone formation, bedrock," but whether this distinction was intended here is uncertain.

⁹³⁵ Metonymy for "powers of death."

⁹³⁶ This saying seems to be patterned loosely on Is. 22:22. While a slave might possess one key to be able to fulfill his specific function, only the lord of the entire household holds all the keys (plural), which thus represent authority.

⁹³⁷ The words δέω *deō* "to bind" and λύω *luō* "to loose" here are the GR equivalents of Rabbinic technical terminology, the ARAM 'asar and sheri (HEB *hittir*). These words express the verdict

and whatsoever thou shalt loose on earth shall be loosed⁹³⁸ in heaven. ²⁰ Then charged⁹³⁹ he his disciples that they should tell no man that he was Jesus the Christ.⁹⁴⁰

Jesus Foretells His Death and Resurrection (Mk. 8:31-9:1; Lk. 9:22-27)

²¹ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed,⁹⁴¹ and be raised again the third day.⁹⁴² ²² Then Peter took him, and began to rebuke him, saying, Be it far from thee,⁹⁴³ Lord: this shall not be unto thee.⁹⁴⁴ ²³ But he⁹⁴⁵ turned, and said unto Peter, Get thee behind me, Satan: thou art an offence⁹⁴⁶ unto me: for thou savourest⁹⁴⁷ not the things that be of God, but those that be of men. ²⁴ Then said Jesus unto his disciples, If any *man* will

of a teacher who declares some action as "bound" (prohibited) or "loosed" (permitted). There are numerous examples of this terminology in later rabbinic literature, where, say, the school of Shammai will declare some action "bound," but the school of Hillel will declare the same action "loosed." This usage is also attested in the Targums and Josephus. In this context, the terms are not being used in their technical rabbinic sense; rather, binding and loosing are in some way metaphorical for power and authority the apostles were to exercise. LDS equate "binding" with "sealing," as in Is. 8:16 (2 Ne. 18:16):

Bind up the testimony,
seal the law among my disciples

where the key terms are used in parallel.

⁹³⁸ The expression "shall be bound in heaven" and its parallel "shall be loosed in heaven" are formed by a very rare construction in GR, the periphrastic future perfect. The future middle indicative verb *ἔσται estai* "will be" works together with a perfect passive participle *δεδεμένον dedemenon* "has been bound." If understood temporally, the expression would mean "shall have been bound," which would oddly seem to suggest that the binding in heaven would actually *precede* the action taken to bind on earth, which would be problematic. The correct way to understand the construction is to emphasize the stative aspect of the perfect: "whatever you shall bind on earth shall *stand* as bound in heaven." This translation emphasizes the finality and lasting effect of decisions made on earth with apostolic authority.

⁹³⁹ OR instructed.

⁹⁴⁰ OR the Messiah.

⁹⁴¹ Jesus had to teach the disciples that he would suffer many things, because they would have assumed that the Messiah would come in glorious power.

⁹⁴² Cf. the sign of Jonah from v. 4.

⁹⁴³ An elliptical expression for something like "May God be merciful to you in sparing you from having to undergo such and such."

⁹⁴⁴ OR this must not happen to you!

⁹⁴⁵ IE Jesus.

⁹⁴⁶ OR stumbling block; possibly another wordplay on the name Πέτρος *Petros*, which could be a stone in one's path.

⁹⁴⁷ OR set your mind on.

come after me, let him⁹⁴⁸ deny himself, and take up his cross,⁹⁴⁹ and follow me.²⁵ For whosoever will save his life shall lose it:⁹⁵⁰ and whosoever will lose his life for my sake shall find it.²⁶ For what is a man profited,⁹⁵¹ if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?²⁷ For the Son of man shall come in the glory of his Father with his angels,⁹⁵² and then he shall reward every man according to his works.²⁸ Verily I say unto you, There be some standing here, which shall not taste of death,⁹⁵³ till they see the Son of man coming in his kingdom.⁹⁵⁴

Chapter 17

The Transfiguration of Jesus (Mk. 9:2-13; Lk. 9:28-36)

¹ AND after six days Jesus taketh Peter, James, and John⁹⁵⁵ his brother,⁹⁵⁶ and bringeth them up into an high mountain⁹⁵⁷ apart,⁹⁵⁸ ² And was transfigured⁹⁵⁹ before them: and his face did shine as the sun, and his raiment was white as the light.⁹⁶⁰ ³ And, behold, there appeared unto them Moses and Elias⁹⁶¹ talking with him. ⁴ Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles,⁹⁶² one for thee, and one for Moses, and one for Elias. ⁵ While he yet spake, behold, a bright cloud⁹⁶³ overshadowed them: and behold a voice⁹⁶⁴ out of the cloud, which said, This is my beloved Son, in whom I am well

⁹⁴⁸ The translation "let him" of the third person imperative could be misunderstood as permissive only. It is, rather, a command: "he must deny himself."

⁹⁴⁹ The JST here offers a definition of what it means to "take up one's cross": "And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments."

⁹⁵⁰ The JST here offers the correct interpretation: whosoever will save his life *in this world* shall lose it *in the world to come*.

⁹⁵¹ IE what good will it do someone.

⁹⁵² The text alludes to Ps. 28:4.

⁹⁵³ IE die.

⁹⁵⁴ The allusion here could be to (1) the Transfiguration, which immediately follows, (2) the resurrection and ascension, (3) the destruction of Jerusalem, (4) the second coming in glory. It may be that the ultimate meaning of the reference is the second coming, but that the Transfiguration was the earnest or a type of that second coming.

⁹⁵⁵ IE the three leading apostles.

⁹⁵⁶ IE the brother of James.

⁹⁵⁷ Probably Mt. Hermon, 14 miles north of Caesarea.

⁹⁵⁸ IE privately.

⁹⁵⁹ *metemorphōthē* he was transformed, his appearance was changed. KJV "transfigured" derives from Vg. *transfiguratus est*. He was shown in his glory as the son of God.

⁹⁶⁰ The transfiguration is here described.

⁹⁶¹ IE Elijah.

⁹⁶² σκηνὰς *skēnas* tents, booths for temporary shelter.

⁹⁶³ Representing the presence of God, as in the OT.

⁹⁶⁴ IE of the Father.

pleased; hear ye⁹⁶⁵ him. ⁶ And when the disciples heard *it*, they fell on their face, and were sore afraid.⁹⁶⁶ ⁷ And Jesus came and touched them, and said, Arise, and be not afraid. ⁸ And when they had lifted up their eyes, they saw no man, save Jesus only.

⁹ And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. ¹⁰ And his disciples asked him, saying, Why then say the scribes⁹⁶⁷ that Elias must first come? ¹¹ And Jesus answered and said unto them, Elias truly shall first come, and restore all things. ¹² But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.⁹⁶⁸ Likewise shall also the Son of man suffer of them.⁹⁶⁹ ¹³ Then the disciples understood that he spake unto them of John the Baptist.⁹⁷⁰

The Healing of a Boy with a Demon (Mk. 9:14-29; Lk. 9:37-43a)

¹⁴ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying, ¹⁵ Lord, have mercy on my son: for he is lunatick,⁹⁷¹ and sore vexed:⁹⁷² for oftentimes⁹⁷³ he falleth into the fire, and oft into the water. ¹⁶ And I brought him to thy disciples, and they could not cure⁹⁷⁴ him. ¹⁷ Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you?⁹⁷⁵ how long shall I suffer you? bring him hither to me. ¹⁸ And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour. ¹⁹ Then came the disciples to Jesus apart,⁹⁷⁶ and said, Why could not we cast him out? ²⁰ And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as⁹⁷⁷ a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place,⁹⁷⁸ and it shall remove;⁹⁷⁹ and nothing shall be impossible unto⁹⁸⁰ you. ²¹ Howbeit this kind goeth not out but⁹⁸¹ by prayer and fasting.

⁹⁶⁵ Note the pronoun is plural.

⁹⁶⁶ OR they feared greatly.

⁹⁶⁷ IE experts in the law.

⁹⁶⁸ OR wanted.

⁹⁶⁹ OR at their hands.

⁹⁷⁰ Not that John was Elijah reincarnated, but that he came in the spirit and power of Elijah. From this usage, the GR form of the name, Elias, has come to be used as a title for one fulfilling the role of a forerunner, as John did for Jesus.

⁹⁷¹ σεληνιάζεται *selēniazetai* moonstruck, "lunatic" (from LAT *luna* "moon"). The word refers to an epileptic, as it was believed that the phases of the moon affected the condition.

⁹⁷² OR suffers terribly.

⁹⁷³ OR often.

⁹⁷⁴ GR θεραπεύσαι *therapeusai* is the source for ENG therapy, therapeutic.

⁹⁷⁵ The pronoun is plural; the Savior here is rebuking the disciples.

⁹⁷⁶ IE privately.

⁹⁷⁷ IE only the size of.

⁹⁷⁸ OR from here to there.

⁹⁷⁹ OR move.

⁹⁸⁰ OR for.

⁹⁸¹ OR this kind never comes out except.

Jesus Again Foretells His Death and Resurrection (Mk. 9:30-32; Lk. 9:43b-45)

²² And while they abode⁹⁸² in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: ²³ And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry.

Payment of the Temple Tax

²⁴ And when they were come to Capernaum,⁹⁸³ they that received tribute⁹⁸⁴ money came to Peter, and said, Doth not your master pay tribute?⁹⁸⁵ ²⁵ He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom⁹⁸⁶ or tribute?⁹⁸⁷ of their own children, or of strangers? ²⁶ Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. ²⁷ Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish⁹⁸⁸ that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money:⁹⁸⁹ that take, and give unto them for me and thee.

Chapter 18

The Greatest in the Kingdom (Mk. 9:33-37; Lk. 9:46-48)

⁹⁸² συστρεφόμενων *susterephomenōn* gathered together, united.

⁹⁸³ On the north shore of the Sea of Galilee.

⁹⁸⁴ τὰ διδραχμα *ta didrachma* the double drachmas. The form of money is used by metonymy to stand for the tax. The reference is to the annual half-shekel tax all male Israelites were required to pay to support the temple responsive to Exod. 30:11-16. Two drachmas were roughly the equivalent of a half-shekel. The tax was paid in the month of Adar (or roughly March); it was overdue.

⁹⁸⁵ OR taxes.

⁹⁸⁶ Lit. end (in the sense of culmination); here revenue, duty.

⁹⁸⁷ κῆνσος *kēnsos* a head tax (and thus the source of ENG census).

⁹⁸⁸ The fish (GR ἰχθύς *ichthys*) became an early Christian symbol of Jesus. The word was understood as an acronym for "Jesus Christ, Son of God, Savior," as so:

Ἰησοῦς	Jesus
Χριστός	Christ
Θεοῦ	of God
Υἱός	Son
Σωτήρ	Savior

That is, the first letter of these words in this order spells the word for "fish" in GR.

⁹⁸⁹ στατήρα *statēra* a stater, or four-drachma coin, enough to pay the tax for two people.

¹ AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?⁹⁹⁰ ² And Jesus called a little child unto him, and set him in the midst of them, ³ And said, Verily I say unto you, Except ye be converted,⁹⁹¹ and become as little children, ye shall not enter into the kingdom of heaven. ⁴ Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. ⁵ And whoso shall receive⁹⁹² one such little child in my name⁹⁹³ receiveth me.

Temptations to Sin (Mk. 9:42-48; Lk. 17:1-2)

⁶ But whoso shall offend⁹⁹⁴ one of these little ones⁹⁹⁵ which believe in me, it were better for him that a millstone⁹⁹⁶ were hanged about his neck, and *that* he were drowned⁹⁹⁷ in the depth of the sea. ⁷ Woe unto the world because of offences!⁹⁹⁸ for it must needs be that offences come; but woe to that man by whom the offence cometh! ⁸ Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee:⁹⁹⁹ it is better for thee to enter into life halt or maimed,¹⁰⁰⁰ rather than having two hands or two feet to be cast into everlasting¹⁰⁰¹ fire. ⁹ And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.¹⁰⁰²

The Parable of the Lost Sheep (Lk. 15:3-7)

¹⁰ Take heed that ye despise¹⁰⁰³ not one of these little ones; for I say unto you, That in heaven their angels¹⁰⁰⁴ do always behold the face of my Father¹⁰⁰⁵ which is in heaven. ¹¹ For the

⁹⁹⁰ The disciples had been disputing as to their relative rank in the kingdom.

⁹⁹¹ στραφῆτε *straphēte* turn. This is the equivalent of HEB שׁוּב *shub*, which often conveys the sense of "repent." Here the disciples are to turn from their pride to the humility of a child.

⁹⁹² As a term of hospitality; IE welcome.

⁹⁹³ IE for my sake.

⁹⁹⁴ OR cause to stumble; IE cause to sin.

⁹⁹⁵ Now the "little ones" refers to the disciples, esp. recent converts.

⁹⁹⁶ μύλος ὀνικῶς *mulos onikos*, lit. the millstone of an ass (LAT *mola asinaria*). The reference is to a large, flat stone turned by a donkey to grind grain, in contradistinction to a smaller hand operated millstone (χειρομύλη *cheiromulē*). An especially large stone is meant.

⁹⁹⁷ Drowning was a Roman punishment, not known among the Jews.

⁹⁹⁸ σκανδάλων *skandalōn* stumbling blocks, occasions for sin, as elsewhere in vv. 6-9.

⁹⁹⁹ OR throw them away.

¹⁰⁰⁰ OR disabled or lame.

¹⁰⁰¹ It is possible that rather than "unending," GR αἰώνιον *aiōnion* may have reference to the end of the age; IE referring to the judgment.

¹⁰⁰² The reference is to גֵּי הִנּוֹם *ge-Hinnom*, the "valley of wailing," which was outside of Jerusalem. This had been the site where children were sacrificed to the Canaanite god Molech; at the time of Jesus, it was used as an incineration pit, thus symbolizing the place of judgment and punishment.

¹⁰⁰³ OR disdain.

Son of man is come to save that which was lost.^{1006 12} How think ye?¹⁰⁰⁷ if a man have an hundred sheep, and one of them be gone astray,¹⁰⁰⁸ doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?^{1009 13} And if so be¹⁰¹⁰ that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.¹⁴ Even so it is not the will¹⁰¹¹ of your Father which is in heaven, that one of these little ones should perish.

A Brother Who Sins (Lk. 17:3)

¹⁵ Moreover if thy brother shall trespass¹⁰¹² against thee,¹⁰¹³ go and tell him his fault between thee and him alone: if he shall hear¹⁰¹⁴ thee, thou hast gained thy brother.¹⁶ But if he will not hear *thee*, *then* take with thee one or two more,¹⁰¹⁵ that **in the mouth of two or three witnesses every word may be established.**^{1016 17} And if he shall neglect¹⁰¹⁷ to hear them, tell *it* unto the church.¹⁰¹⁸ but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.¹⁰¹⁹

¹⁸ Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.^{1020 19} Again I say unto you, That if two of you shall agree on earth as touching¹⁰²¹ any thing that they shall ask, it shall be done for them of¹⁰²² my Father which is in heaven.²⁰ For where two or three are gathered together in my name, there am I in the midst of them.

¹⁰⁰⁴ This reflects a belief that each person has a representative angel in the heavenly court; cf. Acts 12:15.

¹⁰⁰⁵ Because they are in his presence.

¹⁰⁰⁶ This v. is omitted in many early witnesses. It may have been borrowed from Lk. 19:10 to provide a transition from that which precedes to that which follows.

¹⁰⁰⁷ Lit. how does it seem to you?

¹⁰⁰⁸ IE wanders off.

¹⁰⁰⁹ The GR construction anticipates a positive answer.

¹⁰¹⁰ OR if it should happen.

¹⁰¹¹ Lit. before, in the sight of, a Semitism for the will as correctly rendered by the KJV.

¹⁰¹² OR sin.

¹⁰¹³ Various texts omit these words; whether they were original is uncertain. If not, then the passage refers to sin in general rather than sin against one's own self.

¹⁰¹⁴ IE listen to, heed.

¹⁰¹⁵ IE take along with you one or two others in addition [to yourselves].

¹⁰¹⁶ The quotation is from Dt. 19:15.

¹⁰¹⁷ OR refuse.

¹⁰¹⁸ ἐκκλησία *ekklēsia* a regularly convened assembly. This GR word is the source for ENG ecclesiastical.

¹⁰¹⁹ IE a gentile and a tax collector. The consequence is that such are not to be associated with.

¹⁰²⁰ See the comment on Mt. 16:19.

¹⁰²¹ OR concerning.

¹⁰²² OR by.

The Parable of the Unforgiving Servant

²¹ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?¹⁰²³ ²² Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.¹⁰²⁴ ²³ Therefore is the kingdom of heaven likened unto a certain king,¹⁰²⁵ which would take account¹⁰²⁶ of his servants.¹⁰²⁷ ²⁴ And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.¹⁰²⁸ ²⁵ But forasmuch as¹⁰²⁹ he had not¹⁰³⁰ to pay, his lord¹⁰³¹ commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.¹⁰³² ²⁶ The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. ²⁷ Then the lord of that servant was moved with compassion, and loosed¹⁰³³ him, and forgave him the debt. ²⁸ But the same servant went out, and found one of his fellowservants, which owed him an hundred pence.¹⁰³⁴ and he laid hands on him,¹⁰³⁵ and took *him* by the throat,¹⁰³⁶ saying, Pay me that thou owest. ²⁹ And his fellowservant fell down at his feet, and besought¹⁰³⁷ him, saying, Have patience with me, and I

¹⁰²³ It was often argued in rabbinic discussion that three times was an appropriate maximum number of times to forgive someone. Peter no doubt thought he was being liberal by suggesting seven times, a number more than twice as great.

¹⁰²⁴ There is some ambiguity in the GR whether this means 70 + 7 or 70 x 7. In either case, the number is meant to stand for an unlimited, incalculable number of times.

¹⁰²⁵ In this parable the king stands for God.

¹⁰²⁶ OR settle accounts.

¹⁰²⁷ OR slaves.

¹⁰²⁸ A talent was a weight measure, so the value varied depending on whether silver or gold talents were meant. Conservatively, assuming silver talents were meant, this is a staggeringly large sum of money. A talent was the equivalent of about 6,000 denarii. The debt was thus 60 million denarii; if a gold talent was meant, the amount would have been 30 times greater. Such a large number is used to illustrate the impossibility of the slave actually paying the debt.

¹⁰²⁹ OR because.

¹⁰³⁰ OR he was unable.

¹⁰³¹ IE the same person as the king mentioned in v. 23.

¹⁰³² The Mosaic law allowed such sale of slaves to pay a debt; see Lev. 25:39. The rabbis, however, considered it a severe remedy. It is possible that the allusion here is to a practice allowed by Roman law of the time.

¹⁰³³ OR released.

¹⁰³⁴ OR denarii. A denarius was a small, silver coin, generally equivalent to a day's pay for a common laborer. The amount involved would have been about three months wages, but this was miniscule compared to the 10,000 talents. This debt was only 1/600,000 the amount of the remitted debt.

¹⁰³⁵ In the sense of physical violence; he seized him.

¹⁰³⁶ The imperfect tense of the verb is conative: he nearly choked him.

¹⁰³⁷ OR begged.

will pay thee all.³⁰ And he would not: but went and cast him¹⁰³⁸ into prison, till he should pay the debt.³¹ So when his fellowservants saw what was done, they were very sorry,¹⁰³⁹ and came and told unto their lord all that was done.³² Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst¹⁰⁴⁰ me:³³ Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee?³⁴ And his lord was wroth,¹⁰⁴¹ and delivered him to the tormentors,¹⁰⁴² till he should pay all that was due unto him.³⁵ So likewise shall my heavenly Father do also unto you, if ye from your hearts¹⁰⁴³ forgive not every one his brother their trespasses.

Chapter 19

Teaching about Divorce (Mk. 10:1-12)

¹ AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts¹⁰⁴⁴ of Judaea beyond Jordan;¹⁰⁴⁵ ² And great multitudes followed him; and he healed them there.

³ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away¹⁰⁴⁶ his wife for every cause?¹⁰⁴⁷ ⁴ And he answered and said unto them, Have ye not read, that he which made *them* at the beginning **made them male and female**,¹⁰⁴⁸ ⁵ And said, **For this cause shall a man leave father and mother, and shall cleave**¹⁰⁴⁹ **to his wife: and they**

¹⁰³⁸ IE had him thrown.

¹⁰³⁹ OR distressed.

¹⁰⁴⁰ OR begged.

¹⁰⁴¹ OR angry.

¹⁰⁴² OR torturers. The torture of debtors was neither a Jewish nor a Roman practice; the allusion here appears to be to practices of certain eastern despots.

¹⁰⁴³ IE sincerely.

¹⁰⁴⁴ OR borders.

¹⁰⁴⁵ IE the area of Judea east of the Jordan river, often called Transjordan ("across the Jordan"). This marks the beginning of the Perean ministry (Perea being another name for the land east of the Jordan).

¹⁰⁴⁶ OR send away, divorce.

¹⁰⁴⁷ Divorce was allowed under the Mosaic law (see Dt. 24). The rabbinic schools differed, however, on the acceptable grounds for divorce. The school of Shammai allowed divorce only in cases of unchastity, while the school of Hillel allowed it for even trivial causes, such as burning dinner. As Jesus was now within the jurisdiction of Herod Antipas, the Pharisees apparently were hoping to get Jesus to comment negatively on Herod's own marital arrangements, so that Jesus might suffer the same fate (execution) as John the Baptist had at Herod's hands. Rather than approaching the issue from the perspective of the rabbinic debates over Dt. 24, however, Jesus approaches it from a completely fresh perspective, going back to the purpose for creating male and female in the creation.

¹⁰⁴⁸ Gen. 1:27.

¹⁰⁴⁹ IE join oneself to, adhere.

twain¹⁰⁵⁰ shall be one flesh?¹⁰⁵¹ ⁶ Wherefore they are no more twain, but one flesh.¹⁰⁵² What therefore God hath joined together,¹⁰⁵³ let not man put asunder.¹⁰⁵⁴ ⁷ They say unto him, Why did Moses then command to give a writing of divorcement,¹⁰⁵⁵ and to put her away? ⁸ He saith unto them, Moses because of the hardness of your hearts¹⁰⁵⁶ suffered¹⁰⁵⁷ you to put away your wives: but from the beginning it was not so.¹⁰⁵⁸ ⁹ And I say unto you, Whosoever shall put away his wife, except *it be* for fornication,¹⁰⁵⁹ and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. ¹⁰ His disciples say unto him, If the case¹⁰⁶⁰ of the man be so with *his* wife, it is not good to marry.¹⁰⁶¹ ¹¹ But he said unto them, All men cannot receive¹⁰⁶² this saying,¹⁰⁶³ save *they* to whom it is given. ¹² For there are some eunuchs,¹⁰⁶⁴ which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

Little Children Blessed (Mk. 10:13-16; Lk. 18:15-17)

¹³ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. ¹⁴ But Jesus said, Suffer¹⁰⁶⁵ little children, and forbid

¹⁰⁵⁰ OR two.

¹⁰⁵¹ Gen. 2:24.

¹⁰⁵² This reflects the formula of the Gen. creation account, שָׁחַד 'ish + שָׁחַד 'ishshah = אָדָם 'adam. IE only the joining together of a male and female results in a completed human being; a man or woman without the other is not quite complete

¹⁰⁵³ συνέζευξεν *sunezeuxen*, from ζυγός *zugos* yoke.

¹⁰⁵⁴ OR separate.

¹⁰⁵⁵ βιβλίον ἀποστασίου *biblion apostasiou* certificate of divorce, dismissal. The allusion is to Dt. 24:1.

¹⁰⁵⁶ σκληροκαρδία *sklērokardian*, from σκληρός *sklēros* hard and καρδία *kardia* heart.

¹⁰⁵⁷ OR allowed.

¹⁰⁵⁸ Here Jesus expresses the concept that there was a purer form of law preceding that of Moses.

¹⁰⁵⁹ πορνεία *porneia* sexual unfaithfulness. Jesus takes a restrictive view of divorce, similar to that of the Shammai school, but on different grounds. This GR word is the source for ENG pornography.

¹⁰⁶⁰ OR position.

¹⁰⁶¹ IE it is better not to marry.

¹⁰⁶² IE are not able to accept.

¹⁰⁶³ OR precept.

¹⁰⁶⁴ εὐνοῦχοι *eunouchoi*, lit. castrated male persons. Such persons in ancient times in the orient could be keepers of the harem and often rose to high positions of authority. The word is used in three senses in this v.: first, it refers to one who, without a physical operation, is incapable of begetting children; IE an impotent male. Second, the basic meaning of a castrated male person. And third, a metaphorical use of one who abstains from marriage without necessarily being impotent; a celibate male.

¹⁰⁶⁵ OR permit, allow.

them not, to come unto me: for of such¹⁰⁶⁶ is the kingdom of heaven.¹⁵ And he laid *his* hands on them, and departed thence.

The Rich Young Man (Mk. 10:17-31; Lk. 18:18-30)

¹⁶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life? ¹⁷ And he said unto him, Why callest thou me good?¹⁰⁶⁷ *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments. ¹⁸ He saith unto him, Which? Jesus said, **Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,** ¹⁹ **Honour thy father and thy mother:**¹⁰⁶⁸ and, **Thou shalt love thy neighbour as thyself.**^{1069 20} The young man saith unto him, All these things have I kept¹⁰⁷⁰ from my youth up: what lack I yet? ²¹ Jesus said unto him, If thou wilt be perfect,¹⁰⁷¹ go *and* sell that thou hast, and give to the poor,¹⁰⁷² and thou shalt have treasure in heaven: and come *and* follow me. ²² But when the young man heard that saying, he went away sorrowful: for he had great¹⁰⁷³ possessions.

²³ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly¹⁰⁷⁴ enter into the kingdom of heaven. ²⁴ And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.^{1075 25}

¹⁰⁶⁶ IE children; that is, those who are simple and humble.

¹⁰⁶⁷ The uses of "good" here have the definite article. IE Jesus is not saying that he is not "good," but that he is not "the Good One," a title he reserves for God the Father alone.

¹⁰⁶⁸ The four commandments of v. 14 and the first one mentioned in v. 19 are taken from Exod. 20:12-16, Dt. 5:16-20. They derive from the second table of commands and deal with proper relations between people, which show practical devotion to God. Jesus is trying to turn the rich young ruler from concern with his own religious standing.

¹⁰⁶⁹ Lev. 19:18.

¹⁰⁷⁰ Better, "I have kept."

¹⁰⁷¹ Not in an absolute sense, but spiritually mature, complete, finished.

¹⁰⁷² Jesus here suggests a particular remedy for this man's covetousness, without necessarily suggesting its indiscriminate application to all persons.

¹⁰⁷³ OR many.

¹⁰⁷⁴ IE with difficulty, but not impossibly.

¹⁰⁷⁵ There are two common explanations of this v. that are designed to soften its difficulty. The first is that there was a narrow gate in the Jerusalem city wall called "The Eye of the Needle," through which it was difficult for a camel to pass. But there is no evidence that such a gate existed at this time; according to Hugh Nibley, this notion was "invented by an obliging nineteenth-century minister for the comfort of his well-heeled congregation." See CWHN 9:168. If we cannot enlarge the size of the opening, the other logical rationalization is to reduce the size of the object that must pass through it. Some would argue that instead of "camel" Jesus said "rope," since there is an Aramaic word for rope that is similar to HEB *gamal* camel. There is some weak textual evidence to support this argument in GR, where the word for camel (taken from Semitic) is κάμηλος *kamēlos*, and a word that is close in appearance (though not attested in the NT), κάμιλος *kamilos*, means ship's cable. The Armenian and Georgian versions (5th century AD) read "rope," as do a handful of late GR mss. of the Byzantine tradition. This

When his disciples heard *it*, they were exceedingly amazed,¹⁰⁷⁶ saying, Who then can be saved?²⁶ But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.²⁷ Then answered Peter and said unto him, Behold, we have forsaken¹⁰⁷⁷ all, and followed thee; what shall we have¹⁰⁷⁸ therefore? ²⁸ And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration¹⁰⁷⁹ when the Son of man shall sit in the throne of his glory,¹⁰⁸⁰ ye also shall sit upon twelve thrones, judging¹⁰⁸¹ the twelve tribes of Israel.²⁹ And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake,¹⁰⁸² shall receive an hundredfold, and shall inherit everlasting life.³⁰ But many *that are* first shall be last; and the last *shall be* first.¹⁰⁸³

Chapter 20

The Workers in the Vineyard

textual evidence appears to be based on speculation by certain Church Fathers on such a possibility (in particular Origen, Cyril of Alexandria and Theophylact). This theory is unlikely. The statement about a camel going through the eye of a needle was probably proverbial. Dummelow quotes similar hyperbolic statements: Rabbi Sheshith to Rabbi Amram: "Perhaps thou art one of those of Pumbeditha, who can make an elephant pass through a needle's eye"; the Greeks: "It is easier to hide five elephants under one's arm"; the Romans: "More easily would a locust bring forth an elephant." The surprised reaction of the disciples in v. 25, who respond "Who then can be saved?" suggests that they recognized this as a hard saying. There are three approaches to understanding the saying as it exists: (1) Jesus really meant it; we must sell all, give to the poor, and follow him. This we might call the "consecration" approach, which is championed by Hugh Nibley. (2) The statement is simply hyperbole (exaggeration for rhetorical effect). The prior v., which tells us that it is only with difficulty (but not impossible) that a rich man will enter the kingdom of heaven, is the *real* meaning of the passage. (3) The camel going through the eye of a needle is really meant to describe an impossible process, because God has not yet been factored into that process. This is suggested by Jesus' words in v. 26: "With men this is impossible, but with God all things are possible." We might call this the grace interpretation. However we interpret the passage, the easy rationalizations involving a narrow gate or a rope in lieu of a camel are incorrect and are to be avoided.

¹⁰⁷⁶ .OR astounded.

¹⁰⁷⁷ IE left behind.

¹⁰⁷⁸ IE what will there be for us?

¹⁰⁷⁹ παλιγγενεσία *palingenesia* rebirth. The reference is to the restoration that will accompany the Messiah at the end time. The word can also have reference to the resurrection of the dead as part of this regeneration, whence the JST reads "resurrection" here.

¹⁰⁸⁰ A Semitic construction for "his glorious throne."

¹⁰⁸¹ Possibly including the wider sense of presiding over.

¹⁰⁸² A Semitism meaning "for my sake, on my account, because of me."

¹⁰⁸³ The distinction is between relative status on earth and in heaven.

¹ FOR the kingdom of heaven is like unto a man *that is* an householder,¹⁰⁸⁴ which went out early in the morning¹⁰⁸⁵ to hire labourers into¹⁰⁸⁶ his vineyard. ² And when he had agreed with the labourers for a penny¹⁰⁸⁷ a day, he sent them into his vineyard. ³ And he went out about the third hour,¹⁰⁸⁸ and saw others standing idle¹⁰⁸⁹ in the marketplace,¹⁰⁹⁰ ⁴ And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. ⁵ Again he went out about the sixth and ninth hour,¹⁰⁹¹ and did likewise.¹⁰⁹² ⁶ And about the eleventh hour¹⁰⁹³ he went out, and found others standing idle,¹⁰⁹⁴ and saith unto them, Why stand ye here all the day idle? ⁷ They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive. ⁸ So when even¹⁰⁹⁵ was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire,¹⁰⁹⁶ beginning from the last unto the first.¹⁰⁹⁷ ⁹ And when they came that *were hired* about the eleventh hour,¹⁰⁹⁸ they received every man a penny.¹⁰⁹⁹ ¹⁰ But when the first came, they supposed that they should have received more; and they likewise received every man a penny.¹¹⁰⁰ ¹¹ And when they had received *it*, they murmured¹¹⁰¹ against the goodman¹¹⁰² of the house, ¹² Saying, These last have wrought¹¹⁰³ *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. ¹³ But he answered one of them, and said, Friend,¹¹⁰⁴ I do thee no wrong: didst not thou agree with me for a penny?¹¹⁰⁵ ¹⁴ Take *that* thine *is*,¹¹⁰⁶ and go thy way: I will give unto this last,¹¹⁰⁷ even as unto thee. ¹⁵ Is it not lawful for me to

¹⁰⁸⁴ OR master of the house, landowner.

¹⁰⁸⁵ IE when work begins.

¹⁰⁸⁶ OR for.

¹⁰⁸⁷ IE a denarius, the standard wage for a day's work.

¹⁰⁸⁸ IE 9:00 a.m.

¹⁰⁸⁹ ἀργούς *argous*, from *a-ergos*; IE without work.

¹⁰⁹⁰ ἀγορᾱ *agora*, a term for the marketplace that had penetrated Jewish culture.

¹⁰⁹¹ IE noon and 3:00 p.m.

¹⁰⁹² IE the same thing.

¹⁰⁹³ IE 5:00 p.m.

¹⁰⁹⁴ OR without work.

¹⁰⁹⁵ OR evening.

¹⁰⁹⁶ OR pay.

¹⁰⁹⁷ IE in order from those most recently hired to those first hired.

¹⁰⁹⁸ IE 5:00 p.m.

¹⁰⁹⁹ A denarius; IE a full day's pay for only an hour's work.

¹¹⁰⁰ OR denarius.

¹¹⁰¹ OR began to complain.

¹¹⁰² The landowner, as in v. 1.

¹¹⁰³ OR worked.

¹¹⁰⁴ A term used when one does not know the name of the one being addressed; it may imply a rebuke.

¹¹⁰⁵ OR denarius.

¹¹⁰⁶ OR what is yours.

¹¹⁰⁷ IE this last worker.

do what I will with mine own?¹¹⁰⁸ Is thine eye evil, because I am good?¹¹⁰⁹ ¹⁶ So the last shall be first, and the first last: for many be called, but few chosen.¹¹¹⁰

A Third Time Jesus Foretells His Death and Resurrection (Mk. 10:32-34; Lk. 18:31-34)

¹⁷ And Jesus going up to Jerusalem took the twelve disciples apart¹¹¹¹ in the way,¹¹¹² and said unto them, ¹⁸ Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, ¹⁹ And shall deliver him to the Gentiles to mock, and to scourge,¹¹¹³ and to crucify *him*: and the third day he shall rise again.

The Request of James and John (Mk. 10:35-45)

²⁰ Then came to him the mother¹¹¹⁴ of Zebedee's children with her sons,¹¹¹⁵ worshipping *him*,¹¹¹⁶ and desiring a certain thing of him. ²¹ And he said unto her, What wilt thou?¹¹¹⁷ She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left,¹¹¹⁸ in thy kingdom. ²² But Jesus answered and said, Ye¹¹¹⁹ know not what ye ask. Are ye able to drink of the cup¹¹²⁰ that I shall drink of, and to be baptized with the baptism¹¹²¹ that I am baptized with? They say unto him, We are able. ²³ And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with:¹¹²² but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father. ²⁴ And when the ten¹¹²³ heard *it*, they were moved with indignation against¹¹²⁴ the

¹¹⁰⁸ IE my own property.

¹¹⁰⁹ IE Are you envious because I am being generous to others?

¹¹¹⁰ Textual evidence suggests that the last clause was not original here; it may have been borrowed from Mt. 22:14.

¹¹¹¹ IE privately.

¹¹¹² OR road.

¹¹¹³ IE whip severely. This is an allusion to the *verberatio*, a flogging that preceded crucifixion.

¹¹¹⁴ Salome; possibly Mary's sister and Jesus' aunt (see John 19:25).

¹¹¹⁵ IE James and John.

¹¹¹⁶ IE she approached him on her knees.

¹¹¹⁷ OR What do you desire?

¹¹¹⁸ εὐωνύμων *euōnumōn* lit. "well named"; this is a euphemism for the "left" (which normally was considered a bad omen; cf. the LAT word for "left," *sinister*). The seat to the right of Jesus was considered the most favored place, and that to his left the second most favored.

¹¹¹⁹ Jesus answers with plural verbs and pronouns, indicating that he replies directly to James and John.

¹¹²⁰ Symbolic of one's destiny; in Jesus' case, the cup represents suffering.

¹¹²¹ The baptism has the same meaning as the cup in this setting; the expressions are parallel.

¹¹²² Acts 12:2 records the martyr's death of James.

¹¹²³ IE the other ten of the twelve.

two brethren.^{1125 25} But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over¹¹²⁶ them, and they that are great¹¹²⁷ exercise authority upon them.²⁶ But it shall not be so among you: but whosoever will be great among you, let him be your minister;^{1128 27} And whosoever will be chief among you, let him be your servant.^{1129 28} Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom¹¹³⁰ for many.¹¹³¹

The Healing of Two Blind Men (Mk. 10:46-52; Lk. 18:35-43)

²⁹ And as they departed from Jericho,¹¹³² a great multitude followed him.³⁰ And, behold, two blind men¹¹³³ sitting by the way side,¹¹³⁴ when they heard that Jesus passed by, cried¹¹³⁵ out, saying, Have mercy on us,¹¹³⁶ O Lord, *thou* Son of David.^{1137 31} And the multitude rebuked¹¹³⁸ them, because they should hold their peace:¹¹³⁹ but they cried¹¹⁴⁰ the more, saying, Have mercy on us, O Lord, *thou* Son of David.³² And Jesus stood still,¹¹⁴¹ and called them, and said, What will ye that I shall do unto you? ³³ They say unto him, Lord, that our eyes may be opened.^{1142 34} So Jesus had compassion¹¹⁴³ *on them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

Chapter 21

The Triumphal Entry into Jerusalem (Mk. 11:1-11; Lk. 19:28-38; Jn. 12:12-19)

-
- ¹¹²⁴ OR angry with.
¹¹²⁵ IE James and John.
¹¹²⁶ κατακυριεύουσιν *katakurieuousin* lit. lord it over.
¹¹²⁷ IE in high position.
¹¹²⁸ OR servant.
¹¹²⁹ OR slave.
¹¹³⁰ λύτρον *lutron*, generally the manumission price for a slave.
¹¹³¹ A Semitism for "all."
¹¹³² About 15 miles from Jerusalem.
¹¹³³ Mark 10:46 gives the name of a single blind man: Bartimaeus, son of Timaeus. (Bartimaeus is ARAM for "son of Timaeus," so this is a single name repeated twice, first in transliteration and second in explanatory translation).
¹¹³⁴ IE at the side of the road.
¹¹³⁵ IE shouted, called.
¹¹³⁶ A request for healing.
¹¹³⁷ Showing that they recognized Jesus as the Messiah.
¹¹³⁸ OR scolded.
¹¹³⁹ OR remain silent.
¹¹⁴⁰ IE shouted.
¹¹⁴¹ OR stopped.
¹¹⁴² IE healed.
¹¹⁴³ σπλαγχνισθεὶς *splangchnistheis* was moved to compassion in his inward parts.

¹ AND when they drew nigh unto¹¹⁴⁴ Jerusalem, and were come to Bethphage,¹¹⁴⁵ unto the mount of Olives,¹¹⁴⁶ then sent Jesus two disciples, ² Saying unto them, Go into the village over against¹¹⁴⁷ you, and straightway¹¹⁴⁸ ye shall find an ass¹¹⁴⁹ tied, and a colt with her: loose¹¹⁵⁰ *them*, and bring *them* unto me. ³ And if any *man* say ought¹¹⁵¹ unto you, ye shall say, The Lord hath need of them;¹¹⁵² and straightway he will send them. ⁴ All this was done, that it might be fulfilled which was spoken by the prophet,¹¹⁵³ saying,

⁵ **Tell ye the daughter of Sion,¹¹⁵⁴
Behold, thy King cometh unto thee,
meek, and sitting upon an ass,
and a colt the foal of an ass.**¹¹⁵⁵

⁶ And the disciples went, and did as Jesus commanded them, ⁷ And brought the ass, and the colt, and put on them their clothes,¹¹⁵⁶ and they set *him* thereon.¹¹⁵⁷ ⁸ And a very great multitude spread their garments¹¹⁵⁸ in the way;¹¹⁵⁹ others cut down branches from the trees,¹¹⁶⁰ and

¹¹⁴⁴ OR approached.

¹¹⁴⁵ House [place] of young figs. The location is unknown; suggestions include on the east slope of Olivet, at the foot of Olivet, or the district to the east of Jerusalem's city wall.

¹¹⁴⁶ Not a "mountain" in the western sense; rather, a ridge running about two miles north and south, east of Jerusalem across the Kidron valley. It was called the Mount of Olives from its many olive trees.

¹¹⁴⁷ OR lying before.

¹¹⁴⁸ OR immediately.

¹¹⁴⁹ OR donkey.

¹¹⁵⁰ IE untie.

¹¹⁵¹ OR anything.

¹¹⁵² The NET notes that the custom of *angaria* allowed animals to be pressed into service for a significant person.

¹¹⁵³ IE Zechariah.

¹¹⁵⁴ IE Zion as transliterated through GR, which represents HEB *zayin* with *sigma*.

¹¹⁵⁵ The first part of the quote comes from Isa. 62:11; the rest from Zech. 9:9. The passage in Zechariah employs poetic parallelism and does not intend to speak of two animals. This would be clearer if we were to translate "upon an ass, *even* a colt the foal of an ass" rather than *and*. The JST corrects the text here to make it clear that only one animal should be intended, which is also the case in Mk. and Lk. The ass here is described with the word ὑποζυγίου *hupozugiou*, lit. under the yoke. The reference is to a hard-working animal.

¹¹⁵⁶ IE outer cloaks.

¹¹⁵⁷ The GR actually says "he sat on them" (meaning the animals, not the cloaks). The KJV obscures the translation to avoid the awkwardness of portraying Jesus as sitting astride two animals at once.

¹¹⁵⁸ IE outer cloaks.

¹¹⁵⁹ OR on the road.

¹¹⁶⁰ And so in Christian tradition this day is commemorated as Palm Sunday.

strawed¹¹⁶¹ *them* in the way.¹¹⁶² ⁹ And the multitudes that went before, and that followed, cried, saying,

Hosanna¹¹⁶³ to the Son of David:

Blessed is he that cometh in the name of the Lord;

Hosanna in the highest.¹¹⁶⁴

¹⁰ And when he was come into Jerusalem, all¹¹⁶⁵ the city was moved,¹¹⁶⁶ saying, Who is this? ¹¹ And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

The Cleansing of the Temple (Mk. 11:15-19; Lk. 19:45-48; Jn. 2:13-22)

¹² And Jesus went into the temple¹¹⁶⁷ of God, and cast¹¹⁶⁸ out all them that sold and bought in the temple, and overthrew the tables of the moneychangers,¹¹⁶⁹ and the seats of them that sold doves,¹¹⁷⁰ ¹³ And said unto them, It is written,

My house shall be called the house of prayer;¹¹⁷¹
but ye have made it a den of thieves.¹¹⁷²

¹⁴ And the blind and the lame¹¹⁷³ came to him in the temple; and he healed them. ¹⁵ And when the chief priests and scribes¹¹⁷⁴ saw the wonderful things¹¹⁷⁵ that he did, and the children crying¹¹⁷⁶ in the temple, and saying, Hosanna to the Son of David; they were sore¹¹⁷⁷ displeased, ¹⁶ And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye

¹¹⁶¹ OR spread.

¹¹⁶² OR road.

¹¹⁶³ HEB for "save, pray." Originally a cry for deliverance, by this time the word could be used as a cry of acclamation, meaning something like "hail" or "blessed be."

¹¹⁶⁴ The quote is from Ps. 118:25-26.

¹¹⁶⁵ The expression is hyperbole, an exaggeration for effect.

¹¹⁶⁶ IE was shaken, thrown into an uproar.

¹¹⁶⁷ The temple precincts, not the temple itself.

¹¹⁶⁸ OR drove.

¹¹⁶⁹ The Talmud speaks of the booths of the sons of Annas, who had the money changing concession. At these booths, men received the annual half-shekel temple tax. This tax had to be paid in Jewish money, so they converted foreign into local currency, taking a significant discount in the transaction.

¹¹⁷⁰ Pigeons were allowed as a substitute for a sacrificial lamb; see Lev. 5:7, 12:8.

¹¹⁷¹ Isa. 56:7.

¹¹⁷² The allusion is to Jer. 7:11.

¹¹⁷³ IE crippled.

¹¹⁷⁴ IE experts in religious law.

¹¹⁷⁵ An allusion to miracles.

¹¹⁷⁶ In acclamation.

¹¹⁷⁷ OR very.

never read, **Out of the mouth of babes and sucklings¹¹⁷⁸ thou hast perfected praise?**^{1179 17}
And he left them, and went out of the city into Bethany,¹¹⁸⁰ and he lodged there.¹¹⁸¹

The Cursing of the Fig Tree (Mk. 11:12-14, 20-24)

¹¹⁸ Now in the morning as he returned into the city, he hungered.^{1182 19} And when he saw a fig tree¹¹⁸³ in the way,¹¹⁸⁴ he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward¹¹⁸⁵ for ever. And presently¹¹⁸⁶ the fig tree withered away.²⁰ And when the disciples saw *it*, they marvelled, saying, How soon is the fig tree withered away!²¹ Jesus answered¹¹⁸⁷ and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast¹¹⁸⁸ into the sea; it shall be done.²² And all things, whatsoever ye shall ask in prayer, believing,¹¹⁸⁹ ye shall receive.

The Authority of Jesus Questioned (Mk. 11:27-33; Lk. 20:1-8)

²³ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority?²⁴ And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise¹¹⁹⁰ will tell you by what authority I do these things.^{1191 25} The baptism of John, whence¹¹⁹² was it? from heaven, or of men?¹¹⁹³ And they reasoned¹¹⁹⁴ with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?²⁶ But if we shall say, Of men; we fear the people; for all hold¹¹⁹⁵ John as a prophet.

¹¹⁷⁸ OR nursing infants.

¹¹⁷⁹ The quotation is from the LXX of Ps. 8:3.

¹¹⁸⁰ Jesus probably stayed with Lazarus and his sisters, who lived in Bethany.

¹¹⁸¹ IE spent the night.

¹¹⁸² OR was hungry.

¹¹⁸³ The GR has "one fig tree."

¹¹⁸⁴ OR road.

¹¹⁸⁵ OR from this time.

¹¹⁸⁶ OR immediately.

¹¹⁸⁷ The disciples had not actually asked a question, but Jesus perceived what they were thinking and responded.

¹¹⁸⁸ OR thrown.

¹¹⁸⁹ The participle is conditional: "if you shall believe."

¹¹⁹⁰ IE by the same token, in the same way.

¹¹⁹¹ The technique of answering a question with another question was common in rabbinic disputes.

¹¹⁹² OR from where?

¹¹⁹³ IE of divine or human origin?

¹¹⁹⁴ OR debated, argued.

¹¹⁹⁵ IE regard, consider.

²⁷ And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.¹¹⁹⁶

The Parable of the Two Sons

²⁸ But what think ye?¹¹⁹⁷ A *certain* man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.²⁹ He answered and said, I will not: but afterward he repented,¹¹⁹⁸ and went.³⁰ And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.³¹ Whether of them twain¹¹⁹⁹ did the will of *his* father? They say unto him, The first.¹²⁰⁰ Jesus saith unto them, Verily I say unto you, That the publicans¹²⁰¹ and the harlots¹²⁰² go into the kingdom of God before you.³² For John came unto you in the way of righteousness,¹²⁰³ and ye believed him not: but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented¹²⁰⁴ not afterward, that ye might believe him.

The Parable of the Vineyard and the Tenants (Mk. 12:1-12; Lk. 20:9-19)

³³ Hear another parable: There was a certain householder,¹²⁰⁵ which **planted a vineyard, and hedged it round about,**¹²⁰⁶ **and digged a winepress in it, and built a tower,**¹²⁰⁷ and let it out¹²⁰⁸ to husbandmen,¹²⁰⁹ and went into a far country.¹²¹⁰ ³⁴ And when the time of the fruit¹²¹¹

¹¹⁹⁶ Although unstated, Jesus' conclusion is clear: his authority came from heaven, as did John's baptism.

¹¹⁹⁷ Lit. how does it seem to you? meaning "what do you think?"

¹¹⁹⁸ μεταμελήθεις *metamelētheis* he changed his mind, with an implication of regret for his previous rashness.

¹¹⁹⁹ OR which of the two.

¹²⁰⁰ There are three forms of text attested in the ancient mss. (1) In the first, the first son says "No" but afterwards repents, while the second son says "Yes" but does nothing. Which one did the will of the father? The first. (2) In the second, the first son says "No" but afterwards repents, while the second son says "Yes" but does nothing. Which one did the will of the father? The second. (3) In the third, the first son says "Yes" but does nothing, while the second says "No" but afterwards repents. Which one did the will of the father? The second. The textual problems are complex, but the most likely form of the original text here is the first, which is that followed in the KJV.

¹²⁰¹ IE tax collectors.

¹²⁰² IE prostitutes.

¹²⁰³ A Semitism for living a life in accordance with God's law.

¹²⁰⁴ The same verb as used in v. 29, indicating that Jesus was equating the Pharisees and scribes with the second son in the story.

¹²⁰⁵ Lit. master of the house; IE a landowner.

¹²⁰⁶ OR put a fence around it.

¹²⁰⁷ Isa. 5:1-2.

¹²⁰⁸ OR leased it.

¹²⁰⁹ γεωργοῖς *geōrgois* tenant farmers. This GR word is the source of the name "George" (meaning "farmer").

drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.^{1212 35} And the husbandmen took his servants, and beat one, and killed another, and stoned another.¹²¹³ ³⁶ Again, he sent other servants more than the first: and they did unto them likewise. ³⁷ But last of all he sent unto them his son,¹²¹⁴ saying, They will reverence¹²¹⁵ my son. ³⁸ But when the husbandmen saw the son, they said among themselves, This is the heir,¹²¹⁶ come, let us kill him, and let us seize on his inheritance.^{1217 39} And they caught him, and cast *him* out of the vineyard, and slew *him*.^{1218 40} When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? ⁴¹ They say unto him, He will miserably destroy those wicked men,¹²¹⁹ and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons. ⁴² Jesus saith unto them, Did ye never read in the scriptures,

**The stone which the builders rejected,
the same is become the head of the corner:¹²²⁰
this is the Lord's doing,
and it is marvellous in our eyes?¹²²¹**

⁴³ Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. ⁴⁴ And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.¹²²² ⁴⁵ And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. ⁴⁶ But when they sought to lay hands on¹²²³ him, they feared the multitude, because they took him for a prophet.

¹²¹⁰ The verb is inceptive: he set out on a journey far from home.
¹²¹¹ IE harvest season.
¹²¹² IE the vineyard.
¹²¹³ Alluding to the rejection of the prophets.
¹²¹⁴ Alluding to God sending his son Jesus into the world.
¹²¹⁵ The verb lit. means "put to shame," but in the passive, as here, it means "have regard for."
¹²¹⁶ κληρονόμος *klēronomos* from κλῆρος *klēros* lot + νέμω *nemō* assign.
¹²¹⁷ κληρονομία *klēronomia*. This GR word is related to "heir" above, and lit. refers to the property assigned to a person by lot (meaning the fate or death of the testator).
¹²¹⁸ Alluding to Jesus' death outside of Jerusalem.
¹²¹⁹ There is a word play in GR here, which might be captured in ENG with "he will bring those bad men to a bad end."
¹²²⁰ IE cornerstone.
¹²²¹ The quote is from Ps. 118:22-23.
¹²²² Some ancient mss. omit this v. It may have been interpolated from Lk. 20:18. On the other hand, it could have been accidentally omitted from the text, the scribe's eye passing from the last word of v. 43 [αὐτῆς *autēs*] to the last word of v. 44 [αὐτόν *auton*]. The meaning of the saying is that the stone, a Messianic symbol, crushes, whether someone falls on it or it falls on someone.
¹²²³ IE seize, arrest.

Chapter 22

The Parable of the Marriage Feast (Lk. 14:15-24)

¹ AND Jesus answered and spake unto them again by parables,¹²²⁴ and said, ² The kingdom of heaven is like unto¹²²⁵ a certain king,¹²²⁶ which made a marriage¹²²⁷ for his son, ³ And sent forth his servants¹²²⁸ to call them that were bidden¹²²⁹ to the wedding: and they would not come. ⁴ Again, he sent forth other servants,¹²³⁰ saying, Tell them which are bidden,¹²³¹ Behold, I have prepared my dinner: my oxen and *my* fatlings¹²³² *are* killed, and all things *are* ready: come unto the marriage. ⁵ But they made light of *it*,¹²³³ and went their ways, one to his farm, another to his merchandise:¹²³⁴ ⁶ And the remnant took his servants, and entreated *them* spitefully, and slew *them*.¹²³⁵ ⁷ But when the king heard *thereof*, he was wroth:¹²³⁶ and he sent forth his armies,¹²³⁷ and destroyed those murderers, and burned up their city.¹²³⁸ ⁸ Then saith he to his servants, The wedding is ready, but they which were bidden¹²³⁹ were not worthy. ⁹ Go ye therefore into the highways,¹²⁴⁰ and as many as ye shall find,¹²⁴¹ bid¹²⁴² to the marriage. ¹⁰ So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. ¹¹ And when the king came in to see the guests, he saw there a man which had not on a wedding garment:¹²⁴³ ¹² And he saith unto

¹²²⁴ Stories designed to teach by way of comparison between spiritual principles and human situations.

¹²²⁵ Thus introducing the comparison.

¹²²⁶ Standing for God.

¹²²⁷ The plural γάμους *gamous* refers to a wedding feast, which can last as long as a week.

¹²²⁸ Standing for the prophets.

¹²²⁹ OR invited [standing for the Jews].

¹²³⁰ Standing for the NT apostles.

¹²³¹ OR invited.

¹²³² IE fatted cattle.

¹²³³ The ENG can be misread as saying that they mocked the invitation; rather, they treated it lightly, they were indifferent to it.

¹²³⁴ IE trade, business.

¹²³⁵ OR attacked them brutally and killed them.

¹²³⁶ OR he became enraged.

¹²³⁷ Standing for the Roman legions.

¹²³⁸ Standing for Jerusalem, which was destroyed in A.D. 70.

¹²³⁹ OR invited.

¹²⁴⁰ OR the main roads.

¹²⁴¹ Standing for the gentiles.

¹²⁴² OR invite.

¹²⁴³ ἐνδεδυμένον ἔνδυμα γάμου *endedumenon enduma gamou* was [not] clothed with a wedding garment. The verb ἐνδύομαι *enduomai* means "to clothe oneself" or "be clothed upon." Cf. LDS use of "endowment."

him, Friend,¹²⁴⁴ how camest thou in hither not having a wedding garment? And he was speechless.¹²⁴⁵ ¹³ Then said the king to the servants, Bind him hand and foot,¹²⁴⁶ and take him away, and cast *him* into outer darkness; there shall be weeping and gnashing¹²⁴⁷ of teeth. ¹⁴ For many are called, but few *are* chosen.

Paying Taxes to Caesar (Mk. 12:13-17; Lk. 20:20-26)

¹⁵ Then went the Pharisees, and took counsel¹²⁴⁸ how they might entangle¹²⁴⁹ him in¹²⁵⁰ *his* talk. ¹⁶ And they sent out unto him their disciples with the Herodians,¹²⁵¹ saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest¹²⁵² thou for any *man*: for thou regardest not the person of men.¹²⁵³ ¹⁷ Tell us therefore, What thinkest thou? Is it lawful¹²⁵⁴ to give tribute¹²⁵⁵ unto Caesar,¹²⁵⁶ or not? ¹⁸ But Jesus perceived their wickedness, and said, Why tempt¹²⁵⁷ ye me, ye hypocrites? ¹⁹ Shew me the tribute money.¹²⁵⁸ And they brought unto him a penny.¹²⁵⁹ ²⁰ And he saith unto them, Whose *is* this image and superscription?¹²⁶⁰ ²¹ They say unto him, Caesar's.¹²⁶¹ Then saith he unto them, Render¹²⁶² therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. ²² When they had heard *these words*, they marvelled, and left him, and went their way.

¹²⁴⁴ A form of address directed to one whose name is not known, often implying some sort of rebuke.

¹²⁴⁵ Lit. he was silenced.

¹²⁴⁶ IE tie him up.

¹²⁴⁷ OR grinding.

¹²⁴⁸ IE formed a plan, decided.

¹²⁴⁹ OR trap.

¹²⁵⁰ IE by means of.

¹²⁵¹ As their name implies, the Herodians were Jewish supporters of the dynasty of the Herods, and so favored the political status quo.

¹²⁵² IE court favor.

¹²⁵³ lit. "you do not see the face of men"; IE you are not a respecter of persons. This bit of flattery was part of their deceit; they did not really believe this.

¹²⁵⁴ Lawful in a religious sense; is it right in the sight of God? The Zealots, founded by Judas of Galilee, took the negative position.

¹²⁵⁵ κῆνσον *kēnson*, from LAT *census*; the reference is to a poll or head tax.

¹²⁵⁶ IE the emperor of Rome.

¹²⁵⁷ OR test, try.

¹²⁵⁸ νόμισμα *nomisma*, the coin used to pay the tax..

¹²⁵⁹ A denarius, a small silver coin.

¹²⁶⁰ IE the inscription on the coin, giving the emperor's name and ascribing glory to him in some way.

¹²⁶¹ The image would have been of Tiberius Caesar (AD 14-37), and the inscription likely would have included his name, as so: ΤΙΒΕΡΙΟΥ ΚΑΙΣΑΡΟΥ *TIBERIOU KAISAROU*. The Jews found the use of physical images on coins offensive, as smacking of idolatry.

¹²⁶² IE give back that which is due.

The Question about the Resurrection (Mk. 12:18-27; Lk. 20:27-40)

²³ The same day came to him the Sadducees, which say that there is no resurrection,¹²⁶³ and asked him, ²⁴ Saying, Master, Moses said, **If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.**¹²⁶⁴ ²⁵ Now there were with us¹²⁶⁵ seven brethren: and the first, when he had married a wife, deceased,¹²⁶⁶ and, having no issue,¹²⁶⁷ left his wife unto his brother: ²⁶ Likewise the second also, and the third, unto the seventh. ²⁷ And last of all the woman died also. ²⁸ Therefore in the resurrection whose wife shall she be of the seven? for they all had¹²⁶⁸ her. ²⁹ Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.¹²⁶⁹ ³⁰ For in the resurrection they neither marry, nor are given

¹²⁶³ The explanatory comment is an aside by the author, explaining to any who might be unaware that the Sadducees, in contrast to the Pharisees, did not believe in a physical resurrection, as this information would be crucial to understand the following account.

¹²⁶⁴ The allusion is to Dt. 25:5 and the practice of levirate marriage (*levir* is LAT for "brother-in-law"), whereby a woman without a son would marry her deceased husband's brother. This practice both provided for the widow and provided a legal heir for her deceased husband, as the first son born of the union would be deemed the son of the deceased brother.

¹²⁶⁵ Mk. and Lk. represent this as a hypothetical only, but the words "with us" imply that the Sadducees were representing this as an actual, recent case. This is most unlikely, esp. given that the practice of levirate marriage was falling into disuse, and the Mishnah (AD 200) recommended against it.

¹²⁶⁶ OR died.

¹²⁶⁷ IE leaving no children.

¹²⁶⁸ IE married.

¹²⁶⁹ Jesus responded on two fronts. First, they did not know the scriptures. This could have reference to their rejection of the Old Testament after the five books of Moses, where information regarding the resurrection could be found. John Tvedtnes has suggested another, intriguing possibility: "... in the Apocrypha... we read of a young woman, Sarah, who had been married to seven husbands (all brothers), each of whom was killed on the wedding night by a demon. But in the story (*Tobit* 6:10-8:9), Sara ultimately marries an eighth husband, Tobias, son of Tobit, who, following instructions from the archangel Raphael, manages to chase the demon away and is therefore not slain. Of special interest is the fact that the archangel (who, according to *Tobit* 3:17, had been sent to arrange the marriage) tells the young man that his wife had been appointed to him "from the beginning" (*Tobit* 6:17). This implies that she had not been sealed to any of her earlier husbands, which would explain why none of them would claim her in the resurrection, as Jesus explained. But if she were sealed to Tobias, the situation changes. Assuming that the Sadducees (whose real issue was one of resurrection, not of eternal marriage) were alluding to this story but left off part of it, this would explain why Jesus told them, 'Ye do err, *not knowing the scriptures*, nor the power of God'" (John Tvedtnes, "A Much-Needed Book That Needs Much," *FARMS Review of Books* 9/1 (1997): 41.)

Second, they did not know the power of God. God was able to sort out what seemed to the Sadducees insuperable details such as these.

in marriage,¹²⁷⁰ but are as the angels¹²⁷¹ of God in heaven.³¹ But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,³² **I am the God of Abraham, and the God of Isaac, and the God of Jacob?**¹²⁷² God is not the God of the dead, but of the living.¹²⁷³ ³³ And when the multitude heard *this*, they were astonished¹²⁷⁴ at his doctrine.¹²⁷⁵

The Great Commandment (Mk. 12:28-30; Lk. 10:25-28)

³⁴ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. ³⁵ Then one of them, *which was* a lawyer,¹²⁷⁶ asked *him a question*, tempting¹²⁷⁷ him, and saying, ³⁶ Master, which *is* the great commandment in the law? ³⁷ Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.**¹²⁷⁸ ³⁸ This is the first and great commandment. ³⁹ And the second *is* like unto¹²⁷⁹ it, **Thou shalt love thy neighbour as thyself.**¹²⁸⁰ ⁴⁰ On these two commandments hang¹²⁸¹ all the law and the prophets.¹²⁸²

The Question about David's Son (Mk. 12:35-37; Lk. 20:41-44)

⁴¹ While the Pharisees were gathered together,¹²⁸³ Jesus asked them, ⁴² Saying, What think ye of Christ?¹²⁸⁴ whose son is he? They say unto him, *The Son of David.* ⁴³ He saith unto them, How then doth David¹²⁸⁵ in spirit¹²⁸⁶ call him Lord, saying,

⁴⁴ **The LORD said unto my Lord,**

¹²⁷⁰ The verbs refer to the act of entering into marriage, and not to the state of being married already, about which the v. does not comment. Jesus seems to be arguing against the rather extreme materialism of contemporary views of the resurrection, which saw the afterlife as merely a continuation of our life here.

¹²⁷¹ Sadducees also did not believe in angels.

¹²⁷² The quote is from Exo. 3:6.

¹²⁷³ The argument is that, if God said to Moses in the present tense that he is the God of Abraham, Isaac, and Jacob, then the patriarchs could not be really dead, but must yet be alive.

¹²⁷⁴ OR astounded.

¹²⁷⁵ OR teaching.

¹²⁷⁶ Of religious law.

¹²⁷⁷ IE trying, testing.

¹²⁷⁸ Dt. 6:5.

¹²⁷⁹ OR similar to.

¹²⁸⁰ Lev. 19:18.

¹²⁸¹ OR depend.

¹²⁸² Possibly a reference to the OT scriptures.

¹²⁸³ As mentioned in v. 34.

¹²⁸⁴ OR the Messiah.

¹²⁸⁵ Assuming Davidic authorship of the Psalm quoted in the following v.

¹²⁸⁶ IE under the influence of the Spirit.

**Sit thou on my right hand,
till I make thine enemies thy footstool?**¹²⁸⁷

⁴⁵ If David then call him Lord, how is he his son?¹²⁸⁸ ⁴⁶ And no man was able to answer him a word, neither durst¹²⁸⁹ any *man* from that day forth ask him any more *questions*.

Chapter 23

The Denouncing of the Scribes and Pharisees (Mk. 12:38-40; Lk. 11:37-52; 20:45-47)

¹ THEN spake Jesus to the multitude, and to his disciples, ² Saying, The scribes and the Pharisees sit in Moses' seat.¹²⁹⁰ ³ All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.¹²⁹¹ ⁴ For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders,¹²⁹² but they *themselves* will not move them with one of their fingers. ⁵ But all their works they do for to be seen of men: they make broad¹²⁹³ their phylacteries,¹²⁹⁴ and enlarge the borders¹²⁹⁵ of their garments, ⁶ And love the uppermost rooms at feasts, and the chief seats¹²⁹⁶ in the synagogues, ⁷ And greetings¹²⁹⁷ in the markets, and to be called of men, Rabbi, Rabbi.¹²⁹⁸ ⁸ But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren.¹²⁹⁹ ⁹ And call no *man* your father¹³⁰⁰ upon the earth:

¹²⁸⁷ The first LORD refers to God, and the second Lord refers to the Messiah. The quote is from Ps. 110:1.

¹²⁸⁸ A father would not call his son "lord," the implicit answer being that the Messiah would not be a mere mortal.

¹²⁸⁹ OR dared.

¹²⁹⁰ This could be the name of a seat of prestige in the synagogue from which discourses were given; in any event the reference is metaphorical for authority.

¹²⁹¹ Due to their office, follow what they say, despite their hypocrisy, but do not follow what they themselves do.

¹²⁹² As if they were beasts of burden.

¹²⁹³ OR wide.

¹²⁹⁴ φυλακτήρια *phulaktēria* small leather cases (ARAM תפלין *tephillin*, lit. "prayers") containing OT scripture verses, worn on the arm and forehead. The typical vv. included were Exo. 13:1-10, 11-16, and Dt. 4:4-9, 11:13-21. The GR-derived term "phylacteries" refers to the belief that these items protected the wearer from demons. Jesus disdains the practice of making these boxes extra big for show.

¹²⁹⁵ OR lengthen the tassels. The reference is to tassels on the four corners of the outer garment. Modern Jews wear the tassels on the *tallith*, a garment worn under the clothes.

¹²⁹⁶ πρωτοκλισίαν *prōtoklisian* lit. first couch. The reference is to the place of honor.

¹²⁹⁷ Later Jewish writings spell out the nature of these elaborate greetings in some detail.

¹²⁹⁸ The JST correctly interprets this word as meaning "master." Lit. the word means "my master," but eventually the pronominal force (the "my") was lost.

¹²⁹⁹ Thus the Christian practice of calling one another brother and sister.

¹³⁰⁰ The reference is not to earthly fathers, but to the use of "Father" as a religious title; in particular, the ARAM Abba.

for one is your Father, which is in heaven.¹⁰ Neither be ye called masters: for one is your Master, *even* Christ.¹¹ But he that is greatest among you shall be your servant.¹² And whosoever shall exalt himself shall be abased,¹³⁰¹ and he that shall humble himself shall be exalted.

¹³ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up¹³⁰² the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer¹³⁰³ ye them that are entering to go in.¹⁴ Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.¹³⁰⁴

¹⁵ Woe unto you, scribes and Pharisees, hypocrites! for ye compass¹³⁰⁵ sea and land to make one proselyte,¹³⁰⁶ and when he is made, ye make him twofold more¹³⁰⁷ the child of hell¹³⁰⁸ than yourselves.

¹⁶ Woe unto you, ye blind guides,¹³⁰⁹ which say, Whosoever shall swear by the temple, it is nothing,¹³¹⁰ but whosoever shall swear by the gold of the temple, he is a debtor!¹³¹¹ ¹⁷ Ye fools and blind: for whether¹³¹² is greater, the gold, or the temple that sanctifieth¹³¹³ the gold? ¹⁸ And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift¹³¹⁴ that is upon it, he is guilty.¹³¹⁵ ¹⁹ Ye fools and blind: for whether¹³¹⁶ is greater, the gift, or the altar that sanctifieth the gift? ²⁰ Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. ²¹ And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. ²² And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

²³ Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe¹³¹⁷ of mint and anise and cummin,¹³¹⁸ and have omitted the weightier *matters* of the law, judgment, mercy, and faith:

¹³⁰¹ OR humbled.

¹³⁰² IE lock people out from.

¹³⁰³ OR allow.

¹³⁰⁴ Based on the earliest mss., this v. was not originally part of the text, but has been added from Mk. 12:40 or Lk. 20:47.

¹³⁰⁵ OR go around.

¹³⁰⁶ OR convert.

¹³⁰⁷ OR twice.

¹³⁰⁸ Lit. son of Gehenna; IE a person who belongs in hell.

¹³⁰⁹ An oxymoron.

¹³¹⁰ IE the oath is not binding.

¹³¹¹ IE bound. Such hairsplitting in oaths allowed loopholes in keeping them.

¹³¹² OR which.

¹³¹³ OR makes holy.

¹³¹⁴ OR offering.

¹³¹⁵ Another example of legalistic hairsplitting in oaths.

¹³¹⁶ OR which.

¹³¹⁷ Lit. separate out a tenth.

¹³¹⁸ Seasoning herbs used in cooking. They are used for illustrative purposes here due to their small size and relative insignificance.

these ought ye to have done, and not to leave the other undone.²⁴ *Ye* blind guides, which strain at a gnat,¹³¹⁹ and swallow a camel.

²⁵ Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter,¹³²⁰ but within they are full of extortion and excess.¹³²¹ ²⁶ *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

²⁷ Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres,¹³²² which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.²⁸ Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

²⁹ Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish¹³²³ the sepulchres of the righteous,¹³²⁴ ³⁰ And say, If we had been¹³²⁵ in the days of our fathers,¹³²⁶ we would not have been partakers¹³²⁷ with them in the blood of the prophets.³¹ Wherefore ye be witnesses unto¹³²⁸ yourselves, that ye are the children¹³²⁹ of them which killed the prophets.³² Fill ye up then the measure of your fathers.¹³³⁰ ³³ *Ye* serpents, *ye* generation of vipers,¹³³¹ how can ye escape the damnation of hell? ³⁴ Wherefore, behold, I send unto you prophets, and wise men, and scribes:¹³³² and *some* of them ye shall kill and crucify;¹³³³ and *some* of them shall ye scourge¹³³⁴ in your synagogues, and persecute *them* from city to city:³⁵ That upon you may come all the righteous blood shed upon the earth, from the blood of

¹³¹⁹ The text should read "strain out a gnat". The word "at" is a famous printing error that has been preserved in the text. The reference is to one who is careful to strain out small insects from a cup of wine, but then goes ahead and swallows something much larger. Swallowing a camel is hyperbolic. The proverb illustrates careful observance of lesser matters while disregarding weightier issues.

¹³²⁰ The reference to cleaning the "outside" of a cup and platter means ritual (external) cleaning as opposed to physical cleaning.

¹³²¹ OR greed and self-indulgence.

¹³²² OR whitewashed tombs. Tombs were ritually unclean; to be whitewashed would give them a superficial appearance of being clean, but underneath they would still be tombs.

¹³²³ OR decorate.

¹³²⁴ It is easier to abide dead prophets than living.

¹³²⁵ IE lived.

¹³²⁶ IE ancestors.

¹³²⁷ IE sharers, partners.

¹³²⁸ OR against.

¹³²⁹ The word could be used to mean either descendants or those of the same character.

¹³³⁰ This statement is ironic. It means to complete what your fathers began--by killing me.

¹³³¹ OR offspring of snakes.

¹³³² Jewish terms for Christian missionaries.

¹³³³ The word order "kill and crucify" is proleptic; the result of the crucifixion is anticipated and moved forward.

¹³³⁴ OR flog, whip.

righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.¹³³⁵ ³⁶ Verily I say unto you, All these things shall come upon this generation.

The Lament over Jerusalem (Lk. 13:34-35)

³⁷ O Jerusalem, Jerusalem,¹³³⁶ *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye¹³³⁷ would not! ³⁸ Behold, your house is left unto you desolate. ³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, **Blessed is he that cometh in the name of the Lord.**¹³³⁸

Chapter 24

The Destruction of the Temple Foretold (Mk. 13:1-2; Lk. 21:5-6)

¹ AND Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.¹³³⁹ ² And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.¹³⁴⁰

The Beginning of Woes (Mk. 13:3-13; Lk. 21:7-19)

³ And as he sat upon the mount of Olives,¹³⁴¹ the disciples came unto him privately, saying, Tell us, when shall these things¹³⁴² be? and what *shall be* the sign of thy coming, and of

¹³³⁵ There was a tradition, found in the Protevangelium of James and mentioned by Origen and Chrysostom, that this Zechariah was the father of John the Baptist. More likely, the words "son of Berechiah" (which are not present in Luke) were a mistake based on Zechariah 1:1 and an attempt to identify this Zechariah more precisely, especially since there were 29 men named Zechariah mentioned in the OT text. The reference here is almost certainly to Zechariah the son of Jehoiada, described in 2 Chr. 24:21. As 2 Chr. was the last book of the OT in the Hebrew organization, from Abel to Zechariah covers the martyrdoms from the beginning to the end of scripture.

¹³³⁶ This v. is an apostrophe, meaning a sudden break from third into second person discourse.

¹³³⁷ The switch from the singular "thou," referring to Jerusalem, to the plural "ye," referring to Jerusalem's inhabitants themselves, is a rhetorical device called enallage.

¹³³⁸ The quote is from Ps. 118:26.

¹³³⁹ At this time, the renovation of the temple begun by Herod was not yet finished, so some wanted to show him the progress of construction..

¹³⁴⁰ This prophecy was fulfilled by the destruction of the Jerusalem temple in A.D. 70.

¹³⁴¹ Just east of the City of Jerusalem.

¹³⁴² The plural suggests that more was in view in the question than the destruction of the temple.

the end of the world?¹³⁴³ ⁴ And Jesus answered and said unto them, Take heed¹³⁴⁴ that no man deceive you. ⁵ For many shall come in my name, saying, I am Christ,¹³⁴⁵ and shall deceive many. ⁶ And ye shall hear of wars¹³⁴⁶ and rumours of wars: see that ye be not troubled:¹³⁴⁷ for all *these things* must come to pass, but the end is not yet. ⁷ For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes,¹³⁴⁸ in divers¹³⁴⁹ places. ⁸ All these *are* the beginning of sorrows.¹³⁵⁰ ⁹ Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.¹³⁵¹ ¹⁰ And then shall many be offended,¹³⁵² and shall betray one another, and shall hate one another. ¹¹ And many false prophets¹³⁵³ shall rise, and shall deceive many. ¹² And because iniquity shall abound,¹³⁵⁴ the love of many shall wax¹³⁵⁵ cold. ¹³ But he that shall endure¹³⁵⁶ unto the end, the same shall be saved. ¹⁴ And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The Great Tribulation (Mk. 13:14-23; Lk. 21:20-24)

¹⁵ When ye therefore shall see the abomination of desolation,¹³⁵⁷ spoken of by Daniel the prophet,¹³⁵⁸ stand¹³⁵⁹ in the holy place, (whoso readeth, let him understand:) ¹⁶ Then let them which be in Judaea flee into the mountains: ¹⁷ Let him which is on the housetop not come down to take any thing out of his house:¹³⁶⁰ ¹⁸ Neither let him which is in the field return back to take

¹³⁴³ OR consummation of the present age.

¹³⁴⁴ OR be careful.

¹³⁴⁵ IE the Messiah.

¹³⁴⁶ The GR is ambiguous between learning about wars and actually hearing the noise of battles.

¹³⁴⁷ OR alarmed.

¹³⁴⁸ GR σεισμοὶ *seismoi* is the source for ENG seismic.

¹³⁴⁹ OR various.

¹³⁵⁰ ὠδίνων *ōdinōn* lit. birth pangs. The beginning of the Messianic age was compared to the travails of a birth.

¹³⁵¹ IE on my account, because of me.

¹³⁵² Lit. be made to stumble; IE fall into sin.

¹³⁵³ The GR uses a single word: ψευδοπροφηταὶ *pseudoprophētai*.

¹³⁵⁴ IE multiply, increase.

¹³⁵⁵ OR grow.

¹³⁵⁶ OR hold out.

¹³⁵⁷ IE the abomination which makes the temple desolate by causing God to forsake it. Prominent historical desecrations of the temple include that by Antiochus IV in 167 BC and the destruction of the temple in AD 70.

¹³⁵⁸ See Dan. 9:27.

¹³⁵⁹ This is a participle in agreement with "abomination"; it is not an imperative directed at the hearer. IE "so when you see the desolating sacrilege standing in the holy place."

¹³⁶⁰ The houses had flat roofs, which were part of the living space. The meaning is not to return into the inner house, but to leave by the outer staircase.

his clothes.^{1361 19} And woe unto them that are with child,¹³⁶² and to them that give suck¹³⁶³ in those days!²⁰ But pray ye that your flight¹³⁶⁴ be not in the winter,¹³⁶⁵ neither on the sabbath day:^{1366 21} For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.²² And except those days should be shortened, there should no flesh be saved: but for the elect's¹³⁶⁷ sake those days shall be shortened.^{1368 23} Then if any man shall say unto you, Lo, here *is* Christ,¹³⁶⁹ or there; believe *it* not.²⁴ For there shall arise false Christs,¹³⁷⁰ and false prophets, and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.²⁵ Behold, I have told you before.²⁶ Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers;¹³⁷¹ believe *it* not.²⁷ For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.^{1372 28} For wheresoever the carcase¹³⁷³ is, there will the eagles¹³⁷⁴ be gathered together.

The Coming of the Son of Man (Mk. 13:24-27; Lk. 21:25-28)

²⁹ Immediately after the tribulation of those days

shall the sun be darkened,
and the moon shall not give her light,
and the stars shall fall from heaven,
and the powers of the heavens shall be shaken:¹³⁷⁵

³⁰ And then shall appear the sign of the Son of man¹³⁷⁶ in heaven:¹³⁷⁷ and then shall all the tribes of the earth mourn, and they shall see **the Son of man coming in the clouds of heaven**¹³⁷⁸ with

-
- ¹³⁶¹ ἱμάτιον *himation* outer garment, cloak.
 - ¹³⁶² IE pregnant.
 - ¹³⁶³ IE are nursing.
 - ¹³⁶⁴ OR escape.
 - ¹³⁶⁵ Due to the winter rains.
 - ¹³⁶⁶ Travel was restricted on sabbath days.
 - ¹³⁶⁷ IE the chosen people's.
 - ¹³⁶⁸ ἐκολοβώθησαν *ekolobōthēsan* lit. mutilated; IE cut short.
 - ¹³⁶⁹ IE the Messiah.
 - ¹³⁷⁰ Like "false prophets," this is a single word in GR: ψευδόχριστοι *pseudochristoi*.
 - ¹³⁷¹ IE inner rooms.
 - ¹³⁷² IE the appearance will be sudden and obvious, as a flash of lightning.
 - ¹³⁷³ OR corpse.
 - ¹³⁷⁴ OR vultures (unless this is meant as a specific reference to Roman troops at the destruction of Jerusalem).
 - ¹³⁷⁵ The allusion is to Isa. 13:10, 34:4 (LXX) and Joel 2:10.
 - ¹³⁷⁶ Probably an epexegetic genitive; this sign *is* the appearance of the Son of man.
 - ¹³⁷⁷ OR the sky.
 - ¹³⁷⁸ An allusion to Dan. 7:13.

power and great glory. ³¹ And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, ¹³⁷⁹ from one end of heaven to the other.

The Lesson of the Fig Tree (Mk. 13:28-31; Lk. 21:29-33)

³² Now learn a parable ¹³⁸⁰ of the fig tree; When his ¹³⁸¹ branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh. ¹³⁸² ³³ So likewise ye, when ye shall see all these things, know ¹³⁸³ that it is near, *even* at the doors. ³⁴ Verily I say unto you, This generation ¹³⁸⁴ shall not pass, till all these things be fulfilled. ³⁵ Heaven and earth shall pass away, but my words shall not pass away.

The Unknown Day and Hour (Mk. 13:32-37; Lk. 17:26-30, 34-36)

³⁶ But of that day and hour knoweth no *man*, no, not the angels of heaven, ¹³⁸⁵ but my Father only. ³⁷ But as the days of Noe ¹³⁸⁶ *were*, so shall also the coming of the Son of man be. ³⁸ For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, ³⁹ And knew not ¹³⁸⁷ until the flood came, and took them all away; so shall also the coming of the Son of man be. ⁴⁰ Then shall two be in the field; the one shall be taken, and the other left. ¹³⁸⁸ ⁴¹ Two *women shall be* grinding at the mill; the one shall be taken, and the other left. ⁴² Watch ¹³⁸⁹ therefore: for ye know not what hour your Lord doth come. ⁴³ But know this, that if the goodman ¹³⁹⁰ of the house had known in what watch ¹³⁹¹ the thief would come, he would have watched, and would not have suffered ¹³⁹² his

¹³⁷⁹ Representing the four cardinal directions and thus the four quarters of the earth.

¹³⁸⁰ παραβολή *parabolē* a putting side by side, and thus a comparison.

¹³⁸¹ OR its.

¹³⁸² OR near.

¹³⁸³ The form of the GR verb is ambiguous; it could be either indicative or imperative. It would appear from the context to be in the imperative mood.

¹³⁸⁴ This normally would apply to those then alive; what Jesus meant by these words here is uncertain. For instance, some have argued that "this generation" refers to those who would see these signs.

¹³⁸⁵ Some early texts also read here "neither the Son"; these words appear to have been deleted for doctrinal reasons.

¹³⁸⁶ IE Noah.

¹³⁸⁷ IE they did not comprehend, realize.

¹³⁸⁸ It is unclear whether the one taken or the one left receives salvation. Based on the analogy to Noah, it would appear that the one taken is saved, and the one left is not.

¹³⁸⁹ IE remain awake, be on the watch.

¹³⁹⁰ IE owner.

¹³⁹¹ IE time of night.

¹³⁹² OR allowed.

house to be broken up.¹³⁹³ ⁴⁴ Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

The Faithful or the Unfaithful Servant (Lk. 12:41-48)

⁴⁵ Who then is a faithful and wise¹³⁹⁴ servant, whom his lord hath made ruler over his household,¹³⁹⁵ to give them meat in due season?¹³⁹⁶ ⁴⁶ Blessed is that servant, whom his lord when he cometh shall find so doing. ⁴⁷ Verily I say unto you, That he shall make him ruler over all his goods. ⁴⁸ But and if that evil servant shall say in his heart,¹³⁹⁷ My lord delayeth his coming; ⁴⁹ And shall begin to smite¹³⁹⁸ his fellowservants,¹³⁹⁹ and to eat and drink with the drunken; ⁵⁰ The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of, ⁵¹ And shall cut him asunder,¹⁴⁰⁰ and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing¹⁴⁰¹ of teeth.

Chapter 25

The Parable of the Ten Maidens

¹ THEN¹⁴⁰² shall the kingdom of heaven be likened¹⁴⁰³ unto ten virgins,¹⁴⁰⁴ which took their lamps,¹⁴⁰⁵ and went forth¹⁴⁰⁶ to meet the bridegroom.¹⁴⁰⁷ ² And five of them¹⁴⁰⁸ were wise,¹⁴⁰⁹ and five were foolish.¹⁴¹⁰ ³ They that were foolish took their lamps, and took no oil¹⁴¹¹

¹³⁹³ Lit. dug through. The meaning is that he would not have allowed a robber to dig a hole through the clay wall of his house and gain access thereby for the purpose of robbing him.

¹³⁹⁴ φρόνιμος *phronimos* sensible.

¹³⁹⁵ Slaves were often given this kind of authority.

¹³⁹⁶ IE food at proper times.

¹³⁹⁷ IE to himself.

¹³⁹⁸ OR beat.

¹³⁹⁹ OR fellow slaves, over whom the slave was placed in charge.

¹⁴⁰⁰ διχοτομήσει *dichotomēsei* cut in two.

¹⁴⁰¹ OR grinding.

¹⁴⁰² IE in the period before the second advent, as the JST makes clear.

¹⁴⁰³ The verb ὁμοιωθήσεται *homoiothēsetai* indicates a comparison and is often used to introduce parables.

¹⁴⁰⁴ The background to the parable is the custom of the bridegroom taking his bride from her father's home to his own.

¹⁴⁰⁵ IE oil lamps.

¹⁴⁰⁶ ὑπάντησιν *hypantēsin* suggests the virgins were going out to give a public welcome.

¹⁴⁰⁷ Some mss. add "and the bride."

¹⁴⁰⁸ IE the virgins.

¹⁴⁰⁹ In a practical way; IE sensible.

¹⁴¹⁰ GR μωραί *mōrai* is the source for ENG moron.

¹⁴¹¹ IE olive oil.

with them: ⁴ But the wise took oil in their vessels¹⁴¹² with their lamps. ⁵ While the bridegroom tarried,¹⁴¹³ they all slumbered¹⁴¹⁴ and slept. ⁶ And at midnight there was a cry¹⁴¹⁵ made, Behold, the bridegroom cometh; go ye out to meet him. ⁷ Then all those virgins arose, and trimmed¹⁴¹⁶ their lamps. ⁸ And the foolish said unto the wise, Give us of your oil; for our lamps are gone¹⁴¹⁷ out. ⁹ But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell,¹⁴¹⁸ and buy for yourselves. ¹⁰ And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage:¹⁴¹⁹ and the door was shut. ¹¹ Afterward¹⁴²⁰ came also the other virgins, saying, Lord, Lord, open to us. ¹² But he answered and said, Verily I say unto you, I know you not. ¹³ Watch¹⁴²¹ therefore, for ye know neither the day nor the hour wherein the Son of man cometh.¹⁴²²

The Parable of the Talents (Lk. 19:11-27)

¹⁴ For *the kingdom of heaven is* as a man travelling into a far country,¹⁴²³ *who* called his own servants, and delivered unto them his goods.¹⁴²⁴ ¹⁵ And unto one he gave five talents,¹⁴²⁵ to another two, and to another one; to every man according to his several ability;¹⁴²⁶ and straightway¹⁴²⁷ took his journey. ¹⁶ Then he that had received the five talents went and traded with the same,¹⁴²⁸ and made *them* other¹⁴²⁹ five talents. ¹⁷ And likewise he that *had received* two, he also gained other two.¹⁴³⁰ ¹⁸ But he that had received one went and digged in the earth, and

¹⁴¹² IE flasks for carrying extra oil.

¹⁴¹³ IE took his time in coming.

¹⁴¹⁴ OR became drowsy, nodded off.

¹⁴¹⁵ OR shout.

¹⁴¹⁶ The verb ἐκόσμησαν *eksomēsan* lit. means "to make neat, tidy"; here it refers to trimming and lighting the lamps.

¹⁴¹⁷ OR going.

¹⁴¹⁸ IE merchants.

¹⁴¹⁹ Not the marriage itself, but the wedding banquet.

¹⁴²⁰ OR at last, finally.

¹⁴²¹ IE be awake and on the watch.

¹⁴²² The words "wherein the Son of man cometh" are missing from many early mss. and probably originated as a clarifying addition by a scribe.

¹⁴²³ ἀποδημῶν *apodēmōn* lit. to go away from one's people (from roots meaning away + people), so to travel far from home.

¹⁴²⁴ IE he entrusted his goods to his slaves while he was gone.

¹⁴²⁵ Α τάλαντον *talanton* was originally a weight measure, varying from about 26 to 36 kg., and then a monetary denomination, which varied in amount but was always large. A Tyrian talent was equivalent to 6,000 denarii, a single denarius being the typical day's wage for a laborer. In the Middle Ages the word passed into ENG as a synonym for natural abilities.

¹⁴²⁶ Here, business capacity.

¹⁴²⁷ OR then.

¹⁴²⁸ IE the five talents entrusted to his care.

¹⁴²⁹ OR made a profit of.

¹⁴³⁰ OR two more.

hid his lord's money.¹⁹ After a long time the lord of those servants cometh, and reckoneth¹⁴³¹ with them.²⁰ And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold,¹⁴³² I have gained beside them five talents more.²¹ His lord said unto him, Well done, *thou* good and faithful¹⁴³³ servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.²² He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.²³ His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.²⁴ Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard¹⁴³⁴ man, reaping where thou hast not sown, and gathering where thou hast not strawed.¹⁴³⁵ ²⁵ And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.¹⁴³⁶ ²⁶ His lord answered and said unto him, *Thou* wicked and slothful¹⁴³⁷ servant, thou knewest that I reap where I sowed not, and gather where I have not strawed.¹⁴³⁸ ²⁷ Thou oughtest therefore to have put¹⁴³⁹ my money to the exchangers,¹⁴⁴⁰ and *then* at my coming I should have received mine own with usury.¹⁴⁴¹ ²⁸ Take therefore the talent from him, and give *it* unto him which hath ten talents.²⁹ For unto every one that hath shall be given, and he shall have abundance: but from him that hath not¹⁴⁴² shall be taken away even that which he hath.³⁰ And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing¹⁴⁴³ of teeth.

The Judgment of the Nations

³¹ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:¹⁴⁴⁴ ³² And before him¹⁴⁴⁵ shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:³³ And he shall set the sheep on his right hand,¹⁴⁴⁶ but the goats on the left.³⁴ Then shall the King

¹⁴³¹ OR settled accounts.

¹⁴³² OR look!

¹⁴³³ IE reliable.

¹⁴³⁴ σκληρὸς *sklēros* of men means "severe."

¹⁴³⁵ OR scattered seed.

¹⁴³⁶ OR see, you have what is yours.

¹⁴³⁷ OR lazy.

¹⁴³⁸ OR scattered seed.

¹⁴³⁹ OR deposited.

¹⁴⁴⁰ OR bankers.

¹⁴⁴¹ OR interest. The idea is, if you were too lazy to trade and earn a good return on my money, the least you could have done was deposit it with the bankers and earned interest on it.

¹⁴⁴² In a relative, not an absolute sense.

¹⁴⁴³ OR grinding.

¹⁴⁴⁴ A Semitism for "his glorious throne."

¹⁴⁴⁵ IE before his face, in front of him.

¹⁴⁴⁶ In ancient cultures, the right hand side was considered fortunate, lucky or blessed, and the left hand side cursed. Cf. the LAT term for the left hand, *sinister*.

say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.^{1447 35} For I was an hungred, and ye gave me meat.¹⁴⁴⁸ I was thirsty, and ye gave me drink: I was a stranger,¹⁴⁴⁹ and ye took me in.^{1450 36} Naked,¹⁴⁵¹ and ye clothed¹⁴⁵² me: I was sick, and ye visited me:¹⁴⁵³ I was in prison, and ye came unto me.³⁷ Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink? ³⁸ When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*? ³⁹ Or when saw we thee sick, or in prison, and came unto thee? ⁴⁰ And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least¹⁴⁵⁴ of these my brethren, ye have done *it* unto me.

⁴¹ Then shall he say also unto them on the left hand,¹⁴⁵⁵ Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: ⁴² For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: ⁴³ I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. ⁴⁴ Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? ⁴⁵ Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. ⁴⁶ And these shall go away into everlasting punishment: but the righteous into life eternal.¹⁴⁵⁶

Chapter 26

The Plot to Kill Jesus (Mk. 14:1-2; Lk. 22:1-2; Jn. 11:45-53)

¹ AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples, ² Ye know that after two days is *the feast of the passover*,¹⁴⁵⁷ and the Son of man is betrayed¹⁴⁵⁸ to be crucified. ³ Then assembled together the chief priests, and the scribes,¹⁴⁵⁹ and

¹⁴⁴⁷ The GR word derives from roots meaning "lay down," like a foundation of a building; IE the beginning.

¹⁴⁴⁸ OR food.

¹⁴⁴⁹ ξένος *xenos* means here not just "stranger," but specifically "foreigner."

¹⁴⁵⁰ IE you showed hospitality to me.

¹⁴⁵¹ γυμνός *gumnos*, whence ENG "gymnasium," from the Greek practice of exercising naked.

¹⁴⁵² περιεβάλετέ *periebalete* lit. means "throw [clothing] around" someone.

¹⁴⁵³ The ENG colloquial expression would be "you looked in on me."

¹⁴⁵⁴ ἐλαχίστων *elachiston* is the superlative of μικρός *mikros* "small," and means "least" (in importance).

¹⁴⁵⁵ The GR lit. means "well named," which was a euphemism for the left.

¹⁴⁵⁶ Vv. 41-46 are the negative complement to vv. 35-40.

¹⁴⁵⁷ πάσχα *pascha* from HEB *pesach*, celebrated on the night of 15 Nisan. This word is the source for ENG pashal.

¹⁴⁵⁸ OR will be delivered up.

¹⁴⁵⁹ IE experts in religious law.

the elders of the people, unto the palace¹⁴⁶⁰ of the high priest, who was called Caiaphas,¹⁴⁶¹ ⁴ And consulted¹⁴⁶² that they might take¹⁴⁶³ Jesus by subtilty,¹⁴⁶⁴ and kill *him*. ⁵ But they said, Not on the feast *day*,¹⁴⁶⁵ lest there be an uproar¹⁴⁶⁶ among the people.

The Anointing at Bethany (Mk. 14:3-9; Jn. 12:1-8)

⁶ Now when Jesus was in Bethany, in the house of Simon the leper,¹⁴⁶⁷ ⁷ There came unto him a woman having an alabaster box¹⁴⁶⁸ of very precious ointment,¹⁴⁶⁹ and poured it on his head, as he sat *at meat*.¹⁴⁷⁰ ⁸ But when his disciples saw *it*, they had indignation,¹⁴⁷¹ saying, To what purpose *is* this waste?¹⁴⁷² ⁹ For this ointment might have been sold for much, and¹⁴⁷³ given to the poor. ¹⁰ When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon¹⁴⁷⁴ me. ¹¹ For ye have the poor always with you; but me ye have not always. ¹² For in that she hath poured this ointment on my body, she did *it* for my burial.¹⁴⁷⁵ ¹³ Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial¹⁴⁷⁶ of her.

Judas' Agreement to Betray Jesus (Mk. 14:10-11; Lk. 22:3-6)

¹⁴ Then one of the twelve, called Judas Iscariot,¹⁴⁷⁷ went unto the chief priests, ¹⁵ And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted

¹⁴⁶⁰ αὐλή *aulē* lit. courtyard.

¹⁴⁶¹ Joseph Caiaphas, son-in-law to Annas. According to Josephus, Caiaphas was High Priest from AD 18 to 36. His ossuary, or "bone box," is still extant and is one of the few direct archaeological remnants of a person specifically identified in the NT.

¹⁴⁶² OR plotted.

¹⁴⁶³ OR seize, arrest.

¹⁴⁶⁴ OR stealth, deceit, treachery.

¹⁴⁶⁵ IE the Passover festival.

¹⁴⁶⁶ OR riot.

¹⁴⁶⁷ The ENG word derives from the GR λέπρος *lepros*.

¹⁴⁶⁸ IE a particular type of sealed jar with a long neck. The neck would be broken to gain access to the contents.

¹⁴⁶⁹ Perfumed oil, perhaps containing myrrh.

¹⁴⁷⁰ OR was reclining at table.

¹⁴⁷¹ OR became indignant.

¹⁴⁷² Lit. loss, but here waste, as the KJV correctly renders it.

¹⁴⁷³ The words "the proceeds" must be supplied here for sense.

¹⁴⁷⁴ OR performed a good service for.

¹⁴⁷⁵ Myrrh was used to prepare corpses for burial.

¹⁴⁷⁶ OR in memory.

¹⁴⁷⁷ Probably אִישׁ קֵרְיֹת *'ish Keriōth*, "a man from Keriōth," a town in southern Judea.

with him for thirty pieces of silver.^{1478 16} And from that time he sought opportunity to betray him.¹⁴⁷⁹

The Passover with the Disciples (Mk. 14:12-21; Lk. 22:7-14, 21-23; Jn. 13:21-30)

¹⁷ Now the first *day* of the *feast of unleavened*¹⁴⁸⁰ bread¹⁴⁸¹ the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?^{1482 18} And he said, Go into the city to such¹⁴⁸³ a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.¹⁹ And the disciples did as Jesus had appointed¹⁴⁸⁴ them; and they made ready the passover.²⁰ Now when the even¹⁴⁸⁵ was come, he sat down with the twelve.²¹ And as they did eat, he said, Verily I say unto you, that one of you shall betray me.²² And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?^{1486 23} And he answered and said, He that dippeth *his* hand with me in the dish,¹⁴⁸⁷ the same shall betray me.²⁴ The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.²⁵ Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.¹⁴⁸⁸

The Institution of the Lord's Supper (Mk. 14:22-26; Lk. 22:15-20; 1 Cor. 11:23-25)

²⁶ And as they were eating, Jesus took bread,¹⁴⁸⁹ and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.²⁷ And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;^{1490 28} For this is my blood of the new¹⁴⁹¹ testament,¹⁴⁹² which is shed for many for the remission¹⁴⁹³ of sins.²⁹ But I say unto you, I will

¹⁴⁷⁸ The traditional purchase price of a slave; see Zech. 11:12.

¹⁴⁷⁹ IE Jesus.

¹⁴⁸⁰ ἄζυμα *azuma* derives from ζύμη *zumē* leaven with a preceding alpha privative.

¹⁴⁸¹ Technically, the first day of the feast of unleavened bread fell on 15 Nisan, but Mt. here seems to be referring to the preparations being made on 14 Nisan.

¹⁴⁸² Partaking of a Passover seder would have required lodging in or near Jerusalem, where the meal would be eaten. A seder involved a paschal lamb that would have been roasted and eaten after sunset by a group or family of at least 10 people. Other elements to the seder included the use of unleavened bread, bitter herbs and four cups of wine.

¹⁴⁸³ OR a certain.

¹⁴⁸⁴ OR instructed.

¹⁴⁸⁵ OR evening.

¹⁴⁸⁶ The GR construction (hopefully) anticipates the answer "no."

¹⁴⁸⁷ The allusion is to dipping a piece of unleavened bread in the dish of bitter herbs.

¹⁴⁸⁸ IE it is you who have said it.

¹⁴⁸⁹ The Synoptics portray the Last Supper as a Passover seder.

¹⁴⁹⁰ The "all" in "drink ye all of it" is misleading in ENG. The reference is not to the cup or the contents of the cup, but rather to the disciples: "All of you drink from it."

¹⁴⁹¹ The word "new" here apparently is a textual borrowing from Mark.

¹⁴⁹² OR covenant.

not drink henceforth of this fruit of the vine, until that day when I drink it new¹⁴⁹⁴ with you in my Father's kingdom.³⁰ And when they had sung an hymn,¹⁴⁹⁵ they went out into the mount of Olives.¹⁴⁹⁶

Peter's Denial Foretold (Mk. 14:27-31; Lk. 22:31-34; Jn. 13:36-38)

³¹ Then saith Jesus unto them, All ye shall be offended¹⁴⁹⁷ because of me this night: for it is written,

**I will smite¹⁴⁹⁸ the shepherd,
and the sheep of the flock shall be scattered abroad.¹⁴⁹⁹**

³² But after I am risen again, I will go before¹⁵⁰⁰ you into Galilee.¹⁵⁰¹ ³³ Peter answered and said unto him, Though all *men* shall be offended¹⁵⁰² because of thee, *yet* will I never be offended.³⁴ Jesus said unto him, Verily I say unto thee, That this night, before the cock crow,¹⁵⁰³ thou shalt deny me thrice.¹⁵⁰⁴ ³⁵ Peter said unto him, Though I should¹⁵⁰⁵ die with thee, yet will I not deny thee. Likewise also said all the disciples.

The Prayer in Gethsemane (Mk. 14:32-42; Lk. 22:39-46)

³⁶ Then cometh Jesus with them unto a place called Gethsemane,¹⁵⁰⁶ and saith unto the disciples, Sit ye here, while I go and pray yonder.¹⁵⁰⁷ ³⁷ And he took with him Peter and the two

¹⁴⁹³ OR forgiveness.

¹⁴⁹⁴ The reference is to new wine or must.

¹⁴⁹⁵ ὑμνήσαντες *hymnēsantes*, whence we get ENG hymn. The participle is ambiguous as to whether one or more hymns were sung. It is possible that this was specifically a Passover hymn. Psalms 113-118 are called the Hallel ("praise") and were sung at the Passover seder. Psalms 113-114 were sung before the second cup of wine, and 115-118 were sung at the end of the meal following the fourth, or "hallel," cup. Thus, the "hymn" here may be a reference to Ps. 115-118.

¹⁴⁹⁶ A ridge running north and south just to the east of Jerusalem.

¹⁴⁹⁷ OR fall away.

¹⁴⁹⁸ Lit. scandalized. The verb conveys the basic sense of falling or stumbling, and hence can mean falling into sin. Here the verb conveys the nuance of a loss of faith, as illustrated by Peter's denials.

¹⁴⁹⁹ The quote is from Zech. 13:7. In Jesus' citation of this v., he is the shepherd, and the disciples are the sheep.

¹⁵⁰⁰ OR ahead of.

¹⁵⁰¹ Jesus follows the negative prophecy of v. 31 with a positive one.

¹⁵⁰² OR fall away.

¹⁵⁰³ OR rooster crows.

¹⁵⁰⁴ OR three times.

¹⁵⁰⁵ OR even if I must.

¹⁵⁰⁶ The name means oil press (HEB *gat shemani*); it was located on the Mt. of Olives..

sons of Zebedee,¹⁵⁰⁸ and began to be sorrowful and very heavy.^{1509 38} Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry¹⁵¹⁰ ye here, and watch¹⁵¹¹ with me.³⁹ And he went a little¹⁵¹² further, and fell on his face,¹⁵¹³ and prayed, saying, O my Father, if it be possible, let this cup¹⁵¹⁴ pass from me: nevertheless not as I will, but as thou wilt.⁴⁰ And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?^{1515 41} Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.⁴² He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.⁴³ And he came and found them asleep again: for their eyes were heavy.^{1516 44} And he left them, and went away again, and prayed the third time, saying the same words.⁴⁵ Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.⁴⁶ Rise, let us be going: behold, he is at hand that doth betray me.¹⁵¹⁷

The Betrayal and Arrest of Jesus (Mk. 14:43-50; Lk. 22:47-53; Jn. 18:3-12)

⁴⁷ And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves,¹⁵¹⁸ from the chief priests and elders of the people.⁴⁸ Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss,¹⁵¹⁹ that same is he: hold him fast.^{1520 49} And forthwith¹⁵²¹ he came to Jesus, and said, Hail,¹⁵²² master; and kissed¹⁵²³ him.⁵⁰ And Jesus said unto him, Friend, wherefore¹⁵²⁴ art thou come? Then came they, and laid hands on Jesus, and took him.⁵¹ And, behold, one of them¹⁵²⁵ which were with Jesus stretched out *his*

¹⁵⁰⁷ OR over there.

¹⁵⁰⁸ IE James and John.

¹⁵⁰⁹ OR distressed.

¹⁵¹⁰ OR remain.

¹⁵¹¹ IE remain awake, stay on the watch.

¹⁵¹² μικρόν *mikron* "little" is usually used of time, but here of space. This GR word is the source for such ENG words as microscope.

¹⁵¹³ This does not mean that he tripped and accidentally fell; rather, he intentionally threw himself down with his face to the ground.

¹⁵¹⁴ Symbolic of one's destiny; "cup" can also refer to suffering or trials.

¹⁵¹⁵ The sense is incredulous: *even* one hour?!

¹⁵¹⁶ Lit. burdened.

¹⁵¹⁷ παραδιδούς με *paradidous me* lit. the one giving me over; IE my betrayer.

¹⁵¹⁸ OR clubs.

¹⁵¹⁹ φιλήσω *philēsō* have, show affection for, and hence kiss.

¹⁵²⁰ OR arrest him. This v. is a parenthetical comment by the author

¹⁵²¹ OR immediately.

¹⁵²² χαῖρε *chaire* a common greeting; "hello."

¹⁵²³ κατεφίλησεν *katephilēsen* he kissed him warmly, with every show of affection.

¹⁵²⁴ OR why, for what purpose.

¹⁵²⁵ The sword wielder is unidentified in the Synoptics; according to John 18:10, it was Peter.

hand, and drew his sword, and struck a servant¹⁵²⁶ of the high priest's, and smote¹⁵²⁷ off his ear.
⁵² Then said Jesus unto him, Put up again thy sword into his place.¹⁵²⁸ for all they that take the sword shall perish with the sword. ⁵³ Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions¹⁵²⁹ of angels? ⁵⁴ But how then shall the scriptures be fulfilled, that thus it must be?¹⁵³⁰ ⁵⁵ In that same hour said Jesus to the multitudes, Are ye come out as against a thief¹⁵³¹ with swords and staves for to take¹⁵³² me? I sat daily with you teaching in the temple, and ye laid no hold on¹⁵³³ me. ⁵⁶ But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook¹⁵³⁴ him, and fled.

Jesus before the Council (Mk. 14:53-65; Lk. 22:54-55, 63-71; Jn. 18:13-14, 19-24)

⁵⁷ And they that had laid hold on Jesus led *him* away to Caiaphas¹⁵³⁵ the high priest, where the scribes¹⁵³⁶ and the elders¹⁵³⁷ were assembled. ⁵⁸ But Peter followed him afar off¹⁵³⁸ unto the high priest's palace, and went in, and sat with the servants,¹⁵³⁹ to see the end.¹⁵⁴⁰ ⁵⁹ Now the chief priests, and elders, and all the council,¹⁵⁴¹ sought false witness¹⁵⁴² against Jesus, to put him to death;⁶⁰ But found none: yea, though many false witnesses came, *yet* found they none.¹⁵⁴³ At the last came two false witnesses,⁶¹ And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days. ⁶² And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee? ⁶³ But Jesus held his peace.¹⁵⁴⁴ And the high priest answered and said unto him, I adjure thee¹⁵⁴⁵ by the living God,

¹⁵²⁶ Identified in John 18:10 as Malchus.

¹⁵²⁷ OR cut.

¹⁵²⁸ IE into its scabbard.

¹⁵²⁹ A legion was a Roman military unit, at full strength consisting of 6,000 men. Therefore, 12 legions of angels would be 72,000.

¹⁵³⁰ IE that he does not defend himself is in fulfillment of scripture.

¹⁵³¹ OR revolutionary, insurrectionist.

¹⁵³² OR arrest.

¹⁵³³ OR did not arrest.

¹⁵³⁴ OR abandoned.

¹⁵³⁵ Joesph Caiaphas, high priest from AD 18 to 36.

¹⁵³⁶ IE experts in religious law.

¹⁵³⁷ πρεσβύτεροι *presbuteroi* is a substantive derived from the comparative form of the GR adjective meaning “old” (notwithstanding that in LDS usage “elders” are usually young men). This word is the source of ENG “presbyterian.”

¹⁵³⁸ OR from a distance.

¹⁵³⁹ ὑπητηρῶν *hupēterōn* lit. oarsmen, rowers; here an allusion to the attendants or guards.

¹⁵⁴⁰ IE the outcome.

¹⁵⁴¹ συνέδριον *sunedrion* lit. a sitting together. ENG “Sanhedrin” derives from this GR word, which was a Jewish governing body consisting of 70 members and a president.

¹⁵⁴² OR testimony.

¹⁵⁴³ IE nothing worthy of death.

¹⁵⁴⁴ OR remained silent.

that thou tell us whether thou be the Christ,¹⁵⁴⁶ the Son of God. ⁶⁴ Jesus saith unto him, Thou hast said.¹⁵⁴⁷ nevertheless I say unto you,

Hereafter shall ye see **the Son of man**
sitting on the right hand¹⁵⁴⁸ **of power,** ¹⁵⁴⁹
and coming in the clouds of heaven.¹⁵⁵⁰

⁶⁵ Then the high priest rent¹⁵⁵¹ his clothes, saying, He hath spoken blasphemy;¹⁵⁵² what further need have we of witnesses? behold, now ye have heard his blasphemy. ⁶⁶ What think ye?¹⁵⁵³ They answered and said, He is guilty¹⁵⁵⁴ of death. ⁶⁷ Then did they spit¹⁵⁵⁵ in his face, and buffeted him;¹⁵⁵⁶ and others smote¹⁵⁵⁷ *him* with the palms of their hands, ⁶⁸ Saying, Prophecy¹⁵⁵⁸ unto us, thou Christ, Who is he that smote¹⁵⁵⁹ thee?

Peter's Denial of Jesus (Mk. 14:66-72; Lk. 22:56-62; Jn. 18:15-18, 25-27)

⁶⁹ Now Peter sat without¹⁵⁶⁰ in the palace:¹⁵⁶¹ and a damsel¹⁵⁶² came unto him, saying, Thou also wast with Jesus of Galilee. ⁷⁰ But he denied before *them* all, sayig, I know not what thou sayest. ⁷¹ And when he was gone out into the porch,¹⁵⁶³ another *maid*¹⁵⁶⁴ saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth. ⁷² And again he denied with an oath, I do not know the man. ⁷³ And after a while came unto *him* they that stood by,¹⁵⁶⁵

¹⁵⁴⁵ ἐξορκίζω *exorkiz* I charge [you] under oath.

¹⁵⁴⁶ IE the Messiah.

¹⁵⁴⁷ IE you have said it yourself.

¹⁵⁴⁸ An allusion to Ps. 110:1.

¹⁵⁴⁹ A circumlocution for God.

¹⁵⁵⁰ An allusion to Dan. 7:13.

¹⁵⁵¹ OR tore.

¹⁵⁵² ἐβλασφήμησεν *eblasphēmēsen* he has blasphemed, from roots meaning “to speak against [God].”

¹⁵⁵³ Lit. what does it seem like to you? (An idiom for “what do you think?”)

¹⁵⁵⁴ OR deserving; the JST “worthy” is correct.

¹⁵⁵⁵ ἐνέπτυσαν *eneptusan* “they spit” derives from a compound and the verb πτύω *ptuō*, which is onomatopoeic (cf. ENG “ptooie”).

¹⁵⁵⁶ IE struck him with their fists.

¹⁵⁵⁷ OR slapped.

¹⁵⁵⁸ The GR verb is προφήτευσον *prophēteuson*, from which ENG “prophecy” derives.

¹⁵⁵⁹ OR hit.

¹⁵⁶⁰ OR outside.

¹⁵⁶¹ OR courtyard.

¹⁵⁶² IE slave girl.

¹⁵⁶³ OR gateway.

¹⁵⁶⁴ IE slave girl.

¹⁵⁶⁵ IE there.

and said to Peter, Surely thou also art *one* of them; for thy speech betrayeth thee.^{1566 74} Then began he to curse¹⁵⁶⁷ and to swear, *saying*, I know not the man. And immediately the cock crew.^{1568 75} And Peter remembered the word of Jesus, which said unto him, Before the cock crow,¹⁵⁶⁹ thou shalt deny me thrice. And he went out, and wept bitterly.

Chapter 27

Jesus Brought before Pilate (Mk. 15:1; Lk. 23:1-2; Jn. 18:28-32)

¹ WHEN the morning was come, all the chief priests and elders of the people took counsel¹⁵⁷⁰ against Jesus to put him to death: ² And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.¹⁵⁷¹

The Death of Judas (Acts 1:18-19)

³ Then Judas, which had betrayed him,¹⁵⁷² when he saw that he¹⁵⁷³ was condemned, repented himself,¹⁵⁷⁴ and brought again¹⁵⁷⁵ the thirty pieces of silver to the chief priests and elders, ⁴ Saying, I have sinned in that I have betrayed the innocent blood.¹⁵⁷⁶ And they said, What *is that* to us? see thou *to that*.^{1577 5} And he cast¹⁵⁷⁸ down the pieces of silver in the temple, and departed, and went and hanged himself.^{1579 6} And the chief priests took the silver pieces,¹⁵⁸⁰ and said, It is not lawful for to put them into the treasury,¹⁵⁸¹ because it is the price of blood.^{1582 7}

¹⁵⁶⁶ IE your accent gives you away (lit. your manner of speech makes you evident).

¹⁵⁶⁷ Possibly in the sense of putting himself under a curse (if he failed to speak the truth).

¹⁵⁶⁸ OR rooster crowed.

¹⁵⁶⁹ The GR verb lit. means “calls out,” but when used of a rooster it has the connotation (derived from context) of “crows.”

¹⁵⁷⁰ IE plotted.

¹⁵⁷¹ The prefect of Judea from AD 26 to 36. According to Josephus, he was recalled due to cruelty and banished to Vienna in Gaul, where he was said to have committed suicide.

¹⁵⁷² OR given him over.

¹⁵⁷³ IE Jesus.

¹⁵⁷⁴ OR regretted what he had done.

¹⁵⁷⁵ OR returned.

¹⁵⁷⁶ Blood here is metonymy for guilt or justification before God.

¹⁵⁷⁷ IE you deal with it; that is your problem.

¹⁵⁷⁸ OR threw.

¹⁵⁷⁹ The JST combines this account of the hanging of Judas with the parallel in Acts 1:18, where Judas was said to have fallen prostrate, so as to result in a single account of the death of Judas. A number of ancient witnesses and translations do the same.

¹⁵⁸⁰ IE the pieces of silver.

¹⁵⁸¹ κορβαν̄ *korbanan*; IE that which was placed therein was Korban, or dedicated to God.

¹⁵⁸² IE blood money.

And they took counsel, and bought with them¹⁵⁸³ the potter's field, to bury strangers in.⁸ Wherefore that field was called, The field of blood, unto this day.⁹ Then was fulfilled that which was spoken by Jeremy¹⁵⁸⁴ the prophet, saying, **And they took the thirty pieces of silver, the price of him that was valued,¹⁵⁸⁵ whom they of the children of Israel did value;¹⁰ And gave them for the potter's field, as the Lord appointed¹⁵⁸⁶ me.**

Jesus Questioned by Pilate (Mk. 15:2-5; Lk. 23:3-5; Jn. 18:33-38)

¹¹ And Jesus stood before the governor.¹⁵⁸⁷ and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.¹⁵⁸⁸ ¹² And when he was accused of¹⁵⁸⁹ the chief priests and elders, he answered nothing.¹³ Then said Pilate unto him, Hearest thou not how many things they witness against thee? ¹⁴ And he answered him to never a word,¹⁵⁹⁰ insomuch that the governor marvelled greatly.

Jesus Sentenced to Die (Mk. 15:6-15; Lk. 23:13-15; Jn. 18:39-19:16)

¹⁵ Now at *that* feast¹⁵⁹¹ the governor was wont¹⁵⁹² to release unto the people a prisoner,¹⁵⁹³ whom they would.¹⁵⁹⁴ ¹⁶ And they had then a notable¹⁵⁹⁵ prisoner, called Barabbas.¹⁵⁹⁶ ¹⁷ Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?¹⁵⁹⁷ ¹⁸ For he knew that for envy they had delivered him.¹⁵⁹⁸ ¹⁹ When he was set down on the judgment seat,¹⁵⁹⁹ his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.²⁰ But the chief priests and elders persuaded the multitude

¹⁵⁸³ IE the pieces of silver.

¹⁵⁸⁴ IE Jeremiah; but the quote is from Zech. 11:12-13. The author apparently confused Zech. with Jer. due to the fact that Jeremiah both purchased a field and visited a potter.

¹⁵⁸⁵ IE the valued one.

¹⁵⁸⁶ OR commanded.

¹⁵⁸⁷ IE Pilate. GR ἡγεμόνος *hēgemonos* is the source of :ENG hegemony.

¹⁵⁸⁸ IE you have said it yourself.

¹⁵⁸⁹ OR all the time he was being accused by.

¹⁵⁹⁰ OR he did not respond even to a single charge.

¹⁵⁹¹ IE Passover.

¹⁵⁹² OR accustomed.

¹⁵⁹³ This appears to have been a Roman custom; it is not otherwise attested in Jewish writings.

¹⁵⁹⁴ OR wanted.

¹⁵⁹⁵ ἐπίσημον *episēmon* lit. stamped; of persons, "of mark, notable."

¹⁵⁹⁶ Some mss. give his first name as Jesus, which apparently was deleted to avoid confusion with Jesus Christ.

¹⁵⁹⁷ IE Messiah.

¹⁵⁹⁸ This v. is a parenthetical comment by the author.

¹⁵⁹⁹ βήματος *bēmatos* place of judgment; IE while he was sitting at court.

that they should ask¹⁶⁰⁰ Barabbas, and destroy Jesus.²¹ The governor answered and said unto them, Whether of the twain will ye that I release unto you?¹⁶⁰¹ They said, Barabbas.²² Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.²³ And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.¹⁶⁰² ²⁴ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made,¹⁶⁰³ he took water, and washed *his* hands before the multitude, saying, I am innocent of the blood of this just¹⁶⁰⁴ person: see ye *to it*.¹⁶⁰⁵ ²⁵ Then answered all the people, and said, His blood *be* on us, and on our children.¹⁶⁰⁶ ²⁶ Then released he Barabbas unto them: and when he had scourged¹⁶⁰⁷ Jesus, he delivered *him* to be crucified.

The Soldiers Mock Jesus (Mk. 15:16-20; Jn. 19:2-3)

²⁷ Then the soldiers of the governor¹⁶⁰⁸ took Jesus into the common hall,¹⁶⁰⁹ and gathered unto him the whole band¹⁶¹⁰ of soldiers.²⁸ And they stripped him, and put on him a scarlet robe.¹⁶¹¹ ²⁹ And when they had platted¹⁶¹² a crown of thorns, they put *it* upon his head, and a reed¹⁶¹³ in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!¹⁶¹⁴ ³⁰ And they spit upon him, and took the reed, and smote him¹⁶¹⁵ on the head.³¹ And after that they had mocked him, they took the robe off from him, and put his own raiment¹⁶¹⁶ on him, and led him away to crucify *him*.

¹⁶⁰⁰ IE ask for.

¹⁶⁰¹ OR which of the two do you want me to release to you?

¹⁶⁰² The verb σταυρωθήτω *staurōthētō* is related to the GR word for “cross,” just as the ENG verb is related to the LAT word for “cross” (*crux*).

¹⁶⁰³ OR a riot was starting.

¹⁶⁰⁴ Some mss. Omit the word “just” here, which may have been borrowed from the description given by Pilate’s wife.

¹⁶⁰⁵ IE take care of it yourselves.

¹⁶⁰⁶ Traditionally this v. is referred to as “blood libel,” and historically was used as a pretext for antisemitism, a reading LDS reject.

¹⁶⁰⁷ φραγελλώσας *phragellōsas* (= LAT *flagello*) flogged. The victim would be tied to a post and whipped with a *flagellum*. This preparation for the crucifixion itself was called the *verberatio*.

¹⁶⁰⁸ IE Pilate.

¹⁶⁰⁹ IE the praetorium--the Roman governor's official residence. This was probably either Herod's palace to the west or the Fortress Antonia northwest of the temple.

¹⁶¹⁰ IE a cohort--one-tenth of a legion, or 600 men if at full strength. The term could be used loosely, however, for a somewhat lesser number of men.

¹⁶¹¹ GR χλαμύδα *chlamuda*, from the LAT *chlamus*, a military garment that because of its red color somewhat resembled the royal purple a king would wear, put on Jesus to mock him.

¹⁶¹² OR braided, weaved.

¹⁶¹³ OR staff, to represent a king's scepter.

¹⁶¹⁴ In mock imitation of *Ave, Caesar!*

¹⁶¹⁵ IE struck him repeatedly.

¹⁶¹⁶ OR clothes.

The Crucifixion of Jesus (Mk. 15:21-32; Lk. 23:26-43; Jn. 19:17-27)

³² And as they came out, they found a man of Cyrene,¹⁶¹⁷ Simon by name: him they compelled¹⁶¹⁸ to bear his cross.¹⁶¹⁹ ³³ And when they were come unto a place called Golgotha, that is to say, a place of a skull,¹⁶²⁰ ³⁴ They gave him vinegar to drink mingled with gall:¹⁶²¹ and when he had tasted *thereof*, he would not drink.³⁵ And they crucified him, and parted¹⁶²² his garments, casting lots:¹⁶²³ that it might be fulfilled which was spoken by the prophet, **They parted my garments among them, and upon my vesture did they cast lots.**¹⁶²⁴ ³⁶ And sitting down they watched¹⁶²⁵ him there;³⁷ And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.¹⁶²⁶ ³⁸ Then were there two thieves crucified with him, one on the right hand, and another on the left.³⁹ And they that passed by reviled¹⁶²⁷ him, wagging¹⁶²⁸ their heads,⁴⁰ And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.⁴¹ Likewise also the chief priests mocking *him*, with the scribes and elders, said,⁴² He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.⁴³ He trusted in God; let him¹⁶²⁹ deliver him¹⁶³⁰ now, if he¹⁶³¹ will have him: for he¹⁶³² said, I am the Son of God.⁴⁴ The thieves also, which were crucified with him, cast the same in his teeth.¹⁶³³

The Death of Jesus (Mk. 15:33-41; Lk.23:44-49; Jn. 19:28-30)

¹⁶¹⁷ In north Africa.

¹⁶¹⁸ IE they pressed him into service. Jesus would have been weak from the beating he was given.

¹⁶¹⁹ Probably the *patibulum*, or crossbeam. The upright beam was usually left in place at the execution site.

¹⁶²⁰ ARAM for skull (either for being an outcropping of ground that resembled a skull, or possibly for the executions that were performed there). The name in GR would be κρανίον *kranion* (cf. ENG cranium), and in LAT *calvaria*, whence we get ENG Calvary.

¹⁶²¹ IE cheap wine mixed with myrrh. This was meant as a stupefying drug to sedate the victim. Jesus refused to drink it so as to remain alert.

¹⁶²² OR divided up.

¹⁶²³ Some equivalent of throwing dice in our culture.

¹⁶²⁴ The quotation of Ps. 22:18 is not present in a number of early textual witnesses and appears to have been added by a scribe.

¹⁶²⁵ In the sense of keeping guard.

¹⁶²⁶ These words show the charge against Jesus, stated ironically.

¹⁶²⁷ Lit. blasphemed; IE spoke against.

¹⁶²⁸ OR shaking.

¹⁶²⁹ IE God

¹⁶³⁰ IE Jesus.

¹⁶³¹ IE God.

¹⁶³² IE Jesus.

¹⁶³³ IE also spoke abusively to him.

⁴⁵ Now from the sixth hour¹⁶³⁴ there was darkness over all the land unto the ninth hour.¹⁶³⁵ ⁴⁶ And about the ninth hour Jesus cried with a loud voice, saying, **Eli, Eli, lama sabachthani?**¹⁶³⁶ that is to say, **My God, my God, why hast thou forsaken me?** ⁴⁷ Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.¹⁶³⁷ ⁴⁸ And straightway¹⁶³⁸ one of them ran, and took a sponge,¹⁶³⁹ and filled *it* with vinegar,¹⁶⁴⁰ and put *it* on a reed, and gave¹⁶⁴¹ him to drink. ⁴⁹ The rest said, Let be,¹⁶⁴² let us see whether Elias¹⁶⁴³ will come to save him. ⁵⁰ Jesus, when he had cried again with a loud voice, yielded up the ghost.¹⁶⁴⁴ ⁵¹ And, behold, the veil of the temple was rent in twain¹⁶⁴⁵ from the top to the bottom; and the earth did quake, and the rocks rent,¹⁶⁴⁶ ⁵² And the graves¹⁶⁴⁷ were opened; and many bodies of the saints which slept¹⁶⁴⁸ arose, ⁵³ And came out of the graves after his resurrection,¹⁶⁴⁹ and went into the holy city,¹⁶⁵⁰ and appeared unto many. ⁵⁴ Now when the centurion,¹⁶⁵¹ and they that were with him, watching¹⁶⁵² Jesus, saw the earthquake,¹⁶⁵³ and those things that were done, they feared greatly, saying, Truly this was the Son of God. ⁵⁵ And many women were there beholding afar off,¹⁶⁵⁴ which followed Jesus from Galilee, ministering unto him: ⁵⁶ Among which was Mary

¹⁶³⁴ IE noon.

¹⁶³⁵ IE 3:00 p.m.

¹⁶³⁶ Ps. 22:1, quoted in a mix of HEB and ARAM. *Eli* means “my God,” *lama* means “why?” and *sabachthani* is ARAM for “have you forsaken me.” Some mss. in lieu of *sabachthani* read *azabhthani* here, which is the HEB equivalent.

¹⁶³⁷ Some present either misheard Jesus to have been calling for Elijah or mocked his calling on God.

¹⁶³⁸ OR immediately.

¹⁶³⁹ GR σπόγγον *spongon* is the source for ENG sponge.

¹⁶⁴⁰ IE a cheap wine called *posca*, which was probably there for the soldiers.

¹⁶⁴¹ The verb is probably conative: “offered.”

¹⁶⁴² IE leave him alone.

¹⁶⁴³ IE Elijah.

¹⁶⁴⁴ OR spirit; IE he died.

¹⁶⁴⁵ OR torn in two.

¹⁶⁴⁶ OR split apart.

¹⁶⁴⁷ OR tombs.

¹⁶⁴⁸ IE had died.

¹⁶⁴⁹ Apparently Matthew is here describing later events, since Jesus was not resurrected immediately.

¹⁶⁵⁰ IE Jerusalem.

¹⁶⁵¹ A leader over 100 soldiers.

¹⁶⁵² OR guarding.

¹⁶⁵³ GR σεισμόν *seismon*; cf. ENG seismology.

¹⁶⁵⁴ OR watching from a distance.

Magdalene,¹⁶⁵⁵ and Mary the mother of James and Joses,¹⁶⁵⁶ and the mother¹⁶⁵⁷ of Zebedee's children.¹⁶⁵⁸

The Burial of Jesus (Mk. 15:42-47; Lk. 23:50-56; Jn. 19:38-42)

⁵⁷ When the even¹⁶⁵⁹ was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: ⁵⁸ He went to Pilate, and begged¹⁶⁶⁰ the body of Jesus.¹⁶⁶¹ Then Pilate commanded the body to be delivered. ⁵⁹ And when Joseph had taken the body, he wrapped it in a clean linen cloth,¹⁶⁶² ⁶⁰ And laid it in his own new tomb, which he had hewn¹⁶⁶³ out in the rock: and he rolled a great stone to the door of the sepulchre,¹⁶⁶⁴ and departed. ⁶¹ And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.¹⁶⁶⁵

The Guard at the Tomb

⁶² Now the next day, that followed the day of the preparation,¹⁶⁶⁶ the chief priests and Pharisees came together unto Pilate, ⁶³ Saying, Sir, we remember that that deceiver¹⁶⁶⁷ said, while he was yet alive, After three days I will rise again. ⁶⁴ Command therefore that the sepulchre be made sure¹⁶⁶⁸ until the third day, lest his disciples come by night, and steal¹⁶⁶⁹ him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. ⁶⁵ Pilate said unto them, Ye have a watch:¹⁶⁷⁰ go your way, make *it* as sure as ye can. ⁶⁶ So they went, and made the sepulchre sure, sealing the stone,¹⁶⁷¹ and setting a watch.

Chapter 28

The Resurrection of Jesus (Mk. 16:1-8; Lk. 24:1-12; Jn. 20:1-10)

-
- ¹⁶⁵⁵ IE of Magdala, a town of Tiberius.
¹⁶⁵⁶ IE Joseph.
¹⁶⁵⁷ Traditionally Salome.
¹⁶⁵⁸ IE James and John.
¹⁶⁵⁹ OR evening.
¹⁶⁶⁰ OR asked for.
¹⁶⁶¹ IE to give it a proper burial. This was a courageous act on Joseph's part.
¹⁶⁶² As was typically used for burial.
¹⁶⁶³ OR cut.
¹⁶⁶⁴ OR tomb.
¹⁶⁶⁵ OR opposite the tomb.
¹⁶⁶⁶ IE for Passover.
¹⁶⁶⁷ IE Jesus.
¹⁶⁶⁸ ἀσφαλίσθηται *asphalithēnai* secured.
¹⁶⁶⁹ From the GR verb κλέπτω *kleptō*; cf. ENG kleptomaniac.
¹⁶⁷⁰ IE a contingent of guards. GR κουστωδία *kousōdia* is the source for ENG custodian.
¹⁶⁷¹ IE they placed a clay seal impressed with an image from a signet between the stone and the door of the tomb, so that no one could move the stone without breaking the seal and making the interference known.

¹ IN the end of¹⁶⁷² the sabbath,¹⁶⁷³ as it began to dawn toward the first *day* of the week,¹⁶⁷⁴ came Mary Magdalene and the other Mary¹⁶⁷⁵ to see the sepulchre.¹⁶⁷⁶ ² And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. ³ His countenance¹⁶⁷⁷ was like lightning, and his raiment¹⁶⁷⁸ white as snow. ⁴ And for fear of him the keepers¹⁶⁷⁹ did shake, and became as dead *men*.¹⁶⁸⁰ ⁵ And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. ⁶ He is not here: for he is risen,¹⁶⁸¹ as he said. Come, see the place where the Lord lay.¹⁶⁸² ⁷ And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before¹⁶⁸³ you into Galilee; there shall ye see him: lo, I have told you. ⁸ And they¹⁶⁸⁴ departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word. ⁹ And as they went to tell his disciples,¹⁶⁸⁵ behold, Jesus met them, saying, All hail.¹⁶⁸⁶ And they came and held him by the feet,¹⁶⁸⁷ and worshipped him. ¹⁰ Then said Jesus unto them, Be not afraid: go tell my brethren that they go into¹⁶⁸⁸ Galilee, and there shall they see me.

The Report of the Guard

¹¹ Now when they were going, behold, some of the watch¹⁶⁸⁹ came into the city, and shewed unto the chief priests all the things that were done.¹⁶⁹⁰ ¹² And when they were assembled

¹⁶⁷² IE after.

¹⁶⁷³ The word σαββάτων *sabbatōn* is used in two different senses in this v. This first occurrence means “the sabbath,” or seventh day of the week, from sundown Friday to sundown Saturday. The second occurrence is used by metonymy as the last day of the week to stand for the week as a whole, and therefore is correctly rendered “week” in the KJV.

¹⁶⁷⁴ IE Sunday morning.

¹⁶⁷⁵ The mother of James and Joseph, mentioned in Mt. 27:56.

¹⁶⁷⁶ OR tomb.

¹⁶⁷⁷ OR appearance.

¹⁶⁷⁸ OR clothing.

¹⁶⁷⁹ IE those keeping guard.

¹⁶⁸⁰ Note that they did not actually die.

¹⁶⁸¹ IE has been raised. The passive implies that God was the one who raised him; this is sometimes called a divine passive.

¹⁶⁸² OR was laid. This is a past tense; IE he was there but he is no longer.

¹⁶⁸³ OR ahead of.

¹⁶⁸⁴ IE the two Marys.

¹⁶⁸⁵ The words “as they went to tell the disciples” are missing from a number of early mss.

¹⁶⁸⁶ A greeting, equivalent to “hello” in ENG.

¹⁶⁸⁷ They prostrated themselves before him.

¹⁶⁸⁸ OR to go.

¹⁶⁸⁹ OR guard.

¹⁶⁹⁰ OR all that had happened.

with the elders, and had taken counsel,¹⁶⁹¹ they gave large money¹⁶⁹² unto the soldiers,¹³ Saying, Say ye, His disciples came by night, and stole him¹⁶⁹³ away while we slept.¹⁴ And if this come to the governor's ears, we will persuade him, and secure you.^{1694 15} So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

The Commissioning of the Disciples (Mk. 16:14-18; Lk. 24:36-49; Jn. 20:19-23; Acts 1:6-8)

¹⁶ Then the eleven¹⁶⁹⁵ disciples went away into Galilee, into a mountain where Jesus had appointed them.^{1696 17} And when they saw him, they worshipped him:¹⁶⁹⁷ but some¹⁶⁹⁸ doubted.¹⁸ And Jesus came and spake unto them, saying, All power¹⁶⁹⁹ is given unto me in heaven and in earth.
¹⁹ Go¹⁷⁰⁰ ye therefore, and teach¹⁷⁰¹ all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway,¹⁷⁰² even unto the end of the world.¹⁷⁰³ Amen.

¹⁶⁹¹ IE formed a plan.
¹⁶⁹² Lit. plenty of silver [coins].
¹⁶⁹³ IE his body.
¹⁶⁹⁴ IE protect you from trouble (on account of falling asleep while on duty).
¹⁶⁹⁵ IE the twelve less Judas.
¹⁶⁹⁶ IE Jesus had designated.
¹⁶⁹⁷ IE they fell on their knees before him.
¹⁶⁹⁸ The GR is plural and indicates more than one.
¹⁶⁹⁹ OR authority.
¹⁷⁰⁰ The main verb, "teach" is an imperative. The participle "go" is dependent on the main verb and similarly carries an imperative force.
¹⁷⁰¹ IE make disciples of.
¹⁷⁰² Cf. Immanuel, which means "God is with us."
¹⁷⁰³ OR the present age (preceding the second coming)