

KATA MATΘAION 2  
f35

<sup>1</sup> Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἰδοὺ. Μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα <sup>2</sup> λέγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; Εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ. Καὶ ἤλθομεν προσκυνῆσαι αὐτῷ.

<sup>3</sup> Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς <sup>1</sup> ἐταράχθη. Καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ.

<sup>4</sup> Καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.

<sup>5</sup> Οἱ δὲ εἶπον <sup>2</sup> αὐτῷ· Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου· <sup>6</sup> Καὶ σύ, Βηθλέεμ γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.

<sup>7</sup> Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ φαινομένου ἀστέρος.

<sup>8</sup> Καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν· Πορευθέντες ἀκριβῶς ἐξετάσατε <sup>3</sup> περὶ τοῦ παιδίου·

Ἐπὰν δὲ εὕρητε, ἀπαγγεῖλάτε μοι, ὅπως καὶ ἐλθὼν προσκυνήσω αὐτῷ.

MATTHEW 2  
NLET

MAGI COME TO JERUSALEM TO FIND THE KING OF THE JEWS

<sup>1</sup> Now, the Jesus having been generated in Bethlehem of the *region of* Judea in the days of Herod the King, look! Magi<sup>4</sup> from *the direction of the sun's* rising were present in Jerusalem, 2 saying, "Where is the One Who has been brought forth<sup>5</sup> as king of the Jews?"

For, we saw the Star *that is* HIS in the *direction of the sun's* rising. And, we have come to prostrate ourselves *in worship* before Him."<sup>1</sup>

<sup>3</sup> Now, having heard *this*, Herod the King<sup>6</sup> was agitated. And, all Jerusalem *was agitated* with him.

<sup>4</sup> And, having gathered together all the Chief Priests and Scribes of the People, he was inquiring of them where the Anointed One is being brought forth<sup>7</sup>.

<sup>5</sup> Now, they said to him, "In Bethlehem of the *region of* Judea.

For, in this way it has been lastingly written by agency of the prophet: <sup>6</sup> **"And, you, Bethlehem in the Land of Judea, are in no way least among the leading cities of Judea. For, FROM YOU shall come forth One Who leads, Who shall shepherd the People that are Mine – namely, the descendants of Israel."**<sup>8</sup>

<sup>7</sup> Then, Herod, having secretly called the magi, ascertained from them exactly the time when the Star appeared.

<sup>8</sup> And, having having sent them to Bethlehem, he said, "Having gone, accurately examine *things* closely<sup>9</sup> concerning the Child.

Now, whenever you might find Him, report *it* to me, in order that I, *for my part*, also might prostrate myself *in worship* before Him."

<sup>1</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order Ἡρώδης ὁ βασιλεὺς *here instead of* ὁ βασιλεὺς Ἡρώδης.

<sup>2</sup> 99.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling εἶπον *here*. On the basis of two manuscripts (N and B) the NU has εἶπαν.

<sup>3</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have ἀκριβῶς ἐξετάσατε *here instead of* ἐξετάσατε ἀκριβῶς.

<sup>4</sup> 'Magi' – likely, royal astronomers from Babylon

<sup>5</sup> 'brought forth' – or, possibly, 'brought forth *into the Created Order*'

<sup>6</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have 'Herod the King' *here instead of* 'the king – namely, Herod'.

<sup>7</sup> 'is being brought forth' – or, possibly, 'is being brought forth *into the Created Order*'

<sup>8</sup> A reference to Micah 5:2

<sup>9</sup> 96% of the Greek manuscripts, including the best line of transmission (f35), have 'accurately examine *things* closely' *here instead of* 'examine things closely accurately'.

## THE MAGI FIND THE KING OF THE JEWS IN BETHLEHEM

9 Now, the *magi*, having heard the king, went.

And, look! The Star which they had seen from the *direction of the sun's* rising led them forward, until having come, it stopped<sup>12</sup> above where the Child was!

10 Now, having seen the Star, they rejoiced with joy – a great joy, *an exceedingly great joy!*

11 And, having come into the house, they saw the Child with Maria, the mother *that is* His.

And, having fallen *down*, they prostrated themselves *in worship* before Him.

And, having opened the treasures *that were* theirs, they offered to Him gifts –

- gold, and
- frankincense, and
- myrrh.

12 And, having received a *divine* warning in relation to a dream not to return to Herod, by another way they went back to the place *that was* theirs.

## HEROD BRUTALLY BUT FUTILELY ATTEMPTS

## TO UTTERLY DESTROY THE CHILD

13 Now, after they went back, look! A *heavenly* messenger of Yahweh<sup>13</sup> appeared in relation to a dream to Joseph, saying, “Having gotten up, take along the Child and the mother *that is* His; and, flee to Egypt. And, be being there until I should ever tell you.

For, Herod is about to seek the Child in order to utterly destroy It.”

14 Now, having gotten up, he took along the Child and the mother *that is* His at night; and, he withdrew to Egypt.

15 And, he was there until the death of Herod, in order that the utterance by the<sup>14</sup> Lord by agency of the Prophet might be fulfilled, saying, “**Out of Egypt I called the son *that is* Mine.**”<sup>15</sup>

9 Οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν.

Καὶ ἰδοὺ! Ὁ Ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ προῆγεν αὐτούς, ἕως ἐλθὼν ἔστη<sup>10</sup> ἐπάνω οὗ ἦν τὸ παιδίον.

<sup>10</sup> Ἰδόντες δὲ τὸν Ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.

<sup>11</sup> Καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ Παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ. Καὶ πεσόντες προσεκύνησαν αὐτῷ.

Καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.

<sup>12</sup> Καὶ χρηματισθέντες κατ’ ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην δι’ ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.

<sup>13</sup> Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ. Ἄγγελος Κυρίου φαίνεται κατ’ ὄναρ τῷ Ἰωσὴφ λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἵσθι ἐκεῖ ἕως ἂν εἶπω σοι. Μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.

<sup>14</sup> Ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ Παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ ἀνεχώρησεν εἰς Αἴγυπτον.

<sup>15</sup> Καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ρηθὲν ὑπὸ τοῦ<sup>11</sup> Κυρίου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.

<sup>10</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ἔστη here instead of ἐστάθη.

<sup>11</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τοῦ here.

<sup>12</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘stood’ here instead of ‘was made to stand’.

<sup>13</sup> ‘YaHWeH’ – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for ‘Lord’ to translate this divine, four-consonant name, especially when quoting Old Testament passages. It means ‘the One Who is’ or ‘He exists’.

<sup>14</sup> 97% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

<sup>15</sup> A reference to Hosea 11:1b.

<sup>16</sup> Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν.

Καὶ ἀποστείλας ἀνείλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν παρὰ τῶν μάγων.

<sup>17</sup> Τότε ἐπληρώθη τὸ ῥηθὲν ὑπὸ <sup>16</sup> Ἱερεμίου τοῦ προφήτου λέγοντος·

<sup>18</sup> Φωνὴ ἐν Ῥαμὰ ἠκούσθη,

**θρήνος καὶ** <sup>17</sup> κλαυθμὸς καὶ ὀδυρμὸς πολὺς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς.

Καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσίν.

<sup>19</sup> Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοῦ.

Ἄγγελος **Κυρίου κατ' ὄναρ φαίνεται** <sup>18</sup> τῷ Ἰωσήφ ἐν Αἰγύπτῳ <sup>20</sup> λέγων· Ἐγερθεῖς.

Παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν Ἰσραὴλ. Τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.

<sup>21</sup> Ὁ δὲ ἐγερθεὶς **παρέλαβεν** <sup>19</sup> τὸ Παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ **ἦλθεν** <sup>20</sup> εἰς γῆν Ἰσραὴλ.

<sup>22</sup> Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει **ἐπὶ** τῆς Ἰουδαίας ἀντὶ **Ἡρώδου τοῦ πατρὸς αὐτοῦ** <sup>21</sup> ἐφοβήθη ἐκεῖ ἀπελθεῖν.

Χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας,

<sup>16</sup> Then, Herod, having seen that he had been mocked by the magi, was made exceedingly angry.

And, having dispatched *soldiers*, he annihilated all the *male* children – *that is*, the *ones* in Bethlehem and in all the surroundings *that are* its – from two years and under, according to the time which he had ascertained from the magi.

<sup>17</sup> Then, the utterance by <sup>22</sup> Jeremiah the prophet was fulfilled, saying,

<sup>18</sup> **“A sound in Ramah was heard:**

**Lamentation and** <sup>23</sup> **mourning – much of it.**

*It is Rachel, one who is weeping for the children that are hers.*

**And, she does not desire to be consoled;**

**Because, they are NOT!”** <sup>24</sup>

JESUS AND HIS FAMILY END UP LIVING IN NATZARET

<sup>19</sup> Now, after the Herod died, look! A *heavenly* messenger of Yahweh <sup>25</sup> in relation to a vision appeared <sup>26</sup> to the Joseph, while asleep, in Egypt, <sup>20</sup> saying, “Arise! Take the Child and the mother *that is* His; and, go into the land of Israel. For, the ones who were seeking the life of the Child have lastingly perished.”!

<sup>21</sup> Now, the *Joseph*, having arisen, took the Child and the mother *that is* His along; and, he went <sup>27</sup> into *the* land of Israel.

<sup>22</sup> Now, having heard, “Archelaus is ruling over <sup>28</sup> Judea in place of Herod, the father *that was* his <sup>29</sup>”, he was frightened to go back there.

Now, having been divinely warned in relation to a vision while asleep, he returned to the parts of the *region* of Galilee.

<sup>16</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have ὑπὸ here instead of διὰ.

<sup>17</sup> 99.2% of the Greek manuscripts, including the best line of transmission (f35), include the words θρήνος καὶ here.

<sup>18</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order κατ' ὄναρ φαίνεται here instead of φαίνεται κατ' ὄναρ.

<sup>19</sup> Most of the Greek manuscripts, including the best line of transmission (f35), have the spelling παρέλαβεν here instead of the alternate spelling παρέλαβε.

<sup>20</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have ἦλθεν here instead of εἰσῆλθεν (which would duplicate the preposition εἰς).

<sup>21</sup> 99.7% of the Greek manuscripts, including the best line of transmission (f35), Ἡρώδου τοῦ πατρὸς αὐτοῦ here instead of τοῦ πατρὸς αὐτοῦ Ἡρώδου.

<sup>22</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have a preposition that can be translated 'by' here instead of a different preposition that can be similarly translated.

<sup>23</sup> 99.2% of the Greek manuscripts, including the best line of transmission (f35), include the words 'Lamentation and' here.

<sup>24</sup> A reference to Jeremiah 31:15

<sup>25</sup> 'YaHWeH' – a transliteration of the Hebrew word יהוה. The New Testament writers often use the unarticulated Greek word for 'Lord' to translate this divine, four-consonant name, especially when quoting Old Testament passages. It means 'the One Who is' or 'He exists'.

<sup>26</sup> 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order 'in relation to a vision while asleep appeared' here instead of 'appeared in relation to a vision while asleep'.

<sup>27</sup> 99% of the Greek manuscripts, including the best line of transmission (f35), have 'went' here instead of 'entered'.

<sup>28</sup> 95% of the Greek manuscripts, including the best line of transmission (f35), include the preposition 'over' here.

<sup>29</sup> 99.7% of the Greek manuscripts, including the best line of transmission (f35), have 'Herod, the father that was his,' here instead of 'the father that was his – namely, Herod'.

<sup>23</sup> Καὶ ἐλθὼν κατώκησεν εἰς πόλιν  
 λεγομένην Ναζαρέτ, ὅπως πληρωθῇ τὸ ῥηθὲν  
 διὰ τῶν προφητῶν ὅτι Ναζωραῖος  
 κληθήσεται.

23 And, having come, he settled in a city being called 'Natzaret',  
 in order that the utterancy by agency of the prophets might be  
 fulfilled that He shall be called 'a Natzarene',<sup>30</sup>.

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<sup>30</sup> 'Natzarene' —a transliteration of the Hebrew word נָצִיר, meaning, 'Branch'. Only the prophet Isaiah in Isaiah 11:1 specifically identifies the coming Savior as a נָצִיר. Matthew refers to "prophets," plural. The prophet Zechariah uses a synonym which means 'Branch' to refer to the coming Savior in Zechariah 3:8 and 6:12. Matthew's Jewish readers would have been aware that this designation (Natzarene) had come to have a derogative meaning among the Jews, for many Jews despised this remote and insignificant city, consisting of partly of Jews and partly of Gentiles, and those who might come from this city. Indeed, the unbelieving Jews came to use this term in a derogatory way to refer to Jesus (and His disciples). Truly, many prophets (plural) foretold that the coming Savior would be so despised. Consider Psalm 22:6, Isaiah 49:7 and 53:3, Daniel 9:26 (also cf. Lenski's commentary).