

## MATTHEW 15

### NLET

#### JESUS CHIDES THE SCRIBES AND PHARISEES FOR PREFERRING THE INJUNCTIONS OF MEN OVER THE INJUNCTIONS OF GOD

1 Then, the *ones*<sup>1</sup> from Jerusalem – *that is*, Scribes and Pharisees<sup>2</sup> – approach the Jesus, saying, 2 “For what reason do the disciples *that are* Yours bypass the Tradition of the Elder? For, they do not keep on washing the hands *that are theirs*<sup>3</sup>, whenever they might eat bread!”

3 Now, the Jesus, responding, said to them, “For what reason also do you, *for your part*, bypass the Injunction of the God by means of the Tradition *that is* yours?!”

4 For, the God enjoined, saying<sup>4</sup>, “**Keep on honoring the father and the mother;**”<sup>5</sup> and “**Let the one who keeps on speaking maliciously of father or mother be terminated.**”<sup>6</sup>

5 Now, You, for your part, are saying, “Who ever might say to the father or to the mother, “*It is an offering to God – that is*, what, if ever, from me you might be benefitted.” 6 And,<sup>7</sup> by no means might you honor<sup>8</sup> the father *that is* yours; or, the mother<sup>9</sup>. And, you cancel the Injunction<sup>10</sup> of the God by means of the Tradition *that is* yours.

<sup>1</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article translated as ‘the ones’ here.

<sup>2</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Scribes and Pharisees’ here instead of ‘Pharisees and Scribes’.

<sup>3</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that is theirs’ here. Curiously, although the manuscripts *ℵ* and *B* which are generally preferred by the NU do not include it, the NU does include it here.

<sup>4</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘enjoined, saying’ here instead of ‘said’.

<sup>5</sup> A reference to Deuteronomy 5:16

<sup>6</sup> A reference to Exodus 21:17

<sup>7</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

<sup>8</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘might you honor’ (an aorist subjunctive verb) here instead of ‘shall you honor’ (an indicative, future tense verb).

<sup>9</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘or, the mother’ here. 74.5% have ‘or, the mother that is his’. On the basis of three manuscripts (*ℵ*, *B*, and *D*) the NU omits the reference to mothers

7 Hypocrits! How well did Isaiah prophesy concerning you, saying, 8 “**The people – that is, this people – approaches Me**<sup>11</sup> with the mouth *that is theirs and*<sup>12</sup> and with the lips keeps on honoring Me. However, the heart *that is theirs* keeps far away from Me.

9 Now, in vain do they keep on worshipping Me, being ones who keep on teaching teachings *which are injunctions of men.*”<sup>13</sup>

#### JESUS TELLS A PARABLE

#### ABOUT WHAT REALLY DEFILES A PERSON

10 And, having called forth the throng, He said to them, “Keep on hearing! And, keep on understanding!”

11 The thing which goes into the mouth does NOT defile the person. Rather, the thing which come out from the mouth, this defiles the person.

12 Then, having come forward, the disciples *that were* His<sup>14</sup> said<sup>15</sup> to Him, “Do you know that the Pharisees, having heard the word, were caught in a deathtrap?”

#### JESUS WARNS ABOUT FOLLOWING ‘BLIND’ LEADERS

13 Now, the Jesus, responding, said, “Every plant which the Father *that is* Mine – *that is*, the heavenly One – did not plant shall be rooted out.

14 Leave them alone. They are guides – *that is*, blind guides<sup>16</sup> of blind people<sup>17</sup>.

Now, if ever a blind person might guide a blind person, both shall fall into a ditch with *each other*<sup>18</sup>.”

entirely.

<sup>10</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘the injunction’ here instead of ‘the word’.

<sup>11</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘approaches Me’ here.

<sup>12</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘with the mouths that are theirs; and,’ here.

<sup>13</sup> A reference to Isaiah 29:13

<sup>14</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

<sup>15</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ here instead of ‘say’.

<sup>16</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘They are guides – that is, blind guides’ here instead of ‘Blind ones are guides’.

<sup>17</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the genitive noun translated as ‘of blind people’ here. Curiously, although the manuscripts *ℵ*, *B*, and *D* which are generally preferred by the NU do not include it, the NU does include it here.

<sup>18</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall fall ... with each other’ here instead of ‘shall fall’.

## JESUS EXPLAINS THE PARABLE

## ABOUT WHAT REALLY DEFILES A PERSON

15 Now, the Peter, responding, said to Him, “Explain to us the parable – *that is*, this one<sup>19</sup>.”

16 Now, the Jesus<sup>20</sup> said, “Are you *people*, for your part, still also void of understanding? 17 Do you not yet<sup>21</sup> perceive that all the things which are entering into the mouth pass on into the belly; and, it is dropped into a privy?!”

18 Now, the things which are coming out from the mouth from the heart come out. And, those defile the person.

19 For, from the heart considerations – *that is*, wicked ones come out, *such as* –

- murders,
- adulteries,
- fornications,
- thefts,
- bearing witness falsely,
- blasphemy.

20 These *things* are the *things* which defile the person. Now, to eat with the unwashed hands does not defile the person.”

## JESUS RESPONDS

## TO THE GREAT FAITH OF A CANAANITE WOMAN

21 And, having gone out from there, the Jesus withdrew to the parts belonging to Tyre and Sidon.

22 And, look! A woman! A Canaanite *woman* from the region – *that is*, that *one*, having come out, cried out to Him<sup>22</sup>, saying, “Show mercy to me, Lord, son<sup>23</sup> of David! The daughter *that is* mine is being badly demonized!”

23 Now, the Jesus did not respond to her *with* a word.

And, having come to *Him*, the disciples *that were* His, were entreating Him, saying, “Send her away, because she keeps on crying behind us.”

24 Now, the Jesus, responding, said, “I was not sent except to the sheep – *that is*, the ones having been lastingly lost from *the* House of Israel.”

25 Now, the *woman*, having come, kneeled in worship<sup>24</sup> before Him<sup>25</sup>, saying, “Lord, help me!”

26 Now, the Jesus, responding, said, “It is not good to take the *loaf of flatbread* belonging to the children and throw *it* to the little *pet* dogs.”

27 Now, the *woman*, said, “Ah, yes, Lord! For, also the little *pet* dogs keep on eating from the crumbs – *that is*, the ones which keep on falling from the table of the master *that is* theirs!”

28 Then, responding, the Jesus said to her, “O woman, the Faith *that is* YOURS is GREAT! Let it be done for you as you wish!”

And, the daughter *that was* hers was healed from the hour – *specifically*, that *one*.

## JESUS HEALS MANY ON THE MOUNTAIN

29 And, having passed over from there, the Jesus came alongside the sea of the *region of* Galilee. And, having gone up onto the mountain, He was sitting there.

30 And, throngs – *that is*, many of *them* – approached Him, having with themselves

- lame ones,
- blind ones,
- mute ones,
- club-footed ones,<sup>26</sup> and
- others – *in fact*, many *others*.

And, they prostrated them alongside the feet of the Jesus<sup>27</sup>.

<sup>19</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the demonstrative pronoun translated as ‘that is, this one’ here. Curiously, although the manuscripts *ℵ* and *B* which are generally preferred by the NU do not include it, the NU does include it here.

<sup>20</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the name ‘Jesus’ here. On the basis of three manuscripts (*ℵ*, *B* and *D*) the NU does not include it.

<sup>21</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘not yet’ here. On the basis of two manuscripts (*B* and *D*) the NU has ‘not’.

<sup>22</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘Him’ here.

<sup>23</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have the expected vocative form here instead

of the basic form of this noun.

<sup>24</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘kneeled’ (an aorist verb) here instead of ‘was kneeling’ (an imperfect verb).

<sup>25</sup> 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘kneeled in worship before’ (an aorist verb) here instead of ‘was kneeling in worship before’ (an imperfect verb).

<sup>26</sup> 94% of the Greek manuscripts, including the best line of transmission (f35), have the word order ‘lame ones, blind ones, mute ones, club-footed ones’ here. On the basis of one manuscript (*ℵ*) the NU has ‘lame ones, blind ones, club-footed ones, mute ones.’

<sup>27</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the Jesus’ here instead of ‘Him’.

And, He healed them, <sup>31</sup> with the result that the throngs<sup>28</sup> marvelled, seeing

- mute *ones* speaking,
- club-footed *ones* sound, <sup>29</sup>
- lame *ones* walking, and
- blind *ones* seeing.

And, they were glorifying<sup>30</sup> the God of Israel.

JESUS FEEDS MORE THAN FOUR THOUSAND PEOPLE  
WITH SEVEN LOAVES OF FLATBREAD  
AND A FEW LITTLE FISH

<sup>32</sup> Now, the Jesus, having summoned the disciples *that were* His to Himself, said, "I feel deeply inside for the throng; because, *for* already days<sup>31</sup> – *namely*, three of them – they have remained attached to Me; and, I do not want to disband them, *each* a fasting *one*,<sup>32</sup> lest they might be faint on the road."

<sup>33</sup> And, the disciples *that were* His<sup>33</sup> keep on saying to Him, "From where to us in a wilderness *shall come loaves of flatbread* – so many! – to feed a throng so great?"

<sup>34</sup> And, the Jesus says to them, "How many *loaves of flatbread* do you have?"

Now, the *disciples* said, "Seven. And, a few little fish."

<sup>35</sup> And, He urged<sup>34</sup> the throngs<sup>35</sup> to recline *for a meal* upon the ground.

<sup>36</sup> And,

- having taken<sup>36</sup> the seven *loaves of flatbread* and the fish, <sup>37</sup>
  - having given thanks,
- He broke off *pieces of these*. And, He gave<sup>38</sup> *these* to

the disciple *that were* His<sup>39</sup>.

Now, the disciples *gave these* to the throng<sup>40</sup>.

<sup>37</sup> And, they ate – all of *them*!

And, they were fed *full*.

And, they picked up the things which were more than enough of the fragments: seven large baskets – *that is*, full baskets!

<sup>38</sup> And, the ones who were eating were four thousand men – without *counting* women and children.

JESUS GOES INTO THE REGION OF MAGDALA

<sup>39</sup> And, having disbanded the throngs, He embarked into the Boat.

And, He came into the region of Magdala<sup>41</sup>.

<sup>28</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), have 'the throngs' (plural) here instead of 'the throng' (singular).

<sup>29</sup> 92% of the Greek manuscripts, including the best line of transmission (f35), do not include 'and' here.

<sup>30</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have 'were glorifying' (an imperfect verb) here instead of 'glorified' (an aorist verb).

<sup>31</sup> 30% of the Greek manuscripts, including the best line of transmission (f35), have 'days' (an accusative noun, a normal use of the accusative case) here instead of 'days' (a feminine, plural, nominative noun, which would be a strange use of a nominative noun).

<sup>32</sup> 25% of the Greek manuscripts, including the best line of transmission (f35), have 'each, a fasting one,' (singular) here instead of 'as fasting ones' (plural).

<sup>33</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that were His' here.

<sup>34</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'urged' (an active verb) here instead of 'having given orders' (a participle of a different verb).

<sup>35</sup> 78.8% of the Greek manuscripts, including the best line of transmission (f35), have 'the throngs' (plural dative, an odd use of the dative after this verb) here. On the basis of 1.4% the NU has 'to the throng' (singular dative).

<sup>36</sup> 97.2% of the Greek manuscripts, including the best line of transmission (f35), have 'And, having taken' (a conjunction and a participle) here instead of 'He took' (no conjunction and an aorist verb).

<sup>37</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), do not include 'and' here.

<sup>38</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'gave' (an aorist verb) here instead of 'was giving' (an imperfect verb).

<sup>39</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as 'that were His' here.

<sup>40</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'the throng' (singular) here instead of 'the throngs' (plural).

<sup>41</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Magdala' here instead of 'Magadan'.