

## KATA MATΘAION 11

f35

<sup>1</sup> Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς διατάσσωσιν τοῖς δώδεκα μαθηταῖς αὐτοῦ, μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.

<sup>2</sup> Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ πέμψας **δύο**<sup>1</sup> τῶν μαθητῶν αὐτοῦ <sup>3</sup> εἶπεν αὐτῷ· Σὺ εἶ ὁ ἔρχομενος; Ἡ ἕτερον προσδοκῶμεν;  
<sup>4</sup> Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς· Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε·

<sup>5</sup> Τυφλοὶ ἀναβλέπουσιν. Καὶ Χωλοὶ περιπατοῦσιν. <sup>2</sup>

Λεπροὶ καθαρίζονται. Καὶ Κωφοὶ ἀκούουσιν.

Νεκροὶ ἐγείρονται. Καὶ Πτωχοὶ εὐαγγελίζονται.

<sup>6</sup> Καὶ μακάριός ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.

<sup>7</sup> Τούτων δὲ πορευομένων ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου· Τί **ἐξήλθετε**<sup>3</sup> εἰς τὴν ἔρημον θεάσασθαι; Κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

## MATTHEW 11

NLET

## JESUS HERALDED IN THE CITIES OF THE TWELVE

1 And, *it came to be that* when the Jesus finished equipping the Twelve disciples *that were* His, He passed over from there to teach and to herald in the cities *that were* theirs.

## JESUS ASSURES JOHN THE BAPTIST THAT HE IS

## THE ONE WHOM GOD PROMISED WOULD COME TO SAVE MANKIND

2 Now, the John, having heard in the prison the works of the Anointed One<sup>4</sup>, having sent two<sup>5</sup> of the disciples *that were* his, 3 said to Him, “Are You, *for Your part*, ‘the One Who Is Coming’<sup>6</sup>? Or, are we expecting another?”

4 And, responding, the Jesus said to them, “Having gone, report to John the *things* you are hearing and seeing:

- 5 Blind *ones* are seeing again. And,
- lame *ones* are walking around. <sup>7</sup>
- Leprous *ones* are being cleansed. And
- deaf *ones* are hearing.
- Dead *ones* are being raised. And,
- beggarly poor *ones* are being evangelized<sup>8</sup>.

6 And, blessed he is who if ever he might not be caught in a deathtrap in connection with Me!

## JESUS ASSURES THE THRONGS THAT JOHN THE BAPTIST IS

## THE PROMISED PROPHET WHO PREPARED THE WAY FOR HIM

7 Now, as these were going, the Jesus began to say to the throngs concerning John, “What did you go out into the wilderness to observe *with wonder*? A reed being shaken by wind?

<sup>4</sup> ‘Anointed One’ – A translation of the Greek word χριστοῦ, transliterated as ‘Christ’. It is one of many titles from the Old Testament for the promised savior of mankind. It is found in the Old Testament in Ps. 2:2 and implied in Ps. 45:17. The title is typified by all the anointed prophets, priests, and kings in the Old Testament.

<sup>5</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘two’ (a number) here instead of ‘by agency of’ (a preposition).

<sup>6</sup> ‘the One Who Is Coming’ – among the Jews this was a well-known title for the promised savior of mankind. It is found in the Old Testament in Ps. 118:26 and implied in Ps. 40:7.

<sup>7</sup> 95.2% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ‘And,’ here.

<sup>8</sup> ‘are being evangelized’ – a transliterating of the passive Greek verb εὐαγγελίζονται, meaning ‘are being given the opportunity to hear the excellent announcement (concerning God’s great plan of salvation for them)’.

<sup>1</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have δύο (a number) here instead of διὰ (a preposition).

<sup>2</sup> 95.2% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction Καὶ here.

<sup>3</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐξήλθετε here instead of ἐξήλθατε.

<sup>8</sup> Ἀλλὰ τί ἐξήλθετε ἰδεῖν; Ἄνθρωπον ἐν μαλακοῖς ἱματίοις<sup>9</sup> ἡμφιεσμένον; Ἴδου. Οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλείων<sup>10</sup> εἰσίν.

<sup>9</sup> Ἀλλὰ τί ἐξήλθετε<sup>11</sup> ἰδεῖν; Προφήτην; Ναί, λέγω ὑμῖν. Καὶ περισσότερον προφήτου.

<sup>10</sup> Οὗτός γάρ<sup>12</sup> ἐστὶν περὶ οὗ γέγραπται· Ἴδου. Ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου.

<sup>11</sup> Ἀμὴν λέγω ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ Βαπτιστοῦ. Ὁ δὲ μικρότερος ἐν τῇ Βασιλείᾳ τῶν Οὐρανῶν μείζων αὐτοῦ ἐστίν.

<sup>12</sup> Ἀπὸ δὲ τῶν ἡμερῶν Ἰωάννου τοῦ βαπτιστοῦ ἕως ἄρτι ἡ Βασιλεία τῶν Οὐρανῶν βιάζεται. Καὶ βιασταὶ ἀρπάζουσιν αὐτήν.

<sup>13</sup> Πάντες γὰρ οἱ Προφῆται καὶ ὁ Νόμος ἕως Ἰωάννου προεφήτευσαν<sup>13</sup>. <sup>14</sup> Καὶ εἰ θέλετε δεῖξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.

<sup>15</sup> Ὁ ἔχων ὦτα ἀκούειν<sup>14</sup> ἀκουέτω.

<sup>8</sup> Indeed, what did you go out to see? A man having been lastingly clothed with soft outer garments<sup>15</sup>? Look! The ones who are wearing the soft *garments* are in the households – *namely*, the palaces<sup>16</sup>!

<sup>9</sup> Indeed, what did you go out to see? A prophet? Yes, I am telling you! And, *one who is extraordinary* among prophets!

<sup>10</sup> For, <sup>17</sup> this *one* is *the one* concerning whom it was lastingly written, ‘**Look! I, for My part, am commissioning the messenger that is Mine to go before the personal appearance that is Yours, who shall fully prepare ‘the Way’ that is Yours before You.**<sup>18</sup>

<sup>11</sup> Assuredly, I say to you, *there* has not been lastingly generated from women *one* greater than John the Baptist! However, the least notable *one* in the Kingdom of the Heavens is greater than he!

<sup>12</sup> Now, from the days of John the Baptist until now the Kingdom of the Heavens is persisting *in its assertions*. And, persistent *people* are grasping it<sup>19</sup> *with their senses*.

<sup>13</sup> For, all the Prophets and the Law prophesied until John. <sup>14</sup> And, if you *people* are willing to accept *it*, he, *for his part*, is ‘Elijah’, the one who was about to come!<sup>20</sup>

<sup>15</sup> The one who has ears to hear<sup>21</sup>, let *him* hear!

<sup>9</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the noun ἱματίους here.

<sup>10</sup> 63.1% of the Greek manuscripts, including the best line of transmission (f35), have βασιλείων here instead of βασιλέων.

<sup>11</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐξήλθετε here instead of ἐξήλθατε.

<sup>12</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction γάρ here.

<sup>13</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling προεφήτευσαν here instead of ἐπροφήτευσαν.

<sup>14</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ἀκούειν here.

<sup>15</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the noun translated as ‘outer garments’ here.

<sup>16</sup> 63.1% of the Greek manuscripts, including the best line of transmission (f35), have ‘ – namely, the palaces’ here instead of ‘of kings’.

<sup>17</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘For,’ here.

<sup>18</sup> A reference to Malachi 3:1. God the Father is speaking to God the Son.

<sup>19</sup> ‘it’ – the antecedent of this feminine pronoun is ‘the Kingdom’ (which is a feminine noun).

<sup>20</sup> A reference to Malachi 4:5

<sup>21</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), include the infinitive ‘to hear’ here.

JESUS COMPARES HIMSELF AND JOHN TO LITTLE CHILDREN  
WHO ARE GETTING UNEXPECTED RESULTS  
FROM THE OTHER LITTLE CHILDREN

<sup>16</sup> Τίτι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;  
Ὅμοία ἐστὶν παιδίῳ ἐν ἀγορᾷ  
καθημένοις<sup>22</sup>. Καὶ προσφωνοῦσιν<sup>23</sup> τοῖς  
ἐταίροις<sup>24</sup> αὐτῶν<sup>25</sup>.

<sup>17</sup> Καὶ<sup>26</sup> λέγουσιν· Ὑλήσαμεν ὑμῖν καὶ οὐκ  
ὠρχήσασθε. Ἐθρηνήσαμεν ὑμῖν<sup>27</sup>, καὶ οὐκ  
ἐκόπασθε.

<sup>18</sup> Ἦλθεν γὰρ Ἰωάννης, μήτε ἐσθίων μήτε  
πίνων, καὶ λέγουσιν· Δαιμόνιον ἔχει·

<sup>19</sup> Ἦλθεν ὁ Υἱὸς τοῦ Ἀνθρώπου ἐσθίων καὶ  
πίνων, καὶ λέγουσιν· Ἰδοὺ. Ἄνθρωπος.  
Φάγος καὶ οἰνοπότης. Τελωνῶν φίλος καὶ  
ἀμαρτωλῶν.

Καὶ ἐδικαιώθη ἡ Σοφία ἀπὸ τῶν τέκνων<sup>28</sup>  
αὐτῆς.

<sup>20</sup> Τότε ἤρξατο ὁ Ἰησοῦς<sup>29</sup> ὀνειδίζειν τὰς  
πόλεις ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις  
αὐτοῦ, ὅτι οὐ μετενόησαν·

<sup>16</sup> Now, to what shall I compare the generation – *that is*, this  
*one*? It is comparable to little children, ones who are sitting in a  
marketplace<sup>30</sup>. And, they are calling out<sup>31</sup> to the others of  
them<sup>32</sup>.

<sup>17</sup> And,<sup>33</sup> they are saying, 'We played the aulos<sup>34</sup> for you; and,  
you did not dance. We sang a dirge for you<sup>35</sup>; and, you did not  
beat your head or chest with grief.'

<sup>18</sup> For, John came, neither eating nor drinking; and, you are  
saying, 'He has a demon!'

<sup>19</sup> The Son of the Man came, eating and drinking; and, you are  
saying, 'Look! A *mere* man! A glutton and a drunkard! A  
friend of tax collectors and moral failures!'

Even so, the Wisdom has been deemed right by the children<sup>36</sup>  
that are hers."

JESUS BEGINS TO REPROACH THE CITIES IN WHICH THE MOST  
MANIFESTATIONS OF DIVINE POWER THAT WERE HIS CAME TO BE

<sup>20</sup> Then, the Jesus<sup>37</sup> began to reproach the cities in which the  
most manifestations of divine power *that were* His came to be;  
because, they did not change *their* minds:

<sup>22</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have ἐν ἀγορᾷ καθημένοις here. On the basis of 1% the NU has καθημένοις ἐν ταῖς ἀγοραῖς.

<sup>23</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have καὶ προσφωνοῦσιν (a conjunction and an active verb) here instead of ἃ προσφωνοῦντα (a relative pronoun and a participle).

<sup>24</sup> 65% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ἐταίροις here instead of ἐτέροις.

<sup>25</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτῶν here.

<sup>26</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction Καὶ here.

<sup>27</sup> 97.4% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun ὑμῖν here.

<sup>28</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), have τέκνων here instead of ἐργῶν.

<sup>29</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), include ὁ Ἰησοῦς here.

<sup>30</sup> 50% of the Greek manuscripts, including the best line of transmission (f35), have 'ones who are sitting in a marketplace' here. On the basis of 1% the NU has 'ones who are sitting in the marketplaces'.

<sup>31</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), have 'And, they are calling out' here instead of 'the ones who are calling out'.

<sup>32</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated 'of them' here.

<sup>33</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction 'And,' here.

<sup>34</sup> 'aulos' – an oboe-type musical instrument.

<sup>35</sup> 97.4% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun translated as 'for you' here.

<sup>36</sup> 99.4% of the Greek manuscripts, including the best line of transmission (f35), have 'children' here instead of 'deeds'.

<sup>37</sup> 35% of the Greek manuscripts, including the best line of transmission (f35), include the definite article and name 'the Jesus' here.

<sup>21</sup> Οὐαί σοι, Χοραζίν. Οὐαί σοι, Βηθσαϊδά.  
Ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ  
δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν  
σάκκῳ καὶ σποδῷ μετενόησαν.

<sup>22</sup> Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι  
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ  
ὑμῖν.

<sup>23</sup> Καὶ σύ, **Καπερναοὺμ**<sup>38</sup>, **ἡ**<sup>39</sup> ἕως τοῦ<sup>40</sup>  
Οὐρανοῦ ὑψωθήσῃ<sup>41</sup>;

Ἔως Ἄδου **καταβιβασθήσῃ**<sup>42</sup>. Ὅτι εἰ ἐν  
Σοδόμοις ἐγένοντο<sup>43</sup> αἱ δυνάμεις αἱ  
γενόμεναι ἐν σοί, **ἔμειναν**<sup>44</sup> ἂν μέχρι τῆς  
σήμερον.

<sup>24</sup> Πλὴν λέγω ὑμῖν ὅτι γῇ Σοδόμων  
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως ἢ σοί.

<sup>25</sup> Ἐν ἐκείνῳ τῷ καιρῷ ἀποκριθεὶς ὁ Ἰησοῦς  
εἶπεν· Ἐξομολογοῦμαί σοι, Πάτερ Κύριε  
τοῦ Οὐρανοῦ καὶ τῆς Γῆς, ὅτι **ἀπέκρυσας**<sup>45</sup>  
ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ  
ἀπεκάλυψας αὐτὰ νηπίοις.

<sup>26</sup> Ναί, ὁ Πατήρ, ὅτι οὕτως ἐγένετο  
**εὐδοκία**<sup>46</sup> ἔμπροσθέν σου.

<sup>21</sup> Woe to you Chorazin! Woe to you, Bethsaida! Because,  
if in Tyre and Sidon the manifestations of divine power came to  
be – *that is*, the ones which came to be in you, long ago in  
sackcloth and ash they would have changed their minds!

<sup>22</sup> In addition, I say to you, for Tyre and Sidon *it* shall be more  
tolerable in a day of judgment than for you!

<sup>23</sup> And, you, *for your part*, Capernaum<sup>47</sup>, surely<sup>48</sup> as far as  
the<sup>49</sup> Heaven have you been exalted?<sup>50</sup>

As far as Hades you shall be made to go down<sup>51</sup>! Because, if  
in Sodom the manifestations of *divine* power which came to be in  
you came to be<sup>52</sup>, they *would* have remained<sup>53</sup> until the present  
day.

<sup>24</sup> Albeit, I say to you, for *the* land of Sodomites *it* shall be more  
tolerable in a day of judgment than for you.

JESUS PRAISES THE FATHER FOR HIS WAY OF DEALING WITH PEOPLE

<sup>25</sup> In that – *that is*, the critical moment – responding, the Jesus  
said, “I am making grateful acknowledgment to You, Father, Lord  
of the Heaven and of the Earth; because, You have unveiled  
these things<sup>54</sup> from wise *ones* and intelligent *ones* and You have  
unveiled them for infants!

<sup>26</sup> Yes, the Father! Because, in this way an object of *Your*  
desire came to be before You!

<sup>38</sup> 99% of the Greek manuscripts, including the best  
line of transmission (f35), have the spelling  
Καπερναοὺμ *here instead of Καφαρναοὺμ*.

<sup>39</sup> 35% of the Greek manuscripts, including the best  
line of transmission (f35), have *ἡ* *here instead of μὴ*.  
The pointing of *ἡ* is questionable. This translation  
takes it as an affirmative adverb.

<sup>40</sup> 99% of the Greek manuscripts, including the best  
line of transmission (f35), include the definite article  
τοῦ *here*.

<sup>41</sup> 35% of the Greek manuscripts, including the best  
line of transmission (f35), have ὑψωθήσῃ *here*. 63%  
have ὑψωθεῖσα. On the basis of 1% the NU has  
ὑψωθήσῃ.

<sup>42</sup> 98.5% of the Greek manuscripts, including the best  
line of transmission (f35), have καταβιβασθήσῃ (a  
future, passive verb of καταβιβασω) *here*. On the  
basis of 0.4% the NU has καταβήσῃ (a future, middle  
verb of καταβαίνω).

<sup>43</sup> 99% of the Greek manuscripts, including the best  
line of transmission (f35), have ἐγένοντο *here instead*  
*of ἐγενήθησαν*.

<sup>44</sup> 97.5% of the Greek manuscripts, including the best  
line of transmission (f35), have ἔμειναν (aorist plural  
verb) *here*. On the basis of 1% the NU has ἔμεινεν  
(aorist singular verb).

<sup>45</sup> 99.5% of the Greek manuscripts, including the best  
line of transmission (f35), have ἀπέκρυσας *here*  
*instead of ἐκρυσας*.

<sup>46</sup> 98.5% of the Greek manuscripts, including the best  
line of transmission (f35), have the word order ἐγένετο

εὐδοκία *here instead of εὐδοκία ἐγένετο*.

<sup>47</sup> 99% of the Greek manuscripts, including the best line of transmission (f35),  
have the spelling ‘Capernaum’ *here instead of ‘Capharnaum’*.

<sup>48</sup> 35% of the Greek manuscripts, including the best line of transmission (f35),  
have *ἡ* *here instead of μὴ*. The pointing of *ἡ* is questionable. This translation  
‘surely’ takes it as an affirmative adverb.

<sup>49</sup> 99% of the Greek manuscripts, including the best line of transmission (f35),  
include the definite article ‘the’ *here*.

<sup>50</sup> 35% of the Greek manuscripts, including the best line of transmission (f35),  
have ‘surely as far as the Heaven have you been exalted?’ *here*. On the  
basis of 1% the NU has ‘as far as the Heaven you shall not be exalted, shall  
you?’

<sup>51</sup> 98.5% of the Greek manuscripts, including the best line of transmission (f35),  
have ‘you shall be made to go down’ *here*. On the basis of 0.4% the NU has  
‘you shall go down’.

<sup>52</sup> 99% of the Greek manuscripts, including the best line of transmission (f35),  
have ‘came to be’ *here instead of ‘were made to come to be’*.

<sup>53</sup> 97.5% of the Greek manuscripts, including the best line of transmission (f35),  
have ‘they would have remained’ (an aorist, plural verb) *here*. On the basis of  
1% the NU has ‘it would have remained’ (an aorist, singular verb).

<sup>54</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35),  
have the word order ‘unveiled’ *here instead of ‘hidden’*.

JESUS PROCLAIMS THAT IT IS HE  
WHO UNVEILS THE FATHER TO PEOPLE

<sup>27</sup> Πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρός μου.

Καὶ οὐδεὶς ἐπιγινώσκει τὸν Υἱὸν εἰ μὴ ὁ Πατήρ. Οὐδὲ τὸν Πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ Υἱὸς καὶ ὃ ἐὰν βούληται ὁ Υἱὸς ἀποκαλύψαι.

<sup>28</sup> Δεῦτε πρὸς με πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι. Κἀγὼ ἀναπαύσω ὑμᾶς.

<sup>29</sup> Ἄρατε τὸν Ζυγόν μου ἐφ' ὑμᾶς. Καὶ μάθετε ἀπ' ἐμοῦ. Ὅτι **πραδὸς**<sup>55</sup> εἰμι καὶ ταπεινὸς τῇ καρδίᾳ. Καὶ εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν·

<sup>30</sup> Ὁ γὰρ ζυγὸς μου χρηστὸς καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.

<sup>27</sup> All *things* have been handed over to ME by the Father *that is* Mine!

And, no one acknowledges the Son, except the Father. Nor, does anyone acknowledge the Father, except the Son and *the one* to whom, if ever, the Son might be willing to unveil *Him*.

JESUS INVITES THE WEARY AND HEAVILY LADEN ONES  
TO TAKE UP AND BEAR HIS YOKE AND LOAD

<sup>28</sup> Come here to Me, all the ones who are growing weary and who have been lastingly *and* heavily loaded down *with burdens*. And, I, *for My part*, shall give you rest.

<sup>29</sup> Take up and bear the Yoke *that is* Mine. And, learn from Me. Because, I am gentle and humble with respect to the heart. And, you shall find rest for the psyches *that is* yours.

<sup>30</sup> For, the yoke *that is* Mine *is* useful. And, the load from Me is light.

*a.*

<sup>55</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling **πραδὸς** here instead of **πραδῶς**.