

ΚΑΤΑ ΜΑΤΘΑΙΟΝ 3

f35

Ἐν δὲ ταῖς ἡμέραις ἐκείναις παραγίνεται
Ἰωάννης ὁ βαπτιστὴς κηρύσσων ἐν τῇ
ἐρήμῳ τῆς Ἰουδαίας² καὶ
λέγων· Μετανοεῖτε. Ἦγγικεν γὰρ ἡ
Βασιλεία τῶν Οὐρανῶν.

³ Οὗτος γάρ ἐστιν ὁ ῥηθεὶς ὑπὸ¹ Ἡσαΐου²
τοῦ Προφήτου λέγοντος·
Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ·
Ἐτοιμάσατε τὴν Ὁδὸν Κυρίου.
Εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.

⁴ Αὐτὸς δὲ ὁ Ἰωάννης εἶχεν
τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου καὶ
ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ.
Ἦ δὲ τροφή αὐτοῦ ἦν³
ἄκριδες καὶ
μέλι ἄγριον.

⁵ Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα
καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος
τοῦ Ἰορδάνου.

⁶ Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ⁴ ὑπ’
αὐτοῦ ἐξομολογούμενοι τὰς ἁμαρτίας
αὐτῶν.

⁷ Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων καὶ
Σαδδουκαίων ἐρχομένους ἐπὶ τὸ
Βάπτισμα αὐτοῦ εἶπεν αὐτοῖς· Γεννήματα
ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς
μελλούσης ὀργῆς;

⁸ Ποιήσατε οὖν καρπὸν ἄξιον τῆς
Μετανοίας.

¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the Greek preposition ὑπὸ here instead of διὰ. Both can mean ‘by agency of’

² f35 has the spelling Ἡσαΐου. The NU text has Ἡσαίου.

³ 99% of the Greek manuscripts, including the best line of transmission (f35), have the word order αὐτοῦ ἦν here instead of ἦν αὐτοῦ.

⁴ 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the word ποταμῷ here.

⁵ 98% of the Greek manuscripts, including the best

MATTHEW 3

NLET

JOHN THE BAPTIST HERALDS IN THE WILDERNESS AS FORETOLD

1 Now, in the days – *that is*, those days – John the Baptist came to maturity, heralding in the wilderness of the *region* of Judea, 2 and saying, “Keep on changing your thinking! For, the Kingdom of the Heavens is near!”

3 For, this *one* is the one who was being spoken of by agency of⁵ Isaiah the Prophet, saying”:

“A voice, shouting in the wilderness,

‘Prepare the the way of YaHWeH⁶!

Keep on making the paths *that are* His STRAIGHT!’”⁷

JOHN HAS MINIMAL POSSESSIONS AND DIET

4 Now, he – *that is*, the John, for his part, was possessing

➤ the clothing *that was* his from hairs of a camel and

➤ a belt – *that is*, a leather *one* – around the loins *that were* his.

Now, the nourishment *that was* his was⁸

➤ locusts and

➤ honey – *that is*, wild-harvested honey.

THE PEOPLE RESPOND TO JOHN'S HERALDING

5 Then, Jerusalem was going out to him – and all the *region of* Judea, and all the country around the Jordan *River*.

6 And, they were being baptized in the Jordan *River*⁹ by him, while confessing the moral failures *that were* theirs.

JOHN PARTICULARLY ADDRESSES

THE PHARISEES AND SADDUCEES

7 Now, having seen many of the Pharisees and Sadducees coming to the Baptism *that was* his, he said to them, “Brood of vipers! Who warned you to flee from the coming wrath?

8 So then, produce fruit worthy of the Change of Thinking.

line of transmission (f35), have the Greek preposition ὑπὸ here instead of διὰ. Both can mean ‘by agency of’

⁶ ‘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. Indeed, this is the name that Isaiah uses in Isaiah 40:3. It means ‘the One Who is’ or ‘He exists’.

⁷ A reference to Isaiah 40:3.

⁸ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘that was his was’ here instead of ‘was his’.

⁹ 85% of the Greek manuscripts, including the best line of transmission (f35), do not include the word for ‘river’ here, although it is implied.

JOHN DISTINGUISHES HIS PERSON AND WORK
FROM THE PERSON AND WORK OF THE ONE
WHO IS COMING AFTER HIM

⁹ Καὶ μὴ δόξητε λέγειν ἐν ἑαυτοῖς· Πατέρα ἔχομεν τὸν Ἀβραάμ. Λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ.

¹⁰ Ἦδη δὲ καὶ ¹⁰ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται.

Πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν καλὸν ἐκκόπτεται. Καὶ εἰς πῦρ βάλλεται.

¹¹ Ἐγὼ μὲν βαπτίζω ὑμᾶς ¹¹ ἐν ὕδατι εἰς μετάνοιαν.

Ὁ δὲ ὀπίσω μου ἐρχόμενος ἰσχυρότερός μου ἐστίν,

οὗ οὐκ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι. Αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ ¹².

¹² οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ.

Καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ.

Καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην.

Τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ.

¹³ Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.

¹⁴ Ὁ δὲ Ἰωάννης διεκώλυνεν αὐτὸν λέγων· Ἐγὼ χρεῖαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρὸς με;

¹⁵ Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν πρὸς αὐτόν· Ἄφες ἄρτι. Οὕτως γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. Τότε ἀφίησιν αὐτόν.

⁹ And, do not even begin to form an opinion to say among yourselves, 'We have a father – the *famous* Abraham!' For, I tell you that the God is able from the stones – *that is*, these – to raise up children for the Abraham!

¹⁰ Now, already also ¹³ the axe-head is being laid toward the root of the trees.

So then, every tree which is not producing fruit – *that is*, beautiful *fruit* – is being cut out. And, into fire it is being thrown!"

¹¹ On the one hand, I, for my part, am baptizing you by means of water in regard to ¹⁴ a change of mind.

On the other hand, the One Who is coming after me is stronger than I –

➤ of Whom I am NOT sufficient to carry away the sandals. He, for His part, shall baptize you by agency of Spirit – *namely, the Holy One* ¹⁵!

➤ ¹² of Whom the winnowing shovel *is* in the hand *that is* His. And, He shall thoroughly clear the grain *that is* His on the threshing floor.

And, He gather together the grain into the storeroom.

Now, He shall burn the chaff completely with fire – *that is*, an inextinguishable *fire*."

THE JESUS PRESENTS HIMSELF

TO JOHN TO BE BAPTIZED WITH WATER

¹³ Then, the Jesus was present, *having come* from the *region* of Galilee as far as the Jordan *River* to the John to be baptized by him.

¹⁴ Now, the John was hindering Him, saying, "I, *for my part*, have need to be baptized by YOU!" and "Should You, *for Your part*, come to me?"

¹⁵ Now, responding, the Jesus said to him, "Permit *it* just now! For, in this way, since it is fitting, *it* is that we fulfill all righteousness."

Then, he permitted Him.

¹⁰ 98% of the Greek manuscripts, including the best line of transmission (f35), include καὶ here.

¹¹ 98% of the Greek manuscripts, including the best line of transmission (f35), have the word order βαπτίζω ὑμᾶς here instead of ὑμᾶς βαπτίζω.

¹² 80% of the Greek manuscripts, including the best line of transmission (f35), do not include the words καὶ πυρὶ here.

¹³ 98% of the Greek manuscripts, including the best

line of transmission (f35), include the word translated as 'also' here.

¹⁴ 'in regard to' – The choice of this translation of this Greek preposition comes from the range of meanings that it could have in this context and that harmonizes with what is said about baptism in similar passages, in this case, Mark 1:4 and several other parallel passages. This is standard procedure in this translation.

¹⁵ 80% of the Greek manuscripts, including the best line of transmission (f35), do not include the words 'and fire' here. However, Luke 3:17 does supply this information.

¹⁶ Καὶ βαπτισθεὶς δὲ¹⁶ ὁ Ἰησοῦς ἀνέβη
 εὐθὺς¹⁷ ἀπὸ τοῦ ὕδατος.
 Καὶ ἰδοὺ. Ἀνεώχθησαν¹⁸ αὐτῷ οἱ Οὐρανοί.
 Καὶ εἶδεν τὸ¹⁹ Πνεῦμα τοῦ²⁰ Θεοῦ
 καταβαῖνον ὡσεὶ περιστερὰν καὶ ἐρχόμενον
 ἐπ’ αὐτόν·
¹⁷ Καὶ ἰδοὺ. Φωνὴ ἐκ τῶν Οὐρανῶν
 λέγουσα· Οὗτός ἐστιν
 ὁ Υἱός μου,
 ὁ Ἀγαπητός,
 ἐν ᾧ εὐδόκησα.

THE JESUS IS ALSO BAPTIZED WITH THE SPIRIT OF THE GOD

16 And, having been baptized²¹, the Jesus went up immediately²² from the water.

And, look! The Heavens were lastingly opened for Him!

And, he saw the²³ Spirit of the²⁴ God descending as a dove and²⁵ going upon Him.

THE FATHER IN HEAVEN ATTESTS TO THE IDENTITY OF HIS SON

17 And, look! A voice from the Heavens, saying, “This One is

—

- the Son *that is* Mine,
- the Beloved One,
- with Whom I was well pleased!”

¹⁶ 99% of the Greek manuscripts, including the best line of transmission (f35), have Καὶ βαπτισθεὶς here instead of βαπτισθεὶς δὲ.

¹⁷ 98.5% of the Greek manuscripts, including the best line of transmission (f35), have the word order ἀνέβη εὐθὺς here instead of εὐθὺς ἀνέβη.

¹⁸ 98% of the Greek manuscripts, including the best line of transmission (f35), have the spelling Ἀνεώχθησαν here instead of Ἠνεώχθησαν.

¹⁹ 99.6% of the Greek manuscripts, including the best line of transmission (f35), include the definite article τὸ here.

²⁰ 99.6% of the Greek manuscripts, including the best

line of transmission (f35), include the definite article τοῦ here.

²¹ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘And, having been baptized’ here instead of ‘Now, having been baptized’.

²² 98.5% of the Greek manuscripts, including the best line of transmission (f35), have ‘went up immediately’ here instead of ‘immediately went up’.

²³ 99.6% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

²⁴ 99.6% of the Greek manuscripts, including the best line of transmission (f35), include the definite article ‘the’ here.

²⁵ 99.9% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here. Curiously, the NU text includes it, even though both of its generally-favored manuscripts (N and B) omit it.