

MATTHEW 16

NLET

JESUS RESPONDS TO A REQUEST
FROM THE PHARISEES AND SCRIBES
FOR THE DISPLAY OF A DIVINE SIGN

1 And, the Pharisees and Sadducees, having approached, tempting *Him*, asked Him to display a *divine* sign from the Heaven to them.

2 Now, responding, the *Jesus* said to them, “When evening comes about, you are saying, ‘Fair weather tomorrow.’; for, the sky is fiery red.” 3 And, early in the day *you are saying*, ‘Stormy weather today!’ for, the sky – having a gloomy, lowering look – is fiery red!

Hypocrits!¹ On the one hand, you are coming to know *how* to discern the face of the sky. On the other hand, you are not able *to know how to discern* the *divine* signs of the times.²

4 A generation – *that is*, a wicked and adulterous one – keeps on seeking a *divine* sign. And, a *divine* sign shall not be given to it, except the *divine* sign of Jonah the prophet³.”

And, having left them behind, He departed.

JESUS CLARIFIES THE CONFUSION OF HIS DISCIPLES
CONCERNING ‘THE LEAVEN OF THE PHARISEES
AND SCRIBES’

5 And, the disciples *that were His*⁴, having gone to the other side, forgot to take *loaves of flatbread*.

6 Now, the *Jesus* said to them, “Keep looking out; and, keep on paying attention to the leaven of the Pharisees and Scribes!”

7 Now, the *disciples* were dialoguing among themselves, saying, “We did not take *loaves of flatbread*.”

8 Now, *having* come to know *this*, the *Jesus* said to them⁵, “Why are you dialoguing among yourselves, you

who have little faith, that you did not take⁶ *loaves of flatbread*?

9 Do you not yet understand?

Do you not remember the five *loaves of flatbread* relating to the Five Thousand and how many baskets you took up?

10 Do you not remember the seven *loaves of flatbread* relating to the Four Thousand and how many large baskets you took up?

11 How *is it that* you do not understand that NOT concerning a *loaf of flatbread*⁷ did I speak to you? But , *I spoke to you* to be on guard against ‘the Leaven of the Pharisees and Sadducees’.

12 Then they understood that He did not say to be on guard against the leaven of the *loaf of flatbread*⁸; rather, *to be on guard* against the teaching of the Pharisees and Sadducees.

JESUS ASKS HIS DISCIPLES

WHAT THE PEOPLE WERE SAYING ABOUT HIS IDENTITY

13 Now, the *Jesus*, having gone into the parts of Caesarea belonging to Philip, was asking the disciples *that were His*, saying, “Who are the People saying that I⁹, *for My part*, the Son of the Man, am?”

14 Now, the *disciple* said,

- “The *People*, on the one hand, *are saying*, ‘John the Baptist’.
- Others, on the other hand, *are saying*, ‘Elijah’.
- Different *ones*, on yet another hand, *are saying* either ‘Jeremiah’ or ‘one of the prophets’.”

JESUS ASKS HIS DISCIPLES

WHAT THEY SAY ABOUT HIS IDENTITY

15 He says to them, “You, *for your part*, who do you say that I am?”

16 Now, having responded, the Peter said to Him, “You, *for Your part*, are the Anointed One, the Son of the God – *that is*, the One Who is living!”

¹ 94% of the Greek manuscripts, including the best line of transmission (f35), include ‘Hypocrits,’ here.

² 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the latter part of verse 2 and verse 3. On the basis of two manuscripts (X, and B) the NU omits these verses.

³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘the prophet’ here. On the basis of three manuscripts (X, B and D) the NU omits them.

⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

⁵ 90% of the Greek manuscripts, including the best line of

transmission (f35), include the dative pronoun translated as ‘to them’ here.

⁶ 97.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘take’ here instead of ‘have’.

⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘a loaf of flatbread’ (a singular noun) here instead of ‘loaves of flatbread’ (a plural noun).

⁸ 94.2% of the Greek manuscripts, including the best line of transmission (f35), have ‘the loaf of flatbread’ (a singular noun) here. On the basis of 1.3% the NU has ‘the loaves of flatbread’ (a plural noun).

⁹ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as ‘I’ here. On the basis of one manuscript (B) the NU omits it.

17 And, having responded,¹⁰ the Jesus said to him, “Blessed are you, Simon, son of Jonah! Because, flesh and blood did NOT uncover *this* for you. Rather, the Father *that is* Mine – *namely*, the One in the Heavens – *uncovered it for you!*”

18 And, I, *for My part*, am saying to you, ‘You, *for your part*, are a ‘Peter¹¹’; and, upon this *profession* – the ‘Rock’ – I shall build the Ekklesia¹² *that is* MINE.

And, gates of Hades¹³ shall not prevail over her.

19 And,¹⁴ I shall give to you the keys of the Kingdom of the Heavens. And, whatever you might bind upon the Earth shall be lastingly bound in the Heavens. And, whatever you might loosen upon the Earth shall be lastingly loosened in the Heavens.

20 Then, He explicitly commanded the disciple *that were* His¹⁵ that they should say to no one, “He, *for His part*, is the Anointed One.”

JESUS BRINGS TO LIGHT WHAT WILL HAPPEN TO HIM

21 From then on the Jesus began to bring to light for the disciples that *it* was necessary that He

- go away to Jerusalem, and
- suffer many things from the Elders, and Chief Priests, and Scribes, and
- be condemned to death, and
- on the third day be raised.

JESUS REBUKES PETER FOR TRYING TO DISSUADE HIM

22 And, having taken hold of Him, the Peter began to censure Him, saying, “Far be it from You, Lord! By no means shall this happen to You!”

¹⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, having responded,’ here instead of ‘Now, having responded.’

¹¹ ‘Peter’ – Peter’s name means ‘rock’. Compare it with the word ‘petrify’.

¹² ‘Ekklesia’ – a transliteration of the feminine Greek noun ἐκκλησία. It refers to a group of people who have been ‘called out’ of society for a special task in society. The word is often translated as ‘church’ which is derived from the Greek word for ‘Lord’ and meant ‘(something, sometimes ‘house’) of the Lord’.

¹³ ‘Hades’ – a transliteration of the Greek word ᾍδου. It refers to the realm of the devil, demons, and death.

¹⁴ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

¹⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

¹⁶ ‘Satan’ – a transliteration of the Hebrew word שָׂטָן which means ‘adversary’ or ‘opponent’. It is a name for the chief of the demons.

¹⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘ever’ here. On the basis of three manuscripts (X, B and

23 Now, the Jesus, having turned about, said to the Peter, “Draw back, Satan¹⁶. You are My DEATHTRAP! Because, you are not setting your mind on the things of the God; rather, on the things of the People.”

JESUS EXPLAINS

WHAT HIS FOLLOWERS MUST DO AND WHY

24 Then, the Jesus said to the disciples *that were* His, “If anyone wishes to come after Me,

- let him reject himself; and,
- let him take up the Cross *that is* his, and,
- let him follow Me.

25 For, whoever¹⁷ wants to save the psyche¹⁸ *that is* his shall lose it.

Now, who ever might lose the psyche *that is* his for My sake shall find it.

26 For, what shall a person gain for himself¹⁹ if ever he might gain the whole *Created* Order, but lose the psyche *that is* his?

Or, what shall a person give in exchange for the psyche *that is* his?

JESUS FORETELLS HIS OWN FATE

AND THAT OF HIS DISCIPLES

27 For, the Son of the Man is about to go in connection with the Glory of the Father *that is* His in common with the messengers²⁰ *that are* His. And, then He shall render to each according to the achievements *that were* his.

28 Assuredly I say to you ²¹: some are here – ones having lastingly stood²² – such as shall by no means

C) the NU has ‘if ever’.

¹⁸ ‘psyche’ – a transliteration of the Greek noun ψυχή which refers to the inner aspect of one’s being which thinks, feels, decides, and so on, from which English gets words such as ‘psychology’.

¹⁹ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall ... gain for himself’ (a future middle verb) here. On the basis of two manuscripts (X and B) the NU has ‘shall be profited’ (a future passive verb).

²⁰ ‘messengers’ – a translation of the Greek noun ἀγγέλων from which English derives the word ‘angels’. Depending on context, the word may refer to heavenly messengers, a divine messenger, demonic messengers, or human messengers. The preposition used here and the context of what Jesus was about to do suggests that it is the last of these, i.e., the prophets who glorified God by enduring persecution.

²¹ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include a conjunction which introduces either the words of a quotation or the content of a thought here.

²² 97.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘ones having lastingly stood here’ (a perfect, passive, plural, nominative participle) here instead of ‘of the ones who have lastingly stood here’ (a perfect, passive, plural, genitive participle).

taste death until they might ever see the Son of the Man coming in connection with the Kingdom *that is* His.