

KATA MATΘAION 16

f35

¹ Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν σημεῖον ἐκ τοῦ Οὐρανοῦ ἐπιδειῖν αὐτοῖς.
² Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁψίας γενομένης λέγετε· Εὐδία, πυρράζει γὰρ ὁ οὐρανός· ³ καὶ πρωῒ· Σήμερον χειμῶν, πυρράζει γὰρ στυγνάζων ὁ οὐρανός.

Ὑποκριταί τὸ μὲν πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν. Τὰ δὲ σημεῖα τῶν καιρῶν οὐ δύνασθε.¹

⁴ Γενεὰ πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ. Καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου². Καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.

⁵ Καὶ ἐλθόντες οἱ μαθηταὶ αὐτοῦ³ εἰς τὸ πέραν ἐπελάθοντο ἄρτους λαβεῖν.

⁶ Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

⁷ Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ ἐλάβομεν.

⁸ Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς⁴. Τί διαλογίζεσθε ἐν ἑαυτοῖς, ὀλιγόπιστοι, ὅτι ἄρτους οὐκ ἐλάβετε⁵;

¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the latter part of verse 2 and verse 3. Only two manuscripts (X and B) omit these words.

² 99% of the Greek manuscripts, including the best line of transmission (f35), include the noun phrase τοῦ προφήτου here. On the basis of three manuscripts (X, B and D) the NU omits them.

³ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

⁴ 90% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun αὐτοῖς here.

⁵ 97.4% of the Greek manuscripts, including the best line of transmission (f35), have ἐλάβετε here. On the basis of 1.7% the NU has ἔχετε.

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 *is coming*’; 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! 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.⁶

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 prophet⁷.”

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*⁸, 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 them⁹, “Why are you dialoguing among yourselves, *you who have little faith*, that you did not take¹⁰ *loaves of flatbread*?”

⁶ 97% 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!

⁷ 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.

⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), include the dative pronoun translated as ‘to them’ here.

¹⁰ 97.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘take’ here. On the basis of 1.7% the NU has ‘have’.

⁹ Οὐπω νοεῖτε;

Οὐδὲ μνημονεύετε τοὺς πέντε ἄρτους τῶν πεντακισχιλίων καὶ πόσους κοφίνους ἐλάβετε;

¹⁰ Οὐδὲ τοὺς ἑπτὰ ἄρτους τῶν

Τετρακισχιλίων καὶ πόσας σφυρίδας ἐλάβετε;

¹¹ Πῶς οὐ νοεῖτε ὅτι οὐ περὶ ἄρτου¹¹ εἶπον ὑμῖν; **Προσέχειν**¹² ἀπὸ τῆς Ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

¹² Τότε συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου¹³ ἀλλὰ ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

¹³ Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων· Τίνα **με**¹⁴, λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου;

¹⁴ Οἱ δὲ εἶπον¹⁵.

Οἱ μὲν Ἰωάννην τὸν Βαπτιστήν.

Ἄλλοι δὲ Ἡλίαν.

ἕτεροι δὲ Ἰερεμίαν ἢ ἓνα τῶν Προφητῶν.

¹⁵ Λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

¹⁶ Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν· Σὺ εἶ ὁ Χριστὸς ὁ Υἱὸς τοῦ Θεοῦ τοῦ Ζῶντος.

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 I did NOT speak to you concerning a *loaf of flatbread*¹⁶? I spoke to you to be on guard¹⁷ 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*¹⁸; 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 the Philip, was asking the disciples *that were* His, saying, "Who are the People saying that I¹⁹, the Son of the Man, am?"

14 Now, the *disciples* 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, Simon Peter said to Him, "You, *for Your part*, are the Anointed One, the Son of the God – *that is*, the One Who is living!"

¹¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have ἄρτου (a singular noun) here instead of ἄρτων (a plural noun).

¹² 95.5% of the Greek manuscripts, including the best line of transmission (f35), have προσέχειν (an infinitive) here. On the basis of 1.5% the NU has προσέχετε δὲ (a plural imperative verb and a conjunction).

¹³ 94.2% of the Greek manuscripts, including the best line of transmission (f35), have τοῦ ἄρτου (a singular noun phrase) here. On the basis of 1.3% the NU has τῶν ἄρτων (a plural noun phrase).

¹⁴ 98.5% of the Greek manuscripts, including the best line of transmission (f35), include the pronoun με here. On the basis of one manuscript (B) the NU omits it.

¹⁵ 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον here. On the basis of one manuscript (B) the NU has εἶπαν.

¹⁶ 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).

¹⁷ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have 'to be on guard' (an infinitive) here. On the basis of 1.5% the NU has 'Now, be on guard' (a plural, imperative verb and a conjunction).

¹⁸ 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).

¹⁹ 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 **Καὶ ἀποκριθεὶς**²⁰ ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων βαρ Ἰωνᾶ. Ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι. Ἀλλ’ ὁ Πατήρ μου, ὁ ἐν τοῖς οὐρανοῖς·

¹⁸ Κἀγὼ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ Πέτρᾳ οἰκοδομήσω μου τὴν Ἐκκλησίαν.

Καὶ πύλαι Ἰδου οὐ κατισχύσουσιν αὐτῆς·

¹⁹ **Καὶ**²¹ δώσω σοι τὰς **κλεῖς**²² τῆς Βασιλείας τῶν Οὐρανῶν. Καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς Γῆς ἔσται δεδεμένον ἐν τοῖς Οὐρανοῖς. Καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς Γῆς ἔσται λελυμένον ἐν τοῖς Οὐρανοῖς.

²⁰ Τότε διεστείλατο τοῖς μαθηταῖς **αὐτοῦ**²³ ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν ὁ Χριστός.

²¹ Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς ὅτι δεῖ αὐτὸν

ἀπελθεῖν εἰς Ἱεροσόλυμα²⁴ καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.

²² Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων· Ὡλέως σοι, κύριε· οὐ μὴ ἔσται σοι τοῦτο.

¹⁷ And, having responded,²⁵ the Jesus said to him, “Blessed are you, Simon, son of Jonah! Because, flesh and blood did NOT unveil *this* for you. Rather, the Father *that is* Mine – *namely*, the One in the Heavens – *unveiled it for you!*

¹⁸ And, I, *for My part*, am saying to you, ‘You, *for your part*, are a ‘Peter²⁶’; and, upon this *profession* – the ‘Rock’ – I shall build the Ekklesia²⁷ *that is* MINE.

And, gates of Hades²⁸ shall not prevail over her.

¹⁹ And,²⁹ 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* His³⁰ 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!”

²⁰ 97% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ ἀποκριθεὶς here instead of Αποκριθεὶς δέ.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction Καὶ here.

²² 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling κλεῖς here instead of κλεῖδας.

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun αὐτοῦ here.

²⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἀπελθεῖν εἰς Ἱεροσόλυμα here instead of εἰς Ἱεροσόλυμα ἀπελθεῖν.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, having responded,’ here instead of ‘Now, having responded,’.

²⁶ ‘Peter’ – Peter’s name means ‘rock’. Compare it with the word ‘petrify’.

²⁷ ‘Ekklesia’ – a transliteration of the feminine Greek noun ἐκκλησίαν. 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 ‘(sometimes, ‘house’) of the Lord’.

²⁸ ‘Hades’ – a transliteration of the Greek word ᾍδου. It refers to the realm of the devil, demons, and death.

²⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘And,’ here.

³⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), include the possessive pronoun translated as ‘that were His’ here.

²³ Ὁ δὲ στραφεὶς εἶπεν τῷ Πέτρῳ· Ὑπαγε ὀπίσω μου, Σατανᾶ. Σκάνδαλον μου εἶ³¹. Ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.

²⁴ Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· Εἴ τις θέλει ὀπίσω μου ἔλθῃν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν Σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι.

²⁵ Ὃς γὰρ ἂν³² θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει αὐτήν. Ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὕρήσει αὐτήν.

²⁶ Τί γὰρ ὠφελεῖται³³ ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; Ἡ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

²⁷ Μέλλει γὰρ ὁ Υἱὸς τοῦ Ἀνθρώπου ἔρχεσθαι ἐν τῇ Δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ.

23 Now, the *Jesus*, having turned about, said to the Peter, “Draw back, Satan³⁴. 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, whoever³⁵ wants to save the psyche³⁶ *that is* his shall lose it.

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

26 For, what shall a person gain for himself³⁷, 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 *human* messengers³⁸ *that are* His. And, then He shall render to each according to the achievements *that were* his.

³¹ 97% of the Greek manuscripts, including the best line of transmission (f35), have μου εἶ here. On the basis of two manuscripts (X and B) the NU has εἶ ἐμοῦ.

³² 99% of the Greek manuscripts, including the best line of transmission (f35), have ἂν here. On the basis of three manuscripts (X, B and C) the NU has ἐὰν.

³³ 97% of the Greek manuscripts, including the best line of transmission (f35), have ὠφελεῖται (a future middle verb) here. On the basis of two manuscripts (X and B) the NU has ὠφελήσεται (a future, passive verb).

³⁴ ‘Satan’ – an English transliteration of the the Greek word Σατανᾶ, which in turn is the transliteration of the Hebrew word שָׁטָן which means ‘adversary’ or ‘opponent’. It is a name for the chief of the demons.

³⁵ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘ever’ here. On the basis of three manuscripts (X, B and C) the NU has ‘if ever’.

³⁶ ‘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’.

³⁷ 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).

³⁸ ‘human 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.

²⁸ Ἀμὴν λέγω ὑμῖν ³⁹, εἰσὶν τινες ⁴⁰ ὧδε
ἐστῶτες⁴¹ οἵτινες οὐ μὴ γεύσονται θανάτου
 ἕως ἂν ἴδωσιν τὸν Υἱὸν τοῦ Ἀνθρώπου
 ἐρχόμενον ἐν τῇ Βασιλείᾳ αὐτοῦ.

28 Assuredly I say to you ⁴²: some are ⁴³ here who are ones
 having lastingly stood⁴⁴ – such as shall by no means taste death
 until they might ever see the Son of the Man coming in
 connection with the Kingdom *that is* His.

³⁹ 96% of the Greek manuscripts, including the best line of transmission (f35), do not include the conjunction ὅτι here.

⁴⁰ 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article τῶν here.

⁴¹ 97.4% of the Greek manuscripts, including the best line of transmission (f35), have ἐστῶτες (a perfect, passive, plural, nominative participle) here instead of ἐστῶτων (a perfect, passive, plural, genitive participle).

⁴² 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.

⁴³ 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the genitive definite article which would be translated 'of the' here.

⁴⁴ 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 ones who have lastingly stood here' (a perfect, passive, plural, genitive participle).