

Matthew

1:1

[1-3] (this **is**) book of genealogy of **Jesus Christ**, son of **David**, son of **Abraham**

[4] Abraham **fathered Isaac**

[5] and Isaac **fathered Jacob**

[6-7] and Jacob **fathered Judah** and his **brothers**

[8-10] and Judah **fathered Perez** and **Zerah** from **Tamar**

[1] and Perez **fathered Hezron**

[2] and Hezron **fathered Ram**

[3] and Ram **fathered Amminadab**

[4] and Amminadab **fathered Nahshon**

[5] and Nahshon **fathered Salmon**

[6-7] and Salmon **fathered Boaz** from **Rahab**

[8-9] and Boaz **fathered Obed** from **Ruth**

[10] and Obed **fathered Jesse**

[1-2] and Jesse **fathered David**, the **king**

[3-4] and David **fathered Solomon** from her (who **was**) of **Uriah**

[5] and Solomon **fathered Rehoboam**

[6] and Rehoboam **fathered Abijah**

[7] and Abijah **fathered Asaph**

[8] and Asaph **fathered Jehoshaphat**

[9] and Jehoshaphat **fathered Joram**

[10] and Joram **fathered Uzziah**

[1] and Uzziah **fathered Jotham**

[2] and Jotham **fathered Ahaz**

[3] and Ahaz **fathered Hezekiah**

[4] and Hezekiah **fathered Manasseh**

[5] and Manasseh **fathered Amos**

[6] and Amos **fathered Josiah**

[7-8] and Josiah **fathered Jechoniah** and his **brothers**,

[9] upon the deportation of **Babylon**

[10] and after the deportation of **Babylon**:

[1] Jechoniah **fathered Shealtiel**

[2] and Shealtiel **fathered Zerubbabel**

[3] and Zerubbabel **fathered Abiud**

[4] and Abiud **fathered Eliakim**

[5] and Eliakim **fathered Azor**

[6] and Azor **fathered Zadok**

[7] and Zadok **fathered Achim**

[8] and Achim **fathered Eliud**

[9] and Eliud **fathered Eleazar**

[10] and Eleazar **fathered Matthan**

This is a translation and a study of the Gospel of Matthew. This work presents the possible presence of a literary numbering system in Matthew (as it were, original Bible verse numbers). Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Greek and consistently used throughout Matthew, as it is in other books of Scripture. © Steve, 2024-2025. Update: July 6, 2025.

This study and its accompanying video are freely available at pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance to watch it, the "Intro to PebbleCounting" video is a good place to begin.

Notes

Matthew

- [1] and Matthan **fathered** Jacob
 [2-3] and Jacob **fathered** Joseph, the husband of Mary
 [4] from whom, **was born**, Jesus
 [5] the, **being called**, Christ
 [6] all, thus, the generations from Abraham
 [7-10] up to David (**were**) generations fourteen 10
 [1] and from David
 [2-5] up to the deportation of Babylon (**were**) generations fourteen 10
 [6] and from the deportation of Babylon
 [7-10] up to the Christ (**were**) generations fourteen 10
 [1] and of Jesus Christ, the birth, thus, **was**:
 [2-3] **while being betrothed**, his mother Mary, to Joseph, before even,
to come together, them
 [4-5] there **was found** in womb, her **having** from Spirit, Holy
 [6-7] and Joseph, her husband, righteous being, and **not willing**,
 [8] her, **to disgrace**
 [9-10]* **intended**, secretly **to release** her
 [1] and this, **while** he **was considering**
 [1-2] behold, an angel of the Lord, in a dream, **appeared** to him, **saying**:
 [2-3] Joseph, son of David, **do not fear**, **to take** Mary,
 [4] your wife
 [5-6] for the, in her **being conceived**, from Spirit is, Holy
 [7] and she **will bear** a Son
 [8-9] and you **shall call** His name, "Jesus":
 [10] for He **will save** His people from their sins
 [1] and this all **happened**
 [2] in order that, **might be fulfilled**,
 [3-4] the, **having been spoken** by the Lord through the prophet, **saying**
 [3] behold, the virgin, in womb, **will have**
 [4] and she **will bear** a Son
 [5-6] and they **will call** the name of Him, "Immanuel," that is,
 [7] **being translated**,
 [8] "with us (is) God"
 [9-10] and **rising**, Joseph, from sleep, he **did**
 [5] as **commanded** him, the angel of the Lord
 [1] and he **took** his wife
 [2] and he **did not know** her
 [3] until which, **was born**, a Son
 [4-5]* and he **called** His name, "Jesus"

1:25

Notes

"intended, secretly to release her" | The adverb *secretly* is counted as being associated with the second verb *to release*, which it precedes. On this basis, the adverb does not increase the literary count, because it precedes its associated verb.

"and he called the name of Him, 'Jesus'" | The fivefold literary half-set may reflect the reality that something is being given here: a name. Although the name has already been given from heaven, Joseph is instrumental here, by obedience as Jesus' adoptive father, in giving the name.

Matthew

2:1

[1-3] now when Jesus **was being born** in **Bethlehem** of **Judea** in days of **Herod** the King

[4-5] behold, **wise-men** from east **came** to **Jerusalem**, **saying**,

[6-7] where **is He**, **being born King of Jews**?

[8] for we **saw** His star in the east

[9-10] and we **came**, **to worship** Him

[1] and **hearing**, the **king**,

[2-3] **Herod**, **was troubled**, and all **Jerusalem** with him

[4-5] and **gathering** all the **chief-priests** and **scribes** of the people

[6] he **inquired** of them,

[7] where the Christ **would be born**

[8-9] and they **said** to him, in **Bethlehem** of **Judea**

[10] for thus it **had been written** through the prophet:

[1-3] and **you**, **Bethlehem**, land of **Judah**, by no means, least, **are** among the rulers of Judah

[4-5] for from you **will come**, (one) **ruling**

[6-7] who **will shepherd** My **people**, the **Israel**

[8-9] then Herod, secretly **calling** the wise-men, **ascertained** from them:

[10] the **time** of **appearing** of star

[1-2] and **sending** them to Bethlehem, he **said**

[3-4]* **going**, **examine** precisely concerning the Child

[5] and when you **should find**

[6] **report** to me

[7-8] that, I too, **coming**, **may worship** Him

[9-10] and they, after **hearing** the king, **departed**

[1-2] and behold, the star, which they **saw** in the east, **went before** them

[3-4] until, **coming**, it **stood** over,

[5] where **was**, the Child

[6-8] and **seeing** the star, they **rejoiced** a **joy**, **great**, **exceedingly**

[9-10] and **coming** to the house, they **saw** the **Child** with **Mary** His mother

[1-2] and **falling down**, they **worshiped** Him

[3-4] and **opening** their treasures, they **offered** Him **gifts**:

[5-7] **gold** and **frankincense** and **myrrh**

[8-9] and **being warned** in a dream **not to return** toward Herod

[10] through another way, they **returned** to their country

[1] and when they **departed**,

[6-7] behold, an angel of the Lord **appeared** in a dream to Joseph, **saying**

[2-3] **rising**, **take** the **Child** and His **mother**

[4-5] and **flee** to **Egypt** and **remain** there

[8] until ever I **tell** you

[6-7]* for, **is about**, Herod, **to seek** the Child, the, **to kill** Him

Notes

“going, examine precisely concerning the Child” | In this construction, judging by completeness of the literary sets, it appears the adverb *precisely* does not further increase the literary count beyond the two verb forms, *going* and *examine*. It may be that the semantic range of the adverb is so closely associated with that of the Greek verb *examine* that the pairing of these two words functions as one meaning.

Matthew

[8-9] and he, **rising**, **took** the **Child** and His **mother** by night
[10] and he **departed** to **Egypt**
 [1] and he **was** there until the death of Herod
 [2] in order that, **might be fulfilled**, the word from the Lord through the prophet:
[9-10] **saying**, from Egypt I **called** My Son
 [3-4] then Herod, **seeing** that he **was tricked** by the wise-men,
 [5-6] **became furious**, **exceedingly**
 [7-8] and **sending**, he **killed** all the male-children, the, in **Bethlehem** and in all
 her **region**
[9-10] from **two**-years-old and below, according to the **time** that he **ascertained** by
 the wise-men
 [1-2] then **was fulfilled** the word through **Jeremiah** the **prophet**, **saying**
 [3] a voice in **Ramah** **was heard**:
 [4-6] **weeping** and **lamentation**, **much**
 [7] **Rachel weeping** (for) her children
 [8]* and she **is not willing**, **to be comforted**
 [9] because they **are** no more
[10] and when **died**, Herod
 [1-2] behold, an angel of the Lord **appeared** in a dream to **Joseph** in **Egypt**, **saying**
 [1-2] **rising**, **take** the **Child** and His **mother**
 [3] and **go** to land of **Israel**
 [4-5] for, **have died**, those **seeking** the life of the Child
 [6-7] and he, **rising**, **took** the **Child** and His **mother**
 [8] and he **went** to land of **Israel**
[9-10] and **hearing** that **Archelaus** **reigned** over Judea in place of his father **Herod**
 [1-2] he **was afraid**, there, **to go**
 [3] and **being warned** in a dream
 [4] he **withdrew** to the district of **Galilee**
 [5-6] and **coming**, he **settled**
 [7] in city **being called Nazareth**
 [8-9] in order that, **might be fulfilled**, the, **being spoken** through the prophets:
[10] that, "A **Nazarene**, He **will be called**"
 [1-2] and in the **days**, **those**, **came** John,
 [3] the **Baptist**,
 [4-5] **preaching** in the wilderness of **Judea**, **saying**
 [6] **repent**
 [7] for, **has come near**, the kingdom of the heavens
 [8] for, this **is** the,
[9-10] **having been spoken** by Isaiah the prophet, **saying**:

Notes

"and she is not willing, to be comforted" | As in Genesis, the combination of "is (not) willing" with an infinitive ("to be comforted") appears to be counted as a single literary element here.

2:23

3:1

Matthew

- [1] a voice **proclaiming** in the wilderness:
 [2] **prepare** the way of the Lord
 [3] straight, **make** His paths
 [4-5] and **he, John, had** his garment from hair of camel
 [6-7] and a **belt, leather,** around his waist
 [8-10] and his food **was locusts and honey, wild**
 [1-3] then **went out** to him **Jerusalem** and all **Judea** and all the
 surrounding-region of the Jordan and **were being baptized** in the Jordan River
 by him
 [4] **confessing** their sins
 [5-6] but **seeing** many of the **Pharisees** and **Sadducees coming** to his baptism
 [7] he **said** to them: offspring of vipers!
 [8-9] who **warned** you **to flee**
 [10] from the **coming** wrath?
 [1-2] therefore, **bear fruit, worthy** of the repentance
 [3-4] and **do not presume, to say** to yourselves
 [5-6] a **father, we have: Abraham**
 [7] for I **say** to you
 [3-4] that, **is able, God, from the stones, these, to raise** children to Abraham
 [8] and already, the axe, toward the root of the trees, **is laid**
 [9-10] therefore, every tree **not producing fruit, good:**
 [1-2] **is cut down,** and to fire, **is thrown**
 [3] indeed, I, you, **baptize** with water for repentance
 [4] but the, after me, **coming,**
 [5] mightier than I, **is:**
 [6-7] of Whom, I **am not** worthy, the sandals, **to carry**
 [8-10] He, you, **will baptize** with **Spirit, Holy,** and with **fire**
 [1] of Whom, the winnowing-fork (**is**) in His hand
 [2] and He **will clean out** His threshing-floor:
 [3] and **gather** His grain into the barn
 [4-5] but the chaff, He **will burn** with **fire, unquenchable**
 [6-7] then **came,** Jesus, from **Galilee** to the **Jordan**
 [8] to **John, to be baptized** by him
 [9-10] but John **forbid** Him, **saying**
 [1-2] I, a need, **have** – by You, **to be baptized**
 [3] and you **come** to me?
 [4-5] but **answering,** Jesus **said** to him:
 [6] **permit,** now
 [7-9] for in this way, **being-fitting,** it **is** for us, **to fulfill** all righteousness
 [10] then he **permitted** Him

Notes

Matthew

[1-2] and being baptized, Jesus immediately came up from the water
 [5] and behold, (there) were opened (to Him), the heavens
 [3] and He saw:

[6-7] (the) Spirit of God coming down like a dove (and) resting upon Him
 [8] and behold, a voice from the heavens was saying:
 [9-10] this is My Son, beloved, in whom I am well pleased

[4] then Jesus was brought up to the wilderness by the Spirit
 [5] to be tempted by the Devil
 [6-7]* and fasting, days, forty
 [8-9]* and nights, forty –
 [10] afterwards, He hungered

[1-3] and coming, the, tempting, he said to Him
 [1] if Son, You are, of God
 [2-4] command that the stones, these, bread, become
 [5-7] but answering, He said, it is written
 [8-9] “not by bread, alone, shall live, the man,
 [10] but by every word coming out from mouth of God”

[4] then took Him, the Devil, to the holy city
 [5] and he set Him upon the pinnacle of the temple
 [6] and he said to Him

[1-2] if Son, You are, of God, throw Yourself down
 [3] for it is written that
 [4]* “His angels, He will command concerning you
 [5]* and upon their hands, they will take you up
 [6] lest you strike, against a stone, your foot”
 [7] said to him, Jesus
 [8] again, it is written
 [9-10] “you shall not test the Lord your God”

[7-9] again, took Him, the Devil, to a mountain, high, very
 [10] and he showed Him all the kingdoms of the world

[1] and their glory
 [2] and he said to Him
 [3] these, to You, all, I will give

[1-2] if, falling down, You worship me
 [3] then said to him, Jesus
 [4] go away, Satan!

[4] for it is written
 [5-6] “the Lord your God, you shall worship
 [7-8] and Him, only, you shall serve”
 [5]* then left Him, the Devil
 [9-10]* and behold, angels came and ministered to Him

3:17

4:1

40

40

Notes

“days, forty and nights, forty” | See the discussion of Revelation 1 for a discussion of the use of the (unit | quantity) format for indicating hidden meaning and mystery. Here, the quantity *forty* may be reflected, literarily, in four tenfold literary sets – from the present set down to the completion of this temptation account, in the “Earth” subject column that reflects Jesus’ subject. This account opens with the Spirit’s activity (bringing Jesus to the wilderness) and closes with the angelic activity (coming and ministering to Him). The forty literary elements of this account appear to correspond with the measure of forty days/nights for this period of testing. The correlation of days with literary elements is seen in Daniel and in Revelation.

“His angels, He will command... they will take you up” | Though these literary elements could be placed in the “heaven” subject column, it appears they are meant to be counted in the same literary set where the Scripture is being quoted here. Satan does not dictate the actions of God! God and His angels will fulfill these words in God’s timing and way.

“then left Him, the Devil” | The departure of Satan is indicated with a fivefold literary half-set: the fifteenth element in Satan’s subject column. This literary device may correspond with the total literary count for Satan in the opening chapters of the book of Genesis: a fifteenfold adversary. In Genesis, the adversity may be paralleled by fifteen (thousandfold) heroes of faith, whose faith is rooted in God, of whom fifteen prominent names are used. Here, as in Genesis, the fivefold half-set may foreshadow Satan’s ultimate demise: his being given over to destruction. It is also significant that unlike Caan, in whom sin (and Satan) lingered at the fifteenth literary element, the Devil here departs from Jesus, in whom was no sin.

“and behold, angels came and ministered to Him” | These angels have come from the heavenly realm and are present with Jesus in the earthly realm. The phrasing differs from the angels who “appeared in a dream” earlier in Matthew, who were counted in the heavenly subject column. Judging from the completeness of literary sets, it appears that here, the angels’ presence in the earthly realm is meant to be counted in the same literary set with Jesus.

Matthew

[1-2] and hearing that John was delivered over
 [3] He went back to Galilee
 [4] and leaving Nazareth
 [5-6] coming, He dwelled in Capernaum, the, by-the-sea
 [7-8] in regions of Zebulun and Naphtali
 [9-10] in order that, might be fulfilled, the, being spoken by Isaiah the prophet

[1] saying,
 [2-3] "land of Zebulun and Naphtali
 [4] way of sea beyond the Jordan
 [5] Galilee of nations
 [6-7] the people, the, dwelling in darkness, a light, have seen, great
 [8-9] and those dwelling in a place and a shadow of death
 [10] a light has risen to them"

[1-3] from then, began, Jesus, to preach and to say
 [4] repent!
 [5]* for has come near, the kingdom of the heavens

[1-2] walking, then, beside the Sea of Galilee, He saw two brothers –
 [3-4] Simon, the, being called Peter
 [5-6] and Andrew, his brother – casting nets into the sea, for they were fishers
 [7] and He said to them
 [8] come after me
 [9-10] and I will make you, fishers of people

[1-2] and they immediately, leaving the nets, followed Him
 [3-4] and going onward from there, He saw another two brothers –
 [5-6] James, the, of Zebedee
 [7-9] and John, his brother – in the boat with Zebedee, their father, mending their nets
 [10] and He called them

[1-2] and they immediately, leaving the boat and their father, followed Him
 [3] and He went around in all Galilee
 [4-6] teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every weakness among the people
 [7-8] and went out, the report of Him, to all of Syria, and they brought to Him –
 [9-10] all those, grievously having various diseases and pains, being constrained
 [1-2] (and) (those) being demon-possessed, and (those) having epilepsy
 [3] and (those) paralytic – and He healed them
 [4-5] and followed Him, a crowd, great:
 [6-10] from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan

4:25

Notes

"repent! for has come near, the kingdom of the heavens" | Jesus' message involved the turning of humanity from a focus on earthly kingdoms to the kingdom of heaven. This change may be indicated in the literary device: a fivefold half-set to indicate change. Jesus Himself is the King of this kingdom. Jesus Himself was near: the incarnate King. This literary element is counted in the "faith" subject column. In the coming chapter 5, elements related to the kingdom of heaven will be counted to the heavenly subject column, as the focus shifts to the eschatological kingdom.

Matthew

5:1

- [1-2] and **seeing** the crowds, He **went up** to the mountain
 [3] and when He **was sitting**
 [4] **came** to Him, His disciples
 [5-7] and **opening** His mouth, He **taught** them, **saying**
 [8] blessed (**are**) the poor in spirit
 [1]* because, of them **is** the kingdom of the **heavens**
 [9] blessed (**are**) those, **mourning**
 [10] because they **will be comforted**
 [1] blessed (**are**) the meek
 [2] because they **will inherit** the earth
 [3-4] blessed (**are**) those **hungering** and **thirsting** (for) the righteousness
 [5] because they **will be satisfied**
 [6] blessed (**are**) the merciful
 [7] because they **will receive** mercy
 [8] blessed (**are**) the pure in heart
 [2] because they, **God**, **will see**
 [9] blessed (**are**) the peacemakers
 [3-4] because **they**, sons of **God**, **will be called**
 [10] blessed (**are**) those **being persecuted** because of righteousness
 [5] because, of them **is** the kingdom of the **heavens**
 [1] blessed (**are**) you
 [2-3] whenever they **reproach** you and **persecute**
 [4-5] and **say** all evil against **you**, (**lying**,) because of **Me**
 [6-7] **rejoice** and **celebrate**
 [6] because your reward (**is**) great in the heavens
 [8-9] for thus they **persecuted** the **prophets**, the, **before** you
 [10]* you **are** the salt of the earth
 [1-2] but if the salt **should become tasteless**, with what **will it be salted**?
 [3] for nothing, **is** it **able** again
 [4-5]* except, **being thrown** outside, **to be trampled** by the people
 [1] you **are** the light of the world
 [2-4] **is not able**, a city, **to be hidden**, upon a mountain **having been placed**
 [5-6] neither **do** they **light** a lamp and **place** it under the **grain-basket**, but upon the **lampstand**
 [7] and it **shines** to all those in the house
 [8] in this way, **shine** your light in front of people
 [9-10] so that they **may see** your good works and **glorify** your Father
 [7] who (**is**) in the heavens

Notes

“because, of them is the kingdom of the heavens” | In the beatitudes, salt, and light passages, it appears Matthew places select literary elements in the “heaven” subject column: those that speak of the eschatological “kingdom of the heavens” and those that speak of an identity or presence with God. This pattern appears to be crucial for the completeness of literary sets.

“you are the salt of the earth” | If the literary count is accurate, this identity statement is the capstone of the beatitudes, not the commencement of a new topic. The “salt” is the presence of the beatitudes in the lives of Jesus’ disciples. In contrast, this phrase typically opens a new paragraph in modern English translations, as if indicating a new direction of thought.

“except, being thrown outside, to be trampled by the people” | Here, Matthew frames the antithesis of the beatitudes – tasteless disciples having none of the blessed virtues – in a fivefold literary half-set, indicating their destruction: “thrown outside, to be trampled.”

Matthew

- [1] do not suppose
 [2-3] that I came, to destroy the law or the prophets
 [4-6] I did not come, to destroy, but to fulfill
 [7] for truly I say to you
 [8] until, should pass away, the heaven
 [8] and the earth
 [9-10] *iota*, one, or one letter-stroke will not pass away from the law until
 the whole is accomplished
- [1-3] whoever then loosens one of the commands, these, the least, and teaches
 in this way, the people
 [9] "least" will he be called in the kingdom of the heavens
 [4-5] but whoever does and teaches
 [10] he, "great," will be called in the kingdom of the heavens
- [6] for I say to you
 [7-9] that unless, abounds your righteousness, more than of the scribes and Pharisees
 [10] you will not enter into the kingdom of the heavens
- [1-2] you have heard that it was said to the ancients
 [3] "you shall not murder"
 [4-5] and, "whoever murders, liable shall he be to judgment"
 [6] but I say to you
 [7] that everyone who is being angry with his brother
 [8] liable shall he be to judgment
 [9] and whoever says to his brother, "worthless"
 [10] liable shall he be to the *Sanhedrin* [council]
- [1] and whoever says, "fool" [*moron*]
 [2] liable shall he be to the hell of fire
 [3] if then you offer your gift upon the altar
 [4] there you remember
 [5] that your brother has something against you
 [6-7] leave there your gift before the altar and go
 [8] first be reconciled to your brother
 [9-10] and then, coming, offer your gift
- [1-3]* be, agreeing with your accuser, quickly
 [4] while you are with him on the way
 [5] lest you, deliver over, the accuser, to a judge
 [6] and the judge to the guard
 [7] and into a prison you be thrown
 [8] truly I say to you
 [9] you will not come out from there
 [10] until you pay back the last *quadrans* [small copper coin]

Notes

"be, agreeing with your accuser, quickly" | This phrase features two verb forms followed by an adverb, "quickly." This combination is counted as three literary elements.

Matthew

[1-2] you **have heard** that it **was said**
 [3] “you **shall not commit adultery**”
 [4] but I **say** to you
 [5-6] that everyone who **is seeing** a woman toward the, **to set his heart upon** her
 [7] already he **has committed adultery** toward her in his heart
 [8-9] and if your **eye**, the **right**, **causes** you **to stumble**,
 [10] **tear** it **out**!

[1] and **throw** it from you
 [2] for it **is better** for you
 [3] that you **lose** one of your members
 [4] and not all your body **be thrown** into hell
 [5] and if your right hand **causes** you **to stumble**
 [6-7] **cut** it **off** and **throw** it from you
 [8] for it **is better** for you
 [9] that you **lose** one of your members
 [10] and not all your body, into hell, **depart**

[1] and it **was said**
 [2] “whoever **divorces** his wife
 [3] **let** him **give** her a divorce-certificate”
 [4] but I **say** to you
 [5] that everyone, the, **divorcing** his wife, apart from a matter of sexual-immorality
 [6-7] **makes** her, **to commit adultery**
 [8-9] and whoever, (her) **having been divorced**, **should marry**,
 [10] **commits adultery**

[1-2] again, you **have heard** that it **was said** to the ancients
 [3] “you **shall not swear falsely**
 [4] but **pay** to the Lord your oaths”
 [5] but I **say** to you
 [6] not, **to swear**, at all –

[1] neither by the **heaven**
 [2] because **throne**, it **is**, of God
 [7] neither by the **earth**
 [8] because, a **footstool** it **is**, of His feet
 [9] neither as far as **Jerusalem**
 [10] because **city**, it **is**, of the great King

[1] neither by your head **shall** you **swear**
 [2-4] because you **are not able**, one **hair**, **white**, **to make**, or **black**
 [5] **let be**, then, your **word**:
 [6-7] “**yes, yes**”
 [8-9] “**no, no**”
 [10] and the, more than these, from evil, **is**

Notes

Matthew

[1-2] you **have heard** that it **was said**

[3] “eye in place of eye”

[4] and, “tooth in place of tooth”

[5] but I **say** to you

[6] **not, to resist** the evil

[7] but whoever, you, **slaps** on (your) right cheek

[8] **turn** to him, also, the other!

[9-10] and to the, **wanting**, you, **to judge**,

[1-2] and your **underclothing**, **to take**, **permit** to him also, the **outer-clothing**

[3] and whoever, you, **compels** a [Roman] mile, one

[4-5] **go** with him **two**

[6-7] to (him) **asking** you, **give**

[8-9] and the, **wanting** from you, **to borrow**

[10] do not turn away

[1-2] you **have heard** that it **was said**

[3-4] “you **shall love** your neighbor and **hate** your enemy”

[5] but I **say** to you

[6] **love** your enemies

[7-8] and **pray** for those **persecuting** you

[9-10] so that you may **be sons** of your **Father**,

[3] who **(is)** in the heavens

[4-5] because His sun, He **causes to rise** upon **evil** and **good**

[6-7] and He **rains** upon **righteous** and **unrighteous**

[1-2] for if you **love** those **loving** you

[3-4] what reward **do** you **have**? **do not** even the tax-collectors, the same, **do**?

[5-6] and if you **greet** your brothers, **only**

[7-8] what more **do you do**?

[9] **do not** even the Gentiles, the same, **do**?

[10] be, therefore you, perfect

[8-10] as your **Father**, the **heavenly**, **perfect**, **is**

5:48

[1-2] but **guard** your righteousness, lest, **to do** before the people

6:1

[3] **to be seen** by them

[4] if not, indeed, a reward you **do not have** with your Father

[1] who **(is)** in the heavens

[5] when, then, you **do** alms

[6] do not **sound-a-trumpet** before you

[7-8] as the hypocrites **do** in the **synagogues** and in the **streets**, in order that they **may be venerated** by the people

[9] truly I **say** to you

[10] they have received their reward

Notes

Matthew

[1] but when you **are doing** alms
 [2-3] **let not know**, your **left-hand**, what **does**, your **right-hand**
 [4] in order that, **may be**, your alms, in secret
 [2-3] and your Father, the, **seeing** in secret, **will reward** you
 [5] and when you **pray**
 [6] **do not be** like the hypocrites
 [7-9] because they **love**, in the **synagogues** and in the **corners** of the broad-street,
standing, to pray
[10] in order **to be seen** by the people

 [1] truly I **say** to you
 [2] they **have received** their reward
 [3-4] but you, when you **pray**, **enter** into your inner-room
 [5-6] and, **shutting** your door, **pray** to your Father
 [4] who (**is**) in secret
 [5-6] and your Father, the, **seeing** in secret, **will reward** you
 [7-8] and, **praying**, **do not babble** as the Gentiles
 [9-10] for they **think** that, in their many-words, they **will be heard**

 [1] therefore, **do not be like** them
 [7] for, **knows**, your Father
 [2-3] of what need you **have**, before you **ask** Him
 [4] in this way, then, **pray**, you people:

 [8-9] our Father who (**is**) in the heavens: **be hallowed**, Your name
[10] **let come**, Your kingdom

 [1-2] **let be done**, Your will, as in **heaven**, also upon **earth**
 [3-4] our **bread**, the **daily-needful**, **give** to us today
 [5] and **forgive** us our debts
 [5] as also we **forgive** our debtors
 [6-7] and **do not lead** us into temptation, but **deliver** us from the evil
 [6] for if you **forgive** the people their trespasses
 [8-9] **will forgive** you, your **Father**, the **heavenly**
 [7] but if you **do not forgive** the people
[10] neither **will** your Father **forgive** your trespasses

 [8-9] and when you **fast**, **do not be** like the **hypocrites**, **gloomy**
[10] for they **disfigure** their faces:
 [1-2] in order they **may appear** to people, **fasting**
 [3] truly I **say** to you
 [4] they **have received** their reward
 [5-7] but you, when **fasting**, **anoint** your head, and your face, **wash**
 [8-9] in order that you **may not appear** to **people**, **fasting**
[10] but to your **Father**

Notes

Matthew

[1] who (is) in secret

[2-3] and your Father, the, seeing in secret, will reward you

[1] do not store up for yourself treasures upon the earth

[2-3] where moth and rust ruin

[4-5] and where thieves break in and steal

[6] but store up for yourself treasures in heaven

[7-8] where neither moth nor rust ruins

[9-10] and where thieves do not break in or steal

[1-2] for where, is, your treasure, there will be, also, your heart

[3] the lamp of the body is the eye

[4-5]* if then is, your eye, sincere, all your body, bright, will be

[6-7]* but if your eye, evil, is, all your body, dark, will be

[8-9] if then the light, the, in you, darkness, is

[10] the darkness (is) how much!

[1-2] no one is able, two masters, to serve

[3-4] for either the one, he will hate, and the other, he will love

[5-6] or of one, he will be devoted, and of the other, he will scorn

[7-8] you are not able, God, to serve, and wealth

[9] because of this, I say to you

[10] do not be anxious for your life:

[1-2] what you will eat (or what you will drink)

[3] nor for your body, what you will wear

[4-5] is not the life more than food, and the body, than clothing?

[6] look to the birds of heaven:

[7-9] that they do not sow, neither do they reap, neither do they gather into barns

[4-5] yet your Father, the heavenly, feeds them

[10] are not, you, more, being valued, of them [than they]?

[1-3] and which from you, being anxious, is able, to add upon his lifespan, cubit, one?

[4] and concerning clothing, why are you anxious?

[5-6] consider the lilies of the field, how they grow:

[7-8] they do not toil, neither do they spin

[9] but I say to you

[10] not even Solomon in all his glory dressed like one of these

[1-2] but if the grass of the field – today existing and tomorrow, into a furnace,
being thrown –

[6] God, in this way, clothes

[3-4]* (will) not much more you, little-faith (be clothed)?

[5-6] therefore do not be anxious, saying

[7] “what shall we eat?”

Notes

“if then is, your eye, sincere, all your body, bright, will be” | Each combination “eye, sincere” and “body, bright” is countable as two literary elements, complementing the two verb forms in this line. Under other circumstances, this construct could be counted as three or four literary elements. However, because Jesus has just given an equivalence statement (lamp of body = eye), it appears the “eye, sincere” is carried in equivalence with “body, bright.” Thus, the literary count is not increased to three or four here, but is held at two. The same logic applies on the next line, where “eye, evil” is presented in equivalence with “body, dark.”

“(will) not much more you, little-faith (be clothed)?” | The active voice could be implied here, as is used in many major English translations: “Will He not much more clothe you...?” However, judging by the completeness of literary sets, it appears Matthew intended the passive voice here, in parallel with the passive voice for the grass (“being thrown”). This implied passive keeps the literary elements in the “Faith” subject column rather than in the divine Subject.

Matthew

[8] or, “what shall we drink?”

[9] or, “what shall we wear?”

[10] for all these, the Gentiles seek

[7-8] for, knows, your Father, the heavenly

[1-2] that you have need of these, all

[3-5]* but seek first the kingdom (of God) and His righteousness

[6-7] and these, all, will be added to you

[8] therefore do not be anxious for tomorrow

[9] for tomorrow will be anxious for itself

[10] sufficient to the day (is) its evil

6:34

[1-2] do not judge, so that you may not be judged

7:1

[3-4] for with what judgment, you judge, you will be judged

[5-6] and by what measure, you measure, it will be measured to you

[7-8] and why do you see the speck which (is) in the eye of your brother

[9-10] but, which (is) in your eye, log, you do not consider?

[1] or how can you say to your brother:

[2-3] “permit, (that) I may take out the speck from your eye”

[4-5] and behold, the log (is) in your eye? (you) hypocrite!

[6-7] take out, first, from your eye the log

[8-10]* and then you will see clearly, to take the speck from the eye of your brother

[1] do not give, the holy, to the dogs

[2] neither throw your pearls before the pigs

[3] lest they trample them with their feet

[4-5]* and turning, attack you!

[1-2] ask, and it will be given to you

[3-4] seek, and you will find

[5-6] knock, and it will be opened to you

[7-8] for everyone, the asking, receives

[9-10] and, the seeking, finds

[1-2] and to those, knocking, it will be opened

[3] or who is, among you, a person

[4] who, will request, his son, bread

[5] and a stone, he will give him?

[6] or even a fish he will request

[7] but a snake he will give him?

[8-9] if then you, evil being, know, a gift,

[10] good, to give to your children

[9-10] how much more, your Father who (is) in the heavens, will give good

[1] to those asking Him?

Notes

“but seek first” | In this line, “first” is an adverb that follows the verb. It increases the literary count by one. A similar instance follows two literary sets later.

“and then you will see clearly” | It appears the verb “see clearly” implies a dual literary value: two eyes coming into focus and perceiving clearly. The convention of a dual nature to the “eyes (two)” is replete in the Old Testament. For a New Testament example using the same Greek verb as is used in this passage, see Mark 8:25, where Jesus’ two hands are placed upon the man’s two eyes, resulting in a restoration of sight and the ability to “see clearly.” Here in Matthew 7, the verb is combined with an infinitive “to take,” resulting in an overall literary count of three elements for this line.

“and turning, attack you!” | The literary half-set indicates the reversal of the moment. Whereas the saint is trying to give something precious to the intractable sinners, the saint will himself be given over to destruction at their hands. Jesus commands the discernment and decisiveness of His followers, to know when to desist from such a perilous ministry.

Matthew

[2] the whole, therefore, as much as you **want**
 [3] that, **should do** to you, the people
 [4-5] in this way also, you **do** to them, for this **is** the **Law** and the **Prophets**
 [6] **enter** through the narrow gate
 [7-9] because wide (**is**) the gate and broad (**is**) the way, the, **leading** to destruction
 [10] and many **are** those **entering** through it

[1-3] for narrow (**is**) the gate and, **being constrained** (**is**) the way, the, **leading** to life
 [4] and few **are** those **finding** it
 [5] **beware** of the false-prophets
 [6-7] who **come** to you in clothing of sheep, but inwardly **are** **wolves**, **ravenous**
 [8] from their fruits, you **will recognize** them
 [9] **do** they **gather**, from thorns, **grapes**
 [10] or, from briars, **figs**?

[1-2]* thus, every **tree**, **good** – fruit, **good**, **makes**
 [3-4] but the rotten tree – **fruit**, **bad**, **makes**
 [5-6] **is not able**, a **tree**, **good** – fruit,
 [7] **bad**, **to make**
 [8-9] neither a **tree**, **rotten** – fruit,
 [10] **good**, **to make**

[1-2] every tree **not making** **fruit**, **good**, **is cut down**
 [3] and, into fire, **is thrown**
 [4] therefore, indeed, by their fruit you **will recognize** them
 [5-6] not everyone, the, **saying** to me, "**Lord, Lord**," **will enter** into the kingdom
 of the heavens
 [7] but the, **doing** the will of my Father

[1] who (**is**) in the heavens
 [8] many **will say** to Me in that day
 [9-10] "**Lord, Lord**," **did** we **not**, in Your name, **prophecy**? and in Your name,
 demons, **cast out**?

[1-2] and in Your name, **works**, **many**, **do**? and then I **will confess** to them
 [3] that, "never, I **knew** you!
 [4-5]* **depart** from Me, the, **working** lawlessness"

[1-2] all, therefore, whoever **hears** My, the **words**, **these**, and **does** them
 [3-4] **will be like** a **man**, **wise**, who **built** his house upon the rock
 [5-6] and **came down**, the rain, and **came**, the floods
 [7-8] and **blew**, the wind, and **fell** upon the **house**, **that**
 [9-10] and it **did not fall**, for it **had been founded** upon the rock

[1-2] and everyone, the, **hearing** My **words**, **these**, and **not doing** them
 [3-4] **will be like** a **man**, **foolish**, who **built** his house upon the sand
 [5-6] and **came down**, the rain, and **came**, the floods

Notes

"thus, every tree, good – fruit, good, makes" | This unique sentence contains two sets of noun + adjective, where the adjectives follow the nouns. Typically, this would be counted as three literary elements: two elements for "tree, good," then a third element for the adjective following the direct object: the "good" from "fruit, good." (This is similar to literary elements 5-7 and 8-10 in this same set.) However, the point of Jesus' saying is that the fruit reflects the nature of the tree. In this sentence, the same adjective "good" is used of both the tree and its fruit. It appears Matthew's intention was that the adjective be counted only once for the sentence, since it is one and the same for tree and for its fruit. Literary count = 2 for (tree and fruit), good.

"depart from Me, the, working lawlessness" | The literary half-set indicates the giving over of these sinners to destruction.

Matthew

[7-8] and **blew**, the winds, and **struck against** the **house, that**

[9-10]* and it **fell**; and **was**, its **fall, great** — — — — — $\frac{1000}{1000}$ \updownarrow

[1-2] and it **was**, when **finished**, Jesus, the **words, these**

[3] **were amazed**, the crowds, at His instruction

[4-6] for **was**, **His teaching**, as authority, **having**

[7] and (**was**) not like their **scribes**

7:29

[8] and as He **was coming down** from the mountain

8:1

[9-10] (there) **followed** him **crowds, many**

[1-3] and behold, a leper, **coming, bowed** to Him, **saying**

[4-6] Lord, if You **will**, you **are able**, me, **to cleanse**

[7-9] and **stretching** the hand, He **touched** him, **saying**

[10] I **will** —

[1] **be cleansed!**

[2] and immediately, **was cleansed** of him, the leprosy

[3] and **said** to him, Jesus:

[4-5] **see** (that), to no one, you **tell**

[6-7] but **go**, yourself **show** to the priest

[8] and **offer** the **gift** —

[9] which **commanded**, Moses —

[10]* for **evidence** to them

[1] and as He **was coming** to Capernaum

[2-4] (there) **came** to Him a centurion, **urging** Him and **saying**

[5-6] Lord, my **child has been placed** in the house, **paralyzed**

[7] terribly **being tormented**

[8] and He **said** to him

[9-10] I, **coming, will heal** him

[1-2] and **answering**, the centurion **said**

[3] Lord, I **am not** worthy

[4] that under my roof, You **should enter**

[5] but only **say** a word

[6] and **will be healed**, my child

[7-8] for I also, a **man, am**, under authority, **having** under me soldiers

[9-10] and I **say** to this one, “**go**”

[1] and he **goes**

[2-3] and to another, “**come,**” and he **comes**

[4-5] and to my servant, “**do this,**” and he **does**

[6-7] and **hearing**, Jesus **marveled**

[8-9] and He **said** to (those) **following**

[10] truly I **say** to you:

Notes

“and it fell; and was, its fall, great” | If literary counts are accurate, the thousandth literary element in the book is the first part of this line, “and it fell.” This is reflected by literary mirroring in the second part of this line, “and was, its fall, great.” Thus, the thousandth literary element occurs at the conclusion of the first major teaching section of the Book of Matthew (chapters 5-7, the Sermon on the Mount).

“for evidence to them” | Although a prepositional phrase, the noun *evidence* appear to function as a appositive for *gift*. This function allows the literary count to increase by one here: the tenth element in the set.

Matthew

[1] with no one, so great a faith, in Israel, have I **found**
 [2-3] and I **say** to you that many from **east** and **west will come**
 [4-6] and **will recline** with **Abraham** and **Isaac** and **Jacob** in the kingdom
 of the heavens
 [7-8] but the sons of the kingdom **will be thrown** to the **darkness**, the **outermost**
 [9-10] there **will be** the **lamentation** and the **gnash** of the teeth
 [1] and **said**, Jesus, to the centurion
 [2] **go**
 [3-4] as you **have believed**, let it **be done** for you
 [5-6] and **was healed**, (his) child, in the **hour**, **that**
 [7-8] and **coming**, **Jesus**, to the house of **Peter**, He **saw** his mother-in-law,
 [9-10] **lying** (down) and **having-a-fever**
 [1] and He **touched** her hand
 [2] and **left** her, the fever
 [3-4] and she **rose** and **served** Him
 [5-6] and as evening **was becoming**, they **brought** to Him
 [7] (those) **being demon-possessed**, many
 [8] and He **cast-out** the spirits with a word
 [9] and all the, sickly, **having**
 [10] He **healed**
 [1] in order that, **might be fulfilled**,
 [2-3] the, **having been spoken** through **Isaiah** the **prophet**, **saying**
 [4]* He, our infirmities, **took**
 [5]* and the diseases, He **bore**
 [1-2] and **seeing**, Jesus, a crowd around Him, He **commanded**
 [3] **to depart** to the other-side
 [4-5] and **coming**, one scribe **said** to Him
 [6-7] Teacher, I **will follow** You wherever You **may go**
 [8] and **said** to him, Jesus
 [9] the foxes, dens, **have**
 [10] and the birds of the heaven (**have**) nests
 [1-2] but the Son of Man **does not have**, where, the head, He **may lay**
 [3] and another of (His) disciples **said** to Him
 [4-6] Lord, **permit** me, first **to go** and **to bury** my father
 [7] but Jesus **said** to him
 [8] **follow** Me
 [9-10] and **leave** the **dead to bury** their own **dead**

Notes

“He, our infirmities, took, and the diseases, He bore” | The fivefold literary half-set reflects the meaning of these words. Literary half-sets can indicate something being received or taken, as by a hand extended.

Matthew

[1] and as He **was embarking** into the boat
 [2] **followed** Him, His disciples
 [3-4] and behold, a **tempest, great, arose** on the sea, such that the boat,
 to be covered, by the waves
 [5] but He **slept**
 [6-8] and **coming**, they **awakened** Him, **saying**
 [9-10] Lord, **save!** we **are perishing!**

[1] and He **said** to them
 [2-3] why, cowardly, **are you, of-little-faith?**
 [4-5] then **rising**, He **rebuked** the **winds** and the **sea**
 [6-7] and **happened** a **calm, great**
 [8-9] and the men **marveled, saying**
 [10] what-kind **is** this?

[1-2] that even the **winds** and the **sea**, Him, **obey?**
 [3-4] and when He **was coming** to the **other-side**, to the region of the **Gadarenes**
 [5-6] (there) **met** Him, **two, being-demon-possessed**
 [7-8] from the tombs, **coming out, fierce, exceedingly**
 [9-10] such that, not, **to be able**, anyone, **to pass** through the **way, that**

[1-2] and behold, they **called out, saying**
 [3-5] what (**is**) with **us** and **You, Son** of God?
 [6-7] have You **come** here before **appointed-time to torment** us?
 [8-10] and **was distant** from them, a heard of **pigs, many, grazing**

[1-2] and the demons **entreated** Him, **saying**
 [3-4] if you **cast us out, send** us into the herd of the pigs
 [5-6] and He **said** to them, **“go”**
 [7-8] and the, **coming out, went** into the pigs
 [9] and behold, **rushed**, all the herd, down the steep-bank into the sea
 [10] and they **died** in the waters

[1-2] and (those) **tending, fled**
 [3-4] and **going** into the city, they **reported** everything
 [5] and of (those) **being-demon-possessed**
 [6-7] and behold, **all the city came out** to an encounter with Jesus
 [8-10] and **seeing** Him, they **urged** that He **should depart** from their region

[1-3] and **embarking** into a boat, He **crossed over** and **came** to (His) own city
 [4-5] and behold, they **brought** to Him a paralytic, upon a cot, **lying**
 [6-7] and **seeing**, Jesus, their faith, He **said** to the paralytic
 [8] **take-heart**, son
 [9] **are forgiven** of you, the sins
 [10] and behold, some of the scribes **said** to themselves:

8:34

9:1

Notes

Matthew

[1] This (Person) **blasphemes!**

[2-3] and **seeing**, Jesus, their thoughts, He **said**

[4] why **do** you **ponder** evil in your hearts?

[5] for which **is** easier:

[6-7] **to say**, “**are forgiven** of you, the sins”

[8-10] or **to say**, “**rise** and **walk**”?

[1] but that you **may know**

[2-3] that authority, **has**, the Son of Man on the earth, **to forgive** sins –

[4] then He **said** to the paralytic

[5-7] **rising**, **take up** your cot and **go** to your house

[8-9] and **rising**, he **departed** to his house

[10] and **seeing**,

[1-2] the crowds **were frightened**, and they **glorified** God,

[2-3] the, **giving authority**, **such**, to men

[3-4] and **passing on**, Jesus, from there, He **saw**:

[4-5] a **man sitting** at the tax-booth, “**Matthew**” **being-called**

[6] and He **said** to him

[7] **follow** Me

[8-9] and **rising**, he **followed** Him

[10] and it **happened**:

[1] as He **was reclining** in the house

[2-3] and behold, many **tax-collectors** and **sinners**, **having come**, **reclined** together
with Jesus

[4] and with His **disciples**

[5-6] and **seeing**, the Pharisees **said** to His disciples

[7-8] for what, with the **tax-collectors** and **sinners**, **eats**, your Teacher?

[9-10] but He, **hearing**, **said**

[1-2] not a need, **have**, the **being-strong**, of a doctor

[3] but the, sickly, **having**

[4-6] but **going**, **learn** what it **is**:

[7-8] **mercy** I **want**, and not **sacrifice**

[9-10] for I **did not come**, **to call** righteous, but **sinners**

[1-2] then **came** to Him the disciples of John, **saying**

[3-4] for what, **we** and the **Pharisees** **fast** (much),

[5] but Your disciples **do not fast**?

[6] and **said** to them, Jesus

[7-8] **are not able**, the sons of the bridal-chamber [groomsmen], **to mourn**

[9] as long as, with them, **is** the bridegroom

[10] but **will come**, days:

Notes

Matthew

[1] when, **will be removed** from them, the bridegroom
 [2] and then they **will fast**
 [3-4] and no one **applies** a piece of **cloth**, **unshrunk**, upon a garment,
 [5] **old**
 [6-7] for **rips**, its patch from the garment, and a worse division **happens**
 [8-9] neither **do** they **put wine**, **fresh**, into wineskins,
 [10] **old**
 [1-2] and indeed, if (it **is**) not: **burst**, the wineskins
 [3-4] and the wine **gushes** out, and the wineskins **are ruined**
 [5-6] but they **put wine**, **fresh** into wineskins,
 [7] **new**
 [8-9] and **both** are **kept safe**
 [10] these things, as He **was speaking** to them
 [1-3] behold, a ruler, one, **coming**, to bow to Him, **saying** that:
 [4] my daughter just **died**
 [5-6] but **coming**, **place** Your hand upon her
 [7] and she **will live**
 [8-9] and **rising**, **Jesus followed** him
 [10] also His **disciples (followed)**
 [1-2]* and behold, a woman, **bleeding twelve** years
 [3-4] **coming**, from behind **touched** the edge of His garment
 [5] for she **said** to herself
 [6-7] if only I **touch** His garment, I **will be restored**
 [8-10] but Jesus, **turning** and **seeing** her, **said**
 [1] **take heart**, daughter
 [2] your faith **has restored** you
 [3-4] and **was restored**, the woman, from the **hour**, **that**
 [5] and **coming**, Jesus, to the house of the ruler
 [6-7] and **seeing** the **flute-players** and the **crowd raising-lament**
 [8] He **said**
 [9-10] **depart**, for **is not dead**, the girl
 [1] but she **sleeps**
 [2] and they **laughed at** Him
 [3] but when, **had been sent away**, the crowd
 [4-5]* **entering**, He **grasped** her hand
 [1] and **arose**, the girl
 [2-3] and **went out**, the report of Him, to all the **land**, **that**
 [4] and as **was passing** on from there, Jesus,
 [5-6] (there) **followed** (Him) **two** blind-men, **calling out**
 [7] and **saying**

Notes

10

“twelve years” | For literary counting of the Greek number *twelve*, see the discussion at Rev. 12:1.

“entering, He grasped her hand” | The fivefold literary half-set reflects the meaning of this line: that Jesus extended His hand and grasped the girl’s hand to raise her from the dead. The fivefold set can portray something being given, as by a hand extended (e.g., Jacob’s gift to Esau). It can equally reflect a gift being received, as by the hand. Notice how Matthew places “but she sleeps” and “and arose, the girl,” both of which indicate the girl’s forthcoming resurrection, at the first elements in these two successive literary sets.

Matthew

- [8] have mercy (upon) us, Son of David!
 [9] and as He came into the house
 [10] (there) came to Him the blind-men
 [1] and said to them, Jesus
 [2-4] do you believe that I am able, this, to do?
 [5] they said to Him, yes, Lord
 [6-7] then He touched their eyes, saying
 [8] according to your faith, let it happen to you
 [9-10]* and were opened, their eyes
 [1-2] and sternly-warned them, Jesus, saying
 [3-4] see that no one knows
 [5-6] but they, going out, publicized Him in all the land, that
 [7] and as they were going away
 [8-9] behold, they brought to Him a man, mute, being demon-possessed
 [10] and when, had been sent out, the demon:
 [1] spoke, the mute (man)
 [2-3] and marveled, the crowds, saying
 [4-5] never was seen, thus, in Israel
 [6] but the Pharisees said
 [7] by the chief of the demons, He casts out the demons
 [8-9] and went around, Jesus, the cities, all
 [10] and the villages:
 [1-2] teaching in their synagogues and proclaiming the gospel of the Kingdom
 [3-4] and healing every disease and every infirmity
 [5-6] and seeing the crowds, He had compassion concerning them
 [7-9] because they were, having been troubled and having been scattered
 [10] like sheep not having a shepherd
 [1] then He said to His disciples
 [2] indeed, the harvest (is) much
 [3] but the workers (are) few
 [4] plead, therefore, of the Lord of the harvest:
 [4] that He may send out workers to His harvest
 [5-6] and summoning His twelve disciples 10
 [7-8]* He gave to them authority over spirits, unclean, to send them out 10:1
 [9-10] and to heal every disease and every infirmity
 [1-2] and of the twelve apostles, the names were these: 10
 [3-4] first Simon – the, being called Peter –
 [5-6] and Andrew, his brother
 [7-8] and James the, of Zebedee
 [9-10] and John, his brother

Notes

“and were opened, their eyes” | In both instances of “eyes,” it appears Matthew honors the common use of the Hebrew dual “eyes (two)” in the Old Testament. Here in Greek, though no dual noun form was available, the general plural is counted as two literary elements corresponding with dual eyes. (In the earlier instance of “eyes” in this literary set, the dual noun is bounded by verb forms on either side, and the literary count is held at two.)

“He gave them authority over spirits, unclean, to send them out” | Although this verb *throw out* carries the sense of *cast out* in relation to the unclean spirits, it is also the same verb Jesus used of the Lord of the Harvest in the previous verse: “that He may *send out* workers to His harvest.” This translation renders the verb *send out* in both verses as a matter of literary parallelism. It may be helpful to think of the “sending out” of gospel-workers as being an eviction from the life they might otherwise have lived.

Matthew

[1-2] Philip and Bartholomew
 [3] Thomas
 [4-5] and Matthew, the tax-collector
 [6-7] Jacob the, of Alphaeus
 [8] and Thaddaeus
 [9-10] Simon the Canaanite [Zealot]
 [1-2] and Judas, the Iscariot, who also betrayed Him
 [3-5] these, the twelve, sent, Jesus, charging them, saying: 10
 [6] to way of Gentiles, do not go forth
 [7] and to city of Samaritans, do not enter
 [8-9] but go, rather, to the sheep, the having been lost, of house of Israel
 [10] and going:
 [1-2] proclaim, saying:
 [3] that has come near, the Kingdom of the Heavens
 [4-5] (those) being sick, heal
 [6] (the) dead, raise
 [7] (the) leprous, cleanse
 [8] demons, send out
 [9-10] freely you received, freely give
 [1-3] do not acquire gold neither silver neither copper into your belts
 [4] not a bag for (the) way
 [5-6] nor two inner-garments
 [7-8]* nor sandals
 [9] nor a staff
 [10] for worthy (is) the worker of his food
 [1-2] and to whatever city or village you enter
 [3-4] search out who in it, worthy, is
 [5-6] there remain until ever you depart
 [7-8] and entering into the house, greet it
 [9-10] and if indeed is, the house, worthy, let come, your peace upon it
 [1] but if not, (it) is worthy –
 [2] your peace, to you, let return
 [3-4] and whoever does not receive you, neither obeys your words
 [5-7]* departing outside the house or the city, that, shake off the dust of your feet
 [8] truly I say to you:
 [9-10] more-bearable will it be for land of Sodom and Gomorrah in day of judgment than for the city, that

Notes

“departing... shake off the dust of your feet” | Although “feet” could be counted as two literary elements as per a Hebrew dual noun instance, it appears the collective sense of the general plural is intended. Thus, “feet” does not increase the literary count beyond the three elements already being counted.

“nor sandals” | By context, the guidance of this literary set is for the individual disciple: e.g., “nor two inner-garments.” As it pertains to sandals, two appear to be in view, just as would be the case in Hebrew for the dual noun *feet*.

“shake off the dust of your feet” | Here, the plural noun *feet* appears to take the general plural meaning, in keeping with the plural “your.” It is counted as a general plural noun (one element), which does not further increase the literary count of this line.

Matthew

[1-2] behold, I **send** you as **sheep** in midst of **wolves**
 [3-4] **be**, therefore, **wise** as the serpents and **innocent** as the doves
 [5] and **beware** of the people
 [6] for they **will give** you **over** to *Sanhedrins* [courts]
 [7] and in their synagogues they **will flog** you
 [8-9] and before **governors** and **kings** you **will be dragged** because of Me, for evidence to them
 [10] and to the **Gentiles**

[1] and when they **give** you **over**
 [2-3] **do not be anxious**, **how** or **what to speak**
 [4-5] for **will be given** to you in that, the hour, what **to say**
 [6-7] for **not** you **are**, the **speaking**
 [8] but the Spirit of your Father, the, **speaking** through you
 [9-10] and **will give over**, a **brother**, brother to death; and a **father**, child
 [1-2] and **will rise up**, children against parents, and **put** them **to death**
 [3] and you **will be**, **being hated** by all because of My name
 [4-5] but the, **enduring** to end – this (one) **will be saved**
 [6-7] and when they **pursue** you in the **city**, **this**, **flee** to the other
 [8] for truly I **say** to you
 [9-10] not, lest, you **complete** the cities of Israel until ever, **comes**, the Son of man

[1-2] **is not**, a **disciple**, above the **teacher**
 [3-4] neither a **servant** above his **master**
 [5-6] (it **is**) sufficient for the **disciple** that he **become** like his **teacher**
 [7-8] and the **servant**, like his **master**
 [9] if, the **Head-of-household**, “Beelzebul” they **have called**,
 [10] how much more His **members-of-household**?

[1] therefore, **do not fear** them
 [2-4] for nothing **is**, **having been covered**, which **will not be revealed**
 [5-6] and (nothing **is**) **secret**, that **will not be known**
 [7-8] what I **say** to you in the darkness, **speak** in the light
 [9-10] and what, in the ear, you **hear**, **proclaim** on the rooftops

[1-2] and **do not fear** from the, **killing** the body –
 [3-4] but the soul, **not being able**, **to kill**
 [5] but **fear** rather:

[5-6] the, **being able**, also **soul**, also **body**, **to destroy** in *Gehenna* [hell]!

[1-2] (**are**) **not two** sparrows, of an *assarion* [small copper coin], **sold**?
 [3] and **one** from them **will not fall** upon the ground without your Father
 [4-5] and of you, even the **hairs** of the head, **all**, **having been numbered**, **are**
 [6] therefore, **do not fear**
 [7] than many sparrows, **are better**, **you**!

Notes

Matthew

[8] therefore everyone who **will acknowledge**, in Me, before the people –
 [7] **will acknowledge**, also I, in him, before My Father
 [8] who **(is)** in (the) heavens
 [9] but whoever **denies** Me before the people –
 [9] **will deny**, also I, him, before My Father
 [10] who **(is)** in (the) heavens
 [10] **do not presume**:
 [1-2] that I **came, to cast** peace upon the earth
 [3-4] I **did not come, to cast peace**, but a **sword**!
 [5-6] for I **came, to cause-to-disagree**, a **man** against his **father**
 [7-8] and a **daughter** against her **mother**
 [9-10] and a **daughter-in-law** against her **mother-in-law**
 [1] and a man's enemies **(will be)** his members-of-household
 [2-3] the, **loving father** or **mother** more than Me, **is not**, of Me, worthy
 [4-5] and the, **loving son** or **daughter** more than Me, **is not**, of Me, worthy
 [6-8] and whoever **does not take** His cross and **follow** after Me, **is not**, of Me, worthy
 [9-10] the, **finding** his life, **will lose** it
 [1-2] and the, **losing** his life for My sake, **will find** it
 [3-4] the, **receiving** you, Me, **receives**
 [5-6] and the, Me, **receiving, receives**:
 [1] the, **having sent** Me
 [7-8] the, **receiving** a prophet in name of a prophet, a reward of a prophet he **will receive**
 [9-10] and the, **receiving** a righteous (person) in name of a righteous (person), a reward of a righteous (person) he **will receive**
 [1-2] and whoever **gives-to-drink**, one of the **little** (ones), **these**, a cup of cold (water) only in name of a disciple
 [3] truly I **say** to you
 [4] he **will not lose** his reward 10:42
 [5] and it **happened** 11:1
 [6-7] when **finished**, Jesus, **instructing** His **twelve** disciples 10
 [8] He **went** from there
 [9-10] **to teach** and **to preach** in their cities
 [1] now John, **having heard** in the prison the works of Christ
 [2] **sending** through his disciples
 [3] **said** to Him
 [4] **are** You the, **coming**,
 [5] or another, **should** we **await**?

Notes

Matthew

[1-2] and **answering**, Jesus **said** to them

[3-4] **going**, **tell** John

[5-6] what you **hear** and **see**:

[7-8] blind (people) **see** and lame (people) **walk**

[9-10] leprous (people) **are cleansed** and deaf (people) **hear**

[1] and dead (people) **are raised**

[2] and poor (people) **are evangelized**

[3-4] and blessed **is** (he), who, not lest, **is offended** by Me

[5] and of these, **going**

[6-7] **began**, Jesus, **to speak** to the crowds concerning John

[8-9] what **did** you **go out** into the wilderness **to see**?

[10] a reed, by wind, **being shaken**?

[1-2] but what **did** you **go out**, **to see**?

[3] a man in soft (clothing), **having been clothed**?

[4-5] behold, those, the soft (clothing), **wearing**, in the houses of kings, **are**

[6-7] but what **did** you **go out**, **to see** – a **prophet**? –

[8] yes, I **say** to you –

[-] and **more** than a prophet

[9-10] this **is** (he), concerning whom, it **is written**:

[2] behold, I **send** My messenger before Your face

[1] who **will prepare** Your way before You

[2] truly I **say** to you

[3-4] (there) **has not arisen**, among (those) **born** of women, greater than **John**, the **Baptist**

[5-6] but the, **least** in the kingdom of the heavens, **greater** than he, **is**

[7-9] and from the days of **John**, the **Baptist**, until **now**, the kingdom of the heavens **experiences violence**

[10] and violent-persons **seize** it

[1-3] for all the **prophets** and the **law**, until **John**, **prophesied**

[4-5] and if you **want**, **to receive**:

[6-8] he **is** Elijah, the **being about**, **to come**

[9-10] the, **having** ears, **let heed**

[1-2] and to what, **will** I **liken** the **generation**, **this**?

[3-4] similar, it **is**, to children **sitting** in the marketplaces

[5-6] who are **calling** to others, **saying**

[7-8] we **played-a-flute** for you, and you **did not dance**

[9-10] we **sang-a-dirge**, and you **did not lament**

Notes

Matthew

[1-3] for **came**, John, neither **eating**, neither **drinking**

[4] and they **say**

[5] a demon, He **has**

[6-8] **came**, the Son of Man, **eating** and **drinking**

[9-10] and they **say**, behold, a **Man**, a **Glutton**

[1] and a **Drunkard**

[2-3] of **tax-collectors**, friendly, and of **sinners**

[4] and **is justified**, the wisdom, by its works

[5-6] then He **began**, **to reproach** the cities

[7] in which, **happened**, His greatest powers

[8] because they **did not repent**:

[9-10] Woe (**be**) to **you**, **Chorazin**!

[1-2] Woe (**be**) to **you**, **Bethsaida**!

[3-4] because if, in **Tyre** and **Sidon**, **happened** the powers, the, **having happened** in you

[5-6] long-ago, in **sackcloth** and **ashes**, they **would have repented**

[7] but I **say** to you

[8-10] for **Tyre** and **Sidon**, **more-tolerable will** it **be** in day of judgment, than for you

[1-3] and **you**, **Capernaum** – lest as far as heavens, **will you be exalted**?

[4] as far as **Hades** [death's place] you **will be brought down**!

[5-6] because if, in **Sodom**, **happened** the powers, the, **having happened** in you

[7] it **would have remained** ever until today

[8] but I **say** to you

[9-10] that for land of **Sodom**, **more-tolerable will** it **be** in day of judgment, than for you

[1-2] in **that**, the **appointed-time**, **answering**, Jesus **said**:

[3-4] I **praise You**, **Father** –

[3-4] Lord of the **heavens** and the **earth** –

[5-6] that you **have hidden** this from **wise** and **intelligent** (people)

[7] and **have revealed** it to children

[8-9] yes, **Father**, because thus, good-pleasure, **became**, before **You**

[5] all things, to Me, **have been given over** by My Father

[6] and **no one knows** the Son

[10] except the **Father**

[7-8] neither, the Father, **does anyone know**, except the **Son**

[9-10] and to whom, **wants**, the Son, **to reveal**

[1-3] **come** to Me, all the, **toiling** and **having been burdened**

[4] and I **will refresh** you!

[5] **take up** My yoke upon you

[6-7] and **learn-by-experience** from Me, that **meek am I**, and **humble** in heart

Notes

Matthew

[8] and you **will find** rest for your souls

[9-10] for My **yoke, gentle (is)**

[1-2] and My **burden, insignificant, is**

11:30

[3] in that, the **appointed-time, went** Jesus on the Sabbath through the grainfields

[4-7] and His disciples **hungered** and **began, to pluck** heads-of-grain and **to eat**

[8-9] but the Pharisees, **seeing, said** to Him

[10] behold, Your disciples **do**:

[1-2] what **is not lawful, to do** on Sabbath

[3] but He **said** to them

[4] **have** you **not read**

[5-6] what **did, David**, when he **hungered**, and **those** with him?

[7] how he **went** into the house of God

[8] and the bread of the setting-forth, he **ate** –

[9-10] which **not being lawful, was** for **him**:

[1-2] **to eat**, neither for **those** with him, but for the **priests** only?

[3] **have** you **not read** in the Law

[4-5] that on the **Sabbaths**, the priests in the temple, the **Sabbath, violate**, and innocent, **are**?

[6] and I **say** to you

[7] that, than the temple, greater, **is** here

[8-9] and if you **had known** what it **is**:

[1-2] **mercy**, I **want**, and not **sacrifice**

[10] you **would not have condemned** the innocent

[1] for Lord, **is**, of the Sabbath, the Son of Man

[2-3] and **departing** from there, He **went** to their synagogue

[4] and behold, a man – a hand, **having**, withered

[5-6] and they **asked** Him, **saying**

[7-8] **is it lawful**, on the Sabbaths, **to heal**?

[9] in order that they **might accuse** Him

[10] but He **said** to them:

[1] who **will be**, of you, a man

[2] who **will have** a sheep, one

[3] and if **falls**, this, on the Sabbaths, into a pit

[4-5] **will** he **not grasp** it and **lift it up**?

[6] how much, then, **is better**, a **man**, than a sheep!

[7-8] thus, it **is lawful**, on the Sabbaths, good, **to do**

[9] then He **said** to the man

[10] **stretch out** your hand!

Notes

12:1

Matthew

[1] and he stretched (it) out
 [2] and it was restored, whole, like the other
 [3-4] but going out, the Pharisees, a counsel, took against Him
 [5] in order, Him, to destroy
 [1-2] but Jesus, knowing, departed from there
 [3] and (there) followed Him (crowds) many
 [4-5] and He healed them, all
 [6] and He charged them
 [7] that they not, well-known, Him, make
 [8-9] in order that, might be fulfilled, the, having been spoken through Isaiah the prophet
 [10] saying

[3] behold, My Servant, whom I have chosen
 [4] My Beloved, in whom, delights, My soul
 [5] I will put My Spirit upon Him:

[1] and justice to the Gentiles, He will announce
 [2-3] He will not quarrel, neither shout
 [4] neither will hear, anyone, in the streets, His voice
 [5-6] a reed, having been bruised, He will not break
 [7-8] and a wick, smoldering, He will not extinguish
 [9] until ever, He sends out, to victory, the justice
 [10] and in His name, Gentiles will hope
 [1-2] then was brought to Him, being demon-possessed, a (person) blind and mute
 [3] and He healed him
 [4-5] so that the mute (person), to speak and to see
 [6-7] and were astonished, all the crowds, and they said
 [8] can this be the Son of David?
 [9-10] but the Pharisees, hearing, said
 [1-2] this (person) does not send out the demons, except by Beelzebul, chief of the demons
 [3-4] but knowing their thoughts, He said to them
 [5-6] every kingdom being divided against itself is made desolate
 [7-8] and every city or house being divided against itself will not stand
 [9-10] and if Satan, Satan, sends out, against himself he is divided
 [1] how then, will stand, his kingdom?
 [2] and if I by Beelzebul send out the demons
 [3] your sons, by what, send (them) out?
 [4] because of this, they, judges, will be to you
 [5] but if, by Spirit of God, I send out the demons

Notes

Matthew

[6] then, **has come** upon you, the kingdom of God
 [7-8] or how **can be able**, someone, **to enter** into the house of the mighty (person)
 [9] and his goods, **to seize**
 [10] unless, first, he **bind** the mighty (person)?

[1] and then, his house, he **will plunder**
 [2-3] the, **not being** with Me, against Me, **is**
 [4-5] and the, **not gathering** with Me, **scatters**

[1] therefore I **say** to you
 [2-3] every **sin** and **blasphemy will be forgiven** to the people
 [4] but the, of the Spirit, **blasphemy, will not be forgiven**
 [5] and whoever **should speak** a word against the Son of Man
 [6] it **will be forgiven** him
 [7-8] but whoever **should speak** against the **Spirit**, the **Holy**
 [9-10] it **will not be forgiven** to him, either in this age or in the, **being about to come**

[1-2] either **make** the **tree, good**
 [3-4] and its **fruit, good**
 [5-6] or **make** the **tree, bad**
 [7-8] and its **fruit, bad**
 [9] for from the fruit, the tree **will be known**
 [10] **brood** of vipers!

[1-2] how can you, **good, to speak – evil, being?**
 [3] for from the abundance of the heart, the mouth **speaks**
 [4-6] the **good** person from the **good** treasure **sends out good**
 [7-9] and the **evil** person from the **evil** treasure sends out **evil**
 [10] but I **say** to you:

[1-2] that every **word, idle**, which **will speak**, the people
 [3] they **will give**, concerning it, an account in day of judgment
 [4] for from your words, you **will be justified**
 [5] and from your words, you **will be condemned**

[1-2] then **answered** Him, some of the **scribes** and **Pharisees, saying:**
 [3-4] **Teacher**, we **want** from **You**, a sign, **to see**
 [5-6] but He, **answering, said** to them:
 [7-9] a **generation, evil** and **adulterous**, a sign, **seeks**
 [10] and a sign **will not be given** to it –

[1-2] except the sign of **Jonah**, the **prophet**
 [3] for just as **was Jonah** in the belly of the large-fish:
 [4-6] **three** days
 [7-9] and **three** nights
 [10] in this way **will be**, the Son of Man, in the heart of the earth:

Notes

Matthew

[1-3] three days
 [4-6] and three nights
 [7-8] men, Ninevites, will rise in the judgment
 [9-10] with the generation, this, and condemn it

[1] because they repented at the proclamation of Jonah
 [2] and behold, greater than Jonah (is) here
 [3-4] Queen of South will rise in the judgment with the generation, this, and will condemn it
 [5-6] because she came from the ends of the earth to hear the wisdom of Solomon
 [7] and behold, greater than Solomon (is) here
 [8] and when the unclean spirit goes out from the person
 [9-10] it passes through waterless places, seeking rest

[1] and it does not find
 [2] then it says
 [3-4] to my house, I will return, from where I came out
 [5-6] and coming, it finds:
 [7-9] being unoccupied, having been swept and having been arranged
 [10] then it goes

[1-7] and it brings with itself seven other spirits,
 [8] more evil than itself
 [9-10] and entering, it settles there

[1-2] and becomes, the last of the man, that, worse, than the first
 [3-5] thus also it is with the generation, this, the evil!

[1] (while) still He was speaking to the crowds
 [2-3]* behold, His mother and His brothers stood outside
 [4-5] seeking Him, to speak
 [6]* {and said, someone, to Him
 [7-9] behold, Your mother and Your brothers, outside, have stood, seeking You, to speak}
 [10] but He, answering:

[1-2] said to the (him), speaking with Him:
 [3] who is My mother?
 [4] and who are My brothers?
 [5-6] and stretching out His hand at His disciples, He said, behold, My mother and My brothers
 [7] for whoever should do the will of My Father
 [1] who is in the heavens
 [8-10] he, My brother and sister and mother, is

12:50

Notes

“behold, His mother and His brothers stood outside” | The noun series “mother” and “brothers” complements the verb + adverb-following, “stood outside,” for a total literary count of two elements.

“{and said, someone, to Him... seeking You, to speak}” | These lines are included in some manuscripts. Judging by the literary count, these four literary elements are necessary to the completeness of the set. They are retained here.

If, however, the fivefold half-set just above (“generation, this, the evil!”) is expanded instead into a tenfold set, it encompasses the first five elements that follow. In this case, the four questioned literary elements may be omitted, and the line “but He, answering,” may be worked into the following tenfold set by combining that set’s element 7 with 8-10. Nevertheless, it appears a fivefold half-set was intended for “generation, this, the evil,” because the focus is eschatological (“last of the man... worse”), conveys an outcome of desolation, and ends decisively at the fifth element.

Matthew

13:1

[1-2] in the **day**, **that**, **departing**, Jesus, the house, **sat** beside the sea
 [3-4] and (there) **gathered** to Him **crowds**, **many**
 [5-6] so that He, into a boat, **embarking**, **to sit**
 [7] and all the crowd, upon the shore, **stood**
 [8-9] and He **spoke** to them, **more**, in parables
[10] **saying**:

[1-2] behold, **went out**, the (person) **sowing**
 [3] the, **to sow**
 [4] and in his, **to sow**
 [5] which, some, **fell** beside the road
 [6-7] and **coming**, the birds **devoured** it
 [8] and others **fell** upon the rocky-ground
[9-10] where it **did not have soil**, **much**

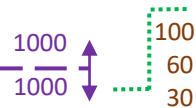
[1] and immediately it **sprang up**
 [2] because of which, **not to have** depth of soil
 [3] but (when the) sun **was rising**
 [4] it **was scorched**
 [5-6] and because of which, **not to have** a root, it **withered**
 [7] and others **fell** upon the thorny-plants
 [8-9] and **went up**, the thorny-plants, and **choked** it
[10] and others **fell** upon the **ground**:

[1] the **good**
 [2] and it **gave fruit**:
 [3] which, some, a **hundred**
 [4-5]* and which, **sixty** — — — — — 1000
 [6-8]* and which, **thirty** — — — — — 1000
[9-10] the, **having** ears, **let hear**

[1-2] and **coming**, the disciples **said** to Him:
 [3] because of what, in parables, **do** You **speak** to them?
 [4-5] and He, **answering**, **said** to them:
 [6-7] because to you **has been given**, **to know** the mysteries of the kingdom of the heavens

[8] but to them, it **has not been given**
[9-10] for whoever **has**, it **will be given** to him

[1] and he **will abound**
 [2] but whoever **does not have**
 [3-4] even what he **has**, **will be taken away** from him
 [5] because of this, in parables, to them, I **speak**
 [6-7] because, **seeing**, they **do not see**
[8-10] and **hearing**, they **do not hear**, **nor do they understand**



Notes

“and which, sixty” | This Greek cardinal number *sixty* is counted in keeping with the pattern of the Hebrew cardinal number *sixes* (“sixty”), which is carried as two literary elements in the literary set, and the full value as a special number shown on the right side.

If literary counting is accurate, the 2000th literary element of the Gospel of Matthew occurs at element #4 of this literary set, which is in the middle of the count for the number *sixty*. This also represents a literary midpoint in the three measures of good fruitfulness: a mirroring point! This count depends upon the special numbers 100, 60, and 30, shown on the right, being grouped with the completeness of the sentence, and being counted toward the following thousandfold (that is, toward the 3000th literary element), as shown with the green dashed line.

“and which, thirty” | Likewise, the counting follows the unique count for the Hebrew *threes* (“thirty”), which is carried as three literary elements in the literary set, and the full value as the special number shown at right.

Matthew

[1-2] and **is fulfilled** in them the prophecy of Isaiah, the, **saying**:

[3-4] to a sound, you **will listen**, but you **will not ever** understand

[5-7] and **seeing**, you **will see**, but you **will not ever** perceive

[8-9] for **has grown dull**, the heart of the **people**, **this**

[10] and with the ears, with-difficulty, they **hear**

[1] and their eyes, they **close**

[2] lest they **should perceive** with the eyes

[3] and with the ears, they **should hear**

[4] and with the heart, they **should understand**

[5] and they **should turn back** –

[2] and I **would heal** them

[1-2] but of you, blessed (**are**) the **eyes**, because **they see**

[3-4] and your **ears**, because **they hear**

[5] for truly I **say** to you

[6-7] that many **prophets** and **righteous-persons yearned**, **to see**

[8] what you **see**

[9] and they **did not see**

[10] and **to hear**

[1] what you **hear**

[2] and they **did not hear**

[3-4] you, therefore, **hear** the parable of the, (person) **sowing**

[5-6] when anyone **is hearing** the word of the kingdom and **is not understanding**

[7] **comes**, the evil (one)

[8-9] and he **seizes** the, **having been sown** in his heart

[10]* this **is** the, beside the road, **having been sown**

[1] but the, upon the rocky-ground, **having been sown**:

[2] this **is** the, the word, **hearing**

[3] and at once, with joy, **receiving** it

[4-5] but he **does not have** a root in himself, but transient, **is**

[6-7] and when, **is happening**, **trouble** or **persecution** because of the word

[8] at once, he **stumbles**

[9] but the, upon the thorny-plants, **having been sown**:

[10] this **is** the, the word, **hearing** –

[1-2] but the **care** of the world and the **deceitfulness** of the wealth **choke** the word

[3] and unfruitful, it **becomes**

[4] but the, upon the good ground, **having been sown**:

[5-6] this **is** the, the word, **hearing** and **understanding**

[7] who indeed **bears fruit**:

Notes

“this is the, beside the road, having been sown” | Here, the combination of the being verb *is* with the passive participle *having been sown* appears to be counted as a single literary element, in keeping with the pattern established in Genesis. This is typical for several lines in this passage.

Matthew

[8] and **yields**, which, some, a **hundred** 100
 [9-10] and which, **sixty** 60
 [1-3] and which, **thirty** 30
 [4-5] another parable, He **set before** them, **saying**:
 [6-7] **is like**, the kingdom of the heavens, to a man **sowing** good seed in his field
 [8] but in the, **to sleep**, the people
 [9-10] (there) **came** his enemy and **over-sowed** weeds upon midst of the wheat
 [1] and he **left**
 [2-3] and when, **sprouted**, the plant-life, and fruit, it **produced**
 [4] then **appeared** also the weeds
 [5-6] and **coming**, the servants of the head-of-household **said** to him
 [7] lord, **did you not**, good seed, **sow** in your field?
 [8] from where, then, **does** it **have** weeds?
 [9] and he **said** to them
 [10] a hostile person, this, **has done**!
 [1] and the servants **said** to him
 [2] **do** you **want**, then
 [3-4] **going**, **should** we **gather** them?
 [5] but he **said**
 [6-7] no, lest, **gathering** the weeds, you **would uproot**, together with them, the wheat
 [8-9] **permit**, **to grow together**, both, until the harvest
 [10] and in **appointed-time** of harvest, I **will tell** the reapers:
 [1-2] **gather**, **first**, the weeds
 [3-4] and **bind** them in bundles to the, **to burn** them
 [5] but the wheat, **gather** into my barn
 [6-7] another parable, He **set before** them, **saying**:
 [8] similar, **is**, the kingdom of the heavens, to a kernel of mustard
 [9-10] which, **taking**, a man **sowed** in his field
 [1] which, smallest, indeed, **is**, of all the seeds
 [2] but when it **has grown**
 [3] greater than the vegetables, it **is**
 [4] and it **becomes** a tree
 [5-6] so that, **to come**, the birds of heaven and, **to nest** in its branches
 [7] another parable He **told** them
 [8-10]* similar, **is**, the kingdom of the heavens, to leaven, which, **taking**, a woman
hid in, of flour, **measures three**
 [1] until which, **was caused-to-rise**, (the) whole

Notes

“measures three” | This quantity is presented in (unit | quantity) format, possibly indicating hidden meaning. Why “measures three,” with the now-leavened bread having risen fully at the beginning element of the new literary set? Why the use of the verb “to hide”? Jesus will portray His own body with unleavened bread, which He will break and give to his disciples at the Last Supper (Mt. 26:17, 26). This He will do in anticipation of His body being broken by crucifixion and being buried three days and nights (cf. Mt. 12:40, 26:61). In the present passage, there may be a literary portrayal of King Jesus’ body, as it were, being leavened by death for three days, then rising on the first day following.

Matthew

[2] these all, **spoke**, Jesus, in parables to the crowds
 [3] and without a parable, nothing **did** He **speak** to them
 [4] in order that, **might be fulfilled**
 [5-6] the, **having been spoken** through the prophet, **saying**:
 [7] I **will open**, in parables, My mouth
 [8-9]* I **will declare**, (the) **having been hidden** from foundation [of world]
 [10] then **leaving** the crowds

[1] He **came** into the house
 [2-3] and **came** to Him, His disciples, **saying**
 [4] **explain** to us the parable of the weeds of the field
 [5-6] and He, **answering, said**
 [7] the (person) **sowing** the good seed, **is** the Son of Man
 [8] and the field **is** the world
 [9-10] and the good **seed** – **these are** the sons of the kingdom

[1] but the weeds **are** the sons of the evil (one)
 [2] and the hostile, the, **sowing** them, **is** the devil
 [3] and the harvest, consummation of age, **is**
 [4] and the reapers, angels, **are**
 [5-6] just as, then, **are gathered**, the weeds, and, with fire, **are burned**
 [7] so it **will be** in the consummation of the age
 [8] **will send**, the Son of Man, His angels
 [9-10] and they **will gather** out of His kingdom all the **causes-of-sin** and the, **doing**
 the lawlessness

[1] and they **will throw** them into the furnace of fire
 [2-3] there **will be** the **lamentation** and the **gnash** of the teeth
 [4] then the righteous (people) **will shine forth** like the sun in the kingdom of their
 Father
 [5-6] the (person) **having** ears, **let hear**
 [7-8] similar, **is**, the kingdom of the heavens, to a treasure **having been hidden** in the
 field
 [9-10] which, **finding**, a man **hid**

[1-2] and from the joy of it, he **goes** and **sells** all –
 [3-4] as much as he **has** – and he **buys** the **field**, **that**
 [5-6] again, similar **is** the kingdom of the heavens, to a **man**, a **merchant seeking**
 good pearls
 [7-8] and **finding** one precious pearl, **departing**
 [9-10] he **sold** all, as much as he **had**
 [1] and he **bought** it

Notes

“(the) having been hidden” | This is the same verb, “*to hide*,” as was used in the last parable, above.

Matthew

[2] again, similar **is** the kingdom of the heavens to a net
 [3-4] **being thrown** into the sea and from every kind, **gathering**
 [5] which, when it **was filled**
 [6-7] **dragging** (it) upon the shore and **placing** (it)
 [8] they **gathered** the good into containers
 [9] but the bad, away, they **threw**
[10] so it **will be** in the consummation of the age:

[1-2] **will go out**, the angels, and **will separate** the evil out of midst of the righteous
 [3] and they **will throw** them into the furnace of the fire
 [4-5] there **will be** the **lamentation** and the **grind** of the teeth

[1] **have** you **understood** these all?
 [2] they **said** to Him, “yes”
 [3] and He **said** to them
 [4] because of this, every scribe, **having been disciplined** in the kingdom of the heavens,
 [5-6] similar, **is**, to a **man**, a **head-of-household**
 [7-8] who **sends out** from his treasury, (things) **new** and **old**
[9-10] and it **happened**, when **finished**, Jesus, the **parables**, **these**

[1] He **departed** from there
 [2-3] and **coming** into His hometown, He **taught** them in their synagogue
 [4-5] so that, **to be astonished**, them, and **to say**
 [6-8] from where, to this (Person), (**are**) the **wisdom**, **this**, and the **powers**?
 [9] **not** this, **is**, the carpenter’s son?
[10] **is not** His mother **called** Mary?

[1-4] and His brothers (**are**) **James** and **Joseph** and **Simon** and **Judas**?
 [5] and His sisters, **not** all with us, **are**?
 [6] from where, then, to this [to Him] (**are**) these all?
 [7]* and they **took offense** at Him
 [8] but Jesus **said** to them
[9-10] **is not**, a **prophet**, **without-honor** –

[1-2] except in his **hometown** and in his **household**
 [3-4] and He **did not do**, there, **powers**, **many**, because of their unbelief 13:58

[5-6] at that **appointed-time**, **heard**, **Herod**, the **tetrarch**, the report of Jesus, 14:1
 and he **said** to his servants
 [7-8] this **is John**, the **Baptist**
[9-10] he **has risen** from the dead and, because of this, the powers **work** in him

Notes

“and they took offense at Him” | “Took offense” is the verb form of the noun “causes-of-sin” from the previous page – the Greek word *skandalon*, from which originates the modern word *scandal*. Jesus was, as it were, a cause of stumbling for His earthly family and hometown. This stumbling-block was not, however, due to sin in His life.

Matthew

[1-2] for Herod, **seizing** John, **bound** [him]
 [3] and in a prison **placed** (him) because of **Herodias**
 [4] the **wife** of Philip
 [5] his **brother**
 [6] for **said**, John, to him
 [7-8] it **is not lawful** for you **to have** her
 [9-10] and **wanting**, him, **to kill** –

[1] he **feared** the crowd
 [2] because, like a prophet, him, they **held**
 [3] but when birthdays, **happening**, of Herod
 [4] **danced**, the daughter of Herodias, in the midst
 [5] and she **pleased** Herod
 [6-7] therefore with an oath, he **promised** her, **to give**
 [8] whatever she **would ask**
 [9] and she, **being instigated** by her mother:
 [10] **give** me –

[1-2] she **said** – here on a platter the head of **John**, the **Baptist**!
 [3-4] and **being grieved**, the king, because of his **oaths** and the (people) **reclining-at-table**
 [5-6] **commanded**, **to be given**
 [7-8] and **sending**, he **beheaded** John in the prison
 [9-10] and **was brought**, his head upon a platter, and it **was given** to the girl

[1] and she **brought** (it) to her mother
 [2-3] and **coming**, his disciples **took** the body
 [4] and they **buried** it
 [5-6] and **going**, they **reported** to Jesus
 [7-8] and **hearing**, Jesus **withdrew** from there in a boat to a desolate place by Himself
 [9-10] and **hearing**, the crowds **followed** Him by foot from their cities

[1-2] and **going ashore**, He **saw** a great crowd
 [3-4] and He **had compassion** upon them and **healed** their sick
 [5-7] and when evening **was arriving**, (there) **came** to Him, his disciples, **saying**
 [8-9] desolate **is** the place, and the hour already **has passed**
 [10] **dismiss** the crowd

[1-2] so that, **going** to the villages, they **may buy** for themselves food
 [3] but [Jesus] **said** to them
 [4-5]* not, a need, **do** they **have**, **to go away**

Notes

“not, a need, do they have, to go away” | The literary half-set may signal the changing of the situation by the sovereign hand of God, as Jesus prepares to perform a significant miracle. A fivefold half-set can indicate a change.

Matthew

[1-2] give to them, you, (something) to eat!

[3-7] but they said to Him, we do not have here, except five loaves

[8-9] and two fish

[10] but He said

[1] bring to Me here, them

[2-3] and ordering the crowds to sit down on the grass

[4-8] taking the five loaves

[9-10] and the two fish

[1-2] looking to heaven, He blessed (them)

[3-4] and breaking (them), He gave to the disciples the loaves

[5] and the disciples, to the crowds

[6-7] and ate, everyone, and they were satisfied

[8-9] and they took up the, being left-over of the broken-pieces: twelve baskets,

[10] full

10

[1-5] and the (people) eating, were men, like five-thousand, besides women

[6] and children

[7-8] and at once He compelled the disciples to embark into a boat

[9] and to go before Him to the other side

[10] until which, He could dismiss the crowds

[1] and dismissing the crowds

[2-3] He went to the mountain by Himself, to pray

[4-5] and as evening was happening, alone was He there

[6-7] but the boat, already stadions, many, from the land, was far off, being tossed by the waves

[8] for, was against (them), the wind

[9-10] but at fourth watch of night, He came toward them, walking upon the sea

[1-2] and the disciples, seeing Him, upon the waters, walking

[3-4] were terrified, saying

[5] that a ghost, was He

[6] and from fear, they cried out

[7-8] but at once, spoke [Jesus] to them, saying

[9-10] take heart! I AM!

[1] do not fear

[2-3] and answering Him, Peter said

[4-5] Lord, if You ARE, command me

[6] to come to You upon the waters

[7-8] and He said, come!

[9-10] and coming out from the boat, Peter walked upon the waters

Notes

Matthew

[1] and he **came** toward Jesus
 [2-3] but **seeing** the **wind** [**mighty**], he **feared**
 [4-7] and **beginning**, **to sink**, he **cried out**, **saying**
 [8] Lord, **save** me!
 [9-10] and at once Jesus, **stretching** the hand, **took hold** of him

[1-2] and He **said** to him: of-little-faith, for what **did** you **doubt**?
 [3-4] and as their, **going up** into the boat, **ceased**, the wind
 [5-6] and those in the boat **worshiped** Him, **saying**
 [7] truly, God's Son, You **are**!
 [8-9] and **passing over**, they **came** upon the land, to Gennesaret
[10] and **recognizing** Him

[1-2] the men of the **place**, **that**, **sent** to all the surrounding-region,
 [3-4] **that**, and **brought** to Him all the, sickly, **having**
 [5-6] and they **called** upon Him, that only they **might touch** the fringe of His garment
 [7-8] and as many as **touched**, **were restored** 14:36
[9-10] then **came** to Jesus from Jerusalem, **Pharisees** and **scribes**, **saying** 15:1

[1] because of what do Your disciples **break** the tradition of the elders?
 [2-3] for they **do not wash** [their] hands when, bread, they **eat**!
 [4-5] but He, **answering**, **said** to them
 [6] and because of what **do** you **break** the command of God for the sake of your tradition?

[3] for God **said**

[7-8] **honor** the **father** and the **mother**
 [9-10] and, the, **speaking-evil-of father** or **mother**, to death, **let** him **end**

[1] but you **say**
 [2-3] whoever **should say** to **father** or to **mother**
 [4-6] a gift (**is**) that which, if (it **were**) from me, you **would benefit**
 [7] he (**need**) **not honor** his father
 [8] and you **cancel** the word of God because of your tradition
 [9-10] hypocrites! well **prophesied** concerning you, Isaiah, **saying**

[1-2] the **people**, **this**, with the lips, Me, **honors**
 [3] but their heart, far-away **is distant** from Me
 [4] and vainly do they worship Me
 [5] **teaching** as doctrines, commandments of men

[1-2] and **summoning** the crowd, He **said** to them
 [3-4] **hear** and **understand**:
 [5-6] not which, **entering** into the mouth, **defiles** the person
 [7-8] but the, **going out** from the mouth, this **defiles** the person
 [9-10] then **coming**, the disciples **said** to Him

Notes

Matthew

[1-3] you **know** that the Pharisees, **hearing** the word, **were offended**?

[4-5] but He, **answering, said**

[-] every plant

([4-5] which, **has not planted**, My **Father**, the **heavenly**

[6] **will be uprooted**

[7] **let** them **go**

[8] blind, they **are**, guides [of blind (people)]

[9-10] and if a **blind** (person), a **blind** (person) **guides**, both, into a pit, **will fall**

[1-2] and **answering**, Peter **said** to Him

[3] **explain** to us the parable [this]

[4] and He **said**

[5-6] and still, **you**, **without-understanding**, **are**?

[7-8] **do** you **not perceive** that all the, **entering** into the mouth

[9-10] into the stomach **proceeds**, and into a latrine, **goes out**?

[1-2] but what **is going out** from the mouth, from the heart **comes out**

[3] and that **defiles** the person

[4-5] for from the heart **come out thoughts, evil**:

[1-6] **murders, adulteries, immoralities, thefts, false-witnesses, blasphemies**

[7-8] this **is** what **is defiling** the person

[9-10] but the, with unwashed hands, **to eat** – **does not defile** the person

[1-2] and **departing** from there, Jesus **withdrew** to the regions of **Tyre** and **Sidon**

[3-5] and behold, a **woman**, a **Canaanite**, from the vicinities, **those, coming out**,
cried out, saying

[6-7] **have-mercy-upon** me, **Lord, Son** of David!

[8] my daughter, severely, **is demon-possessed**

[9] but He **did not answer** to her a word

[10] and **coming**

[1-2] His disciples **asked** Him, **saying**

[3] **send** her **away**

[4] because she **cries out** from behind us

[5-6] but He, **answering, said**

[7-8] I **was not sent**, except to the sheep, the **having been lost**, of house of Israel

[9-10] but she, **coming, fell-down-before** Him

[1] **saying**

[2] Lord, **help** me!

[3-4] but He, **answering, said**

[5-7] it **is not** good, **to take** the children's bread and **to throw** it to the little-dogs

[8] but she **said**

[9-10] yes, Lord, indeed, even the little-dogs **eat** from the crumbs, the, **falling** from
the table of their masters

Notes

Matthew

[1-2] then, **answering**, Jesus **said** to her
 [3-4] O **woman**, great, of **you**, (**is**) the faith!
 [5-6] **let happen**, to you, as you **will**
 [7-8] and **was healed**, her daughter, from the **hour**, **that**
 [9-10] and **departing** from there, Jesus **went** alongside the Sea of Galilee

[1-2] and **going up** to the mountain, He **sat** there
 [3-4] and (there) **came** to Him, **crowds**, **many**, **having** with them lame (people)
 [5-9] **blind** (people), **crippled** (people), **mute** (people), and **others**, **many**
 [10] and they **set** them **down** beside His feet

[1] and He **healed** them
 [2-3] so that the crowd, **to marvel**, **seeing**:
 [4] mute (people) **speaking**
 [5] crippled (people) (**being**) whole
 [6] and lame (people) **walking**
 [7] and blind (people) **seeing**
 [8] and they **magnified** the God of Israel
 [9-10] and Jesus, **summoning** His disciples, **said**

[1] I **have compassion** upon the crowd
 [2-4]* because already, **days**, **three**, they **have remained** with me
 [5-6] and they **do not have**, what they **may eat**
 [7-8] and **to send them**, **hungry**, I **am not willing**
 [9] lest they **be weary** in the way
 [10] and **said** to Him, the disciples

[1-2] from where, to us, in desert, (**are**) **loaves**, **so many**, in order **to feed** a crowd,
 [3] **so great**?
 [4] and **said** to them, Jesus
 [5]* how many loaves **do** you **have**?

[1-7] and they **said**, **seven**
 [8] and a few **fish**
 [9-10] and **commanding** the crowd, **to sit** on the ground

[1-8] He **took** the **seven** loaves and the **fish**, and **giving thanks**
 [9-10] He **broke** (them) and **gave** (them) to the **disciples**, and the **disciples** to the crowds

[1] and **ate**, everyone
 [2] and they **were satisfied**
 [3-10] and the, **being left-over** of the broken-pieces, they **took up seven** baskets, **full**
 [1-4] and those **eating**, **were four-thousand** men
 [5-6] besides **women** and **children**

Notes

“because already, **days three**” | This phrase follows the (unit | quantity) format.

“how many loaves do you have” | Again, a fivefold literary half-set may indicate divine purpose – a test of faith for the disciples – and the forthcoming providence of a divine hand. This literary device is similar to the feeding of the five thousand in the previous chapter.

Matthew

[7-8] and releasing the crowds, He embarked into the boat
 [9] and He came into the region of Magadan

15:39

[10] and coming,

16:1

[1-2] the Pharisees and Sadducees, testing, asked him a sign from the heaven
 [3] to show to them
 [4-5] but He, answering, said to them

[6-7]* [when evening is happening, you say, fair-weather
 [8] for, is red, the sky
 [9] and in the morning (you say)
 [10] today (will be) stormy-weather

[1-2] for, is red, threatening, the sky
 [3-4] indeed, the appearance of the sky, you know, to evaluate
 [5] but the signs of the appointed-times, you are not able]

[6-8] a generation, evil and adulterous, a sign, seeks-after
 [9-10] and a sign will not be given to it, except the sign of Jonah

[1-2] and leaving them, He departed
 [3-5] and coming, the disciples, to the other-side, they forgot loaves, to bring
 [6] but Jesus said to them
 [7-8] watch and beware of the leaven of the Pharisees and Sadducees
 [9-10] but they were reasoning among themselves, saying that

[1] loaves we have not brought
 [2-3] but knowing, Jesus said
 [4-5] why are you reasoning among yourselves, of-little-faith, that loaves you do not have?

[6-10] do you not yet understand, neither remember the five loaves of the five-thousand

[1] and how many baskets you took up?
 [2-8] neither the seven loaves of the four-thousand
 [9] and how many baskets you took up?
 [10] how do you not understand

[1] that not concerning loaves, do I speak to you?
 [2-3] but beware of the leaven of the Pharisees and Sadducees
 [4-5] then they understood that He did not say,
 [6-7] to beware of the leaven of the loaves, but of the teaching of the Pharisees and Sadducees

[8-10] and coming, Jesus, to the regions of Caesarea, the Philippi, He asked His disciples, saying

Notes

“[when evening is happening... but the signs of the appointed times...]” | This section is not included in some manuscripts. It appears that this is exactly one tenfold literary set, and its presence or absence does not affect the flow of the literary count. However, its presence or absence *does* affect the overall literary count and macrostructure of the book of Matthew. This will be evaluated, beginning just below. This study favors the exclusion of these questioned lines, as discussed at the end of Matthew. Therefore, the literary counting is shown with dark green numbers here, which are not included in the table of literary counts at the end of this study.

If the literary set discussed above is included, the purple dashed line indicates the completion of the third thousandfold literary count. Notice the literary mirroring about this line: the forgotten loaves.

If the tenfold elements contemplated above are not original to the text, then the dashed line would occur one set farther down: the cyan line, mirroring between the memory of the five loaves of the five-thousand and the memory of the seven loaves of the four thousand. Considering the use of numbers as a literary mirroring device in Mt. 13, it appears the cyan dashed line is the more likely. If so, this finding would exclude the questioned literary set, above.

Matthew

[1-2] who, **say** the people, **to be**, the Son of Man?

[3-4] and they **said**, some, **John**, the **Baptist**

[5] and others, **Elijah**

[6-7] and others, **Jeremiah** or **one** of the prophets

[8] He **said** to them

[9-10] but **you** – who, Me, **do you say, to be?**

[1-2] and **answering**, **Simon Peter said**

[3-4] You **are** the **Christ**, the **Son** of God, the **living**

[5-6] and **answering**, Jesus **said** to him

[7-8] blessed **are** you, **Simon**, **Bar-Jonah**

[9-10] because **flesh** and **blood did not reveal** (this) to you

[6] but My Father, who (**is**) in the heavens

[1-2] and I now, to you, **say**, that you **are** Peter

[3] and upon this rock I **will build** My church

[4] and gates of *Hades* [death's place] **will not overcome** it

[5] I **will give** to you the keys of the kingdom of the heavens

[6] and whomever you **bind** upon the earth

[7-8] **will be, having been bound** in the heavens

[7] and whomever you **loose** upon the earth

[9-10] **will be, having been loosed** in the heavens

[8] then He **ordered** the disciples

[9] that to no one, **should** they **declare**

[10] that He **is** the Christ

[1-2] from then, **began**, Jesus, **to show** His disciples

[3-5] that it **is necessary** for Him, to Jerusalem, **to go**, and many (things) **to suffer**
from the **elders** and **chief-priests** and **scribes**

[6] and **to be killed**

[7] and on the third day, **to be raised**

[8-10] and **taking-aside**, Him, Peter **began, to rebuke** Him

[1] **saying**

[2-3] mercy (**be**) to **You, Lord!**

[4] never **will be**, to You, this!

[5-6] but **turning**, He **said** to Peter

[7] **depart** behind Me, Satan!

[8] a cause-of-sin, you **are**, to Me

[9-10] because you **do not set-the-mind-upon** what (things) (**are**) of God

Notes

Matthew

[1] but what (things) (**are**) of people

[2] then Jesus **said** to His disciples

[3-4] if anyone **wants**, behind Me, **to come**

[5-7] let him **deny** himself and **take up** his cross and **follow** Me

[8-10] for whoever **wants**, his life, **to save**, **will lose** it

[1-2] but whoever **loses** his life because of Me – he **will find** it!

[3] for what **will** it **benefit** a man

[4-5] if the **world**, **whole**, he **gain**, but his life, **lose**?

[1] or what **will give**, a man, (in) ransom of his life?

[2-3] for **is about**, the Son of Man, **to come** in the glory of His Father with His angels

[4] and then He **will repay** each person according to his behavior

[5] truly I **say** to you

[6-8] that there **are** some, who here **are standing**, who **will not taste** death

[9-10] until they **see** the Son of Man **coming** in His kingdom 16:28

[1-6] and after **days**, **six**, **took**, Jesus, **Peter** 17:1

[7-9] and **James** and **John**, his **brother**, and **brought** them to a mountain,

[10] **high**, by themselves

[1] and He **was transfigured** before them

[2] and **shown**, His face, like the sun

[3] and His garments **became** white as the light

[4-5] and behold, (there) **appeared** to them **Moses** and **Elijah**, **speaking** with Him

[1-2] but **answering**, Peter **said** to Jesus

[3-4] Lord, good, it **is**, (for) us, here, **to be**

[5-7] if you **want**, I **will make** here **three** tents:

[8] for You, **one**

[9] and for Moses, **one**

[10] and for Elijah, **one**

[1-2] while still he **was speaking**, behold, a **cloud**, **bright**, **overshadowed** them

[1] and behold, a voice from the cloud **was saying**

[3-4] this **is** My **Son**, the **beloved**

[2] in whom I **am well-pleased**

[5] **listen** to Him!

[6-7] and **hearing**, the disciples **fell** upon their faces

[8-9] and they **feared**, **greatly**

[10] and **came**, Jesus

[1-2] and **touching** them, He **said**

[3-4] **rise**, and **do not fear**

[5-7] and **lifting** their eyes, no one, they **saw**, except **Him**, **Jesus**, **alone**

Notes

“and after **days**, **six**” | This measure is presented in the (unit | quantity) format. See discussion at the end of Matthew for the possible literary significance of this measure.

Matthew

[8] and as they **were coming down** from the mountain

[9-10] **commanded** them, Jesus, **saying**

[1-2] to no one, **tell** the vision, until which, the Son of Man, from the dead, **is raised**

[3-4] and **asked** Him, the disciples, **saying**

[5] why then do the scribes **say**

[6-8] that Elijah, it **is necessary**, **to come**, **first**?

[9-10] but He, **answering**, **said**

[1-2] Elijah indeed **comes**, and he **will restore** all things

[3] but I **say** to you

[4] that Elijah already **came**

[5] and they **did not recognize** him

[6-7] but they **did** with him as much as they **wanted**

[8-9] so also the Son of Man **is about**, **to suffer** from them

[10] then **understood**, the disciples

[1-2] that concerning **John**, the **Baptist**, He **spoke** to them

[3] and as they **were coming** toward the crowd

[4-6] (there) **came** to Him a man, **kneeling** before Him and **saying**

[7] Lord, **have mercy** upon my son

[8-9] because he **has seizures** and severely **suffers**

[10] for often he **falls** into the **fire**

[1] and often into the **water**

[2] and I **brought** him to Your disciples

[3-4] and they **were not able**, him, **to heal**

[5-6] but **answering**, Jesus **said**

[7-8] O **generation**, **faithless** and **having been turned away**

[9] until when, with you, **will I be**?

[10] until when **will I endure** you?

[1] **bring** to Me, him, here

[2-3] and **rebuked** it, Jesus, and **went out** from him, the demon

[4-5] and **was healed**, the child, from the **hour**, **that**

[6-7] then, **coming**, the disciples, to Jesus by themselves, they **said**

[8-9] because of **what were** we **not able**, **to send it out**?

[10] and He **said** to them

[1] because of your **little-faith**!

[2] for truly I **say** to you

[3-4] if you **had** faith like a seed of mustard, you **would say** to **mountain**, **this**

[5-6]* **depart from-there**, **to-there**

[7] and it **would depart**

[8] and nothing **will be impossible** for you

[9-10] and when they **were gathering** in Galilee, **said** to them, Jesus

Notes

“depart from-there to-there” | The Greek adverbs of place, *from-there* and *to-there*, do not appear to be among those that inherently increase the literary count when following the verb. Here, however, the combination of the two adverbs appears to create a literary bump that does increase the count by one, similar to instances of a repeated word.

Matthew

[1-2] *is about*, the Son of Man, *to be given over* into hands of people
 [3] and they *will kill* Him
 [4] and the third day, He *will be raised*
 [5-6] and they *grieved, greatly*
 [7] and when they *were coming* into Capernaum
 [8-9] (there) *came* those, the *two-drachma collecting*, to Peter
 [10] and they *said*

[1-2] your teacher *does not pay* [the] *two-drachma*?
 [3] he *said*, yes
 [4] and as he *was coming* into the house
 [5-6] *anticipated* him, Jesus, *saying*
 [7-8] what, to *you, does* it *seem*, *Simon*?
 [9-10] the kings of earth – from whom do they collect *tribute* or *tax*?

[1-2] from their *sons* or from the *others*?
 [3] and as he *was saying*, “from the others”
 [4] *said* to him, Jesus
 [5] then indeed, free *are* the sons!
 [6] but so that, we *may not cause* them *offense*
 [7-8] *going* to sea, *cast* a hook
 [9-10] and the *rising up, first*, fish

[1] *take up*
 [2-3]* and *opening* its mouth, you *will find* a *stater*
 [4-5] that *taking, give* to them for *Me* and *you*

17:27

[1-2] in that hour, *came* the disciples to Jesus, *saying*
 [3] who then, greatest, *is*, in the kingdom of the heavens?
 [4-5] and *calling* a child, He *placed* him in (the) midst of them
 [6-7] and He *said*, truly I *say* to you
 [8-9] unless you *turn* and *become* like the child
 [10] never *will you enter* into the kingdom of the heavens

18:1

[1-2] whoever then *will humble* himself like the *child, this*, he *is* the greatest in the kingdom of the heavens
 [3-4] and whoever *should receive* one *child, such*, in My name, Me, *receives*
 [5-6] but whoever *should cause-to-stumble* one of the *smallest, these*, the, *believing* in Me
 [7-8] it *is better* for him that *be hung*, a *millstone, donkey-turned*, around his throat
 [9] and he *sink* to the depth of the sea
 [10] woe (*be*) to (the) world for the causes-of-stumbling!

Notes

“you will find a *stater*” | The value of the *stater* may have been equivalent to the *two-drachma*. The literary count for *stater*, however, is a single element rather than two. This is crucial to the literary count of this half-set. Here, the fivefold literary half-set coincides with the actions of both taking and giving, as by a hand extended.

Matthew

[1-2] for (it **is**) a necessity, **to come**, the causes-of-stumbling
 [3-4] but woe (**be**) to the man through whom the cause-of-stumbling **comes**!
 [5-6] and if your **hand** or your **foot causes-to-stumble**, you
 [7-8] **cut it off** and **throw** (it) from you!
 [9-10] good, to you, it **is, to enter** into the life **maimed** and **crippled**

[1-4] than, **two** hands or **two** feet, **having, to be thrown** into the fire,
 [5] the **eternal**
 [6] and if your eye **causes-to-stumble**, you
 [7-8] **pluck out**, it, and **throw** (it) from you
 [9-10] good, to you, it **is, one-eyed**, into the life, **to enter**

[1-2] than **two** eyes **having, to be thrown** into the *Gehenna* [hell] of the fire
 [3-4] **watch**, lest you **should despise** one of the **little, these**
 [5] for I **say** to you

[3] that their angels in (the) heavens, through all, **see** the face of My father
 [4] who (**is**) in (the) heavens

[6] what, to you, **does it seem**?
 [7] if (there) **should happen**, to a certain man, a **hundred** sheep
 [8] and (there) **should wander, one** of them
 [9-10]* **will** he **not leave** the **ninety-nine** upon the mountains

100

[1-2] and **going, seek**
 [3] the, **having wandered**?
 [4-5] and if he **should happen, to find** it
 [6] truly I **say** to you
 [7-8] that he **rejoices** over it, more than over the **ninety-nine**, the, **not having wandered**

[5-6] thus it **is not** (the) will before your [My] Father who (**is**) in (the) heavens

[9-10] that, **should perish**, one of the **little, these**

[1-2] if then, **should sin** (against you), your brother, **depart**:
 [3-4] **reprove** him between **you** and **him** alone
 [5] if, you, he **heed**
 [6] you **gain** your brother
 [7] but if he **will not heed**
 [8-10] **take** with you yet **one** or **two**

[1-2]* in order that, upon mouth of **two** witnesses or **three, may be established**, every word
 [3-4] but if he **will not heed** them, **tell** (it) to the church
 [5-6] but if, also the church, he **will not heed, let him be**, to you, as the **Gentiles** and the **tax-collectors**
 [7] truly I **say** to you

Notes

“ninety-nine” | Because of the equative nature of this paragraph ($1 + 99 = 100$), and because the value of 100 has already been counted in full, the value of the ninety-nine is not again counted in full. Rather, it is counted as two numerical nouns (typical of two occurrences). This approach is similar to the counting of equative numbers in Genesis 5.

“upon mouth of two witnesses or three” | Again, these numbers *two* and *three* are presented in an equative context: $[you] + 1 = 2$, and $[you] + 2 = 3$. Because the values have already been counted, the numbers *two* and *three* are counted as numerical nouns here: one element each.

Matthew

[8-10] whomever you **bind** upon the earth, **will be, having been bound** in the heaven

[1-3] and whoever you **loose** upon the earth, **will be, having been loosed** in heaven

[4] again, (truly) I **say** to you

[5-6] that if **two should agree**, from you, upon the earth, concerning any matter which they **may ask**

[7-8] it **will happen** to them from My Father who **(is)** in (the) heavens

[7-10] for where, **are, two or three having gathered** in My name, there I **(AM)** in their midst

[1-2] then, **coming**, Peter **said** to Him

[3] Lord, how often, **will sin** against me, my brother, and I **forgive** him?

[4-10] until **seven-times**?

[1] **said** to him, Jesus

[2-8] I **do not say** to you, until **seven-times**

[9-10]* but until **seventy-times**,

70

[1-7] **seven**

[8-9] because of this, **is like**, the kingdom of the heavens, to a **man**, a **king**, who **wanted**

[10] **to settle** a matter with his servants

[1-2] and when he **was beginning, to settle**

[3] (there) **was brought** to him one debtor of a myriad [ten-thousand] talents

[4-5] but **not having**, of himself, **to pay back**

[6-7] **commanded him**, the master, **to be sold** – and the **wife**

[8-9] and the **children** and **all**, as much as he **had**

[10] and (it) **to be paid back**

[1-3] then **falling**, the servant **offered-reverence** to him, **saying**

[4] **have patience** over me

[5]* and all, I **will pay back** to you

[1-2] and **having compassion**, the master of the **servant, this, released** him

[3] and the debt, he **forgave** him

[4-5] but **going out**, the **servant, this, found** one of his fellow-servants

[6] who **owed** to him a **hundred** denarii

[7-9] and **seizing** him, he **choked** (him), **saying**

[10]* **pay back!** –

100

[1] whatever you **owe**

[2-4] then **falling**, his fellow-servant **begged** him, **saying**

[5-6]* **have patience** over me, and I **will pay back** to you

Notes

“two or three” | These numbers are part of a new context that began with Jesus speaking “again” (element 4 of this set). The number *two* has already been counted in full value in this context. Now, as it is repeated, it is counted as a numerical noun: one element. The number *three* is counted in full value here. Thus for this row: 1 + 3 = 4 elements.

“but until seventy-times” | The cardinal number *seventy* is counted like the Hebrew “sevens.” The number counts as two elements for the literary set, and the full value of seventy is added separately to the total count.

“and all, I will pay back to you” | Matthew’s use of a fivefold literary half-set may indicate the preposterous nature of this promise: that it would be utterly impossible for this man to pay back such a debt, and thus, that his was not a truthful promise.

“pay back!” | The division of “pay back” from “whatever you owe” across literary sets may suggest the level of impatience and greed at play in this servant’s heart. He couldn’t even wait to specify the amount, as it were; he needed to lodge his demand *right away*. (This is typical of two occurrences.)

“have patience over me, and I will pay back to you” | Here, unlike the literary design for the first servant, this second servant’s plea is presented in a full, tenfold literary set. By implication, this servant’s promise of repayment was within reasonable possibility.

Matthew

[7] but he **was not willing**

[8-9] rather, **departing, threw** him into prison

[10] until he **should pay back**

[1] the, **being owed**

[2-3] **seeing**, then, his fellow-servants, what **was happening**

[4-5] they **were grieved, exceedingly**

[6-7] and **going**, they **explained** to their master

[8] all that **was happening**

[9-10] then **summoning** him, the master **said** to him

[1-2] **servant, evil!**

[3-4] all the **debt, that**, I **forgave** to you

[5] because you **begged** me

[6-7] **is it not necessary**, also, (for) you **to show mercy** (upon) your fellow-servant

[8] as I, you, **showed mercy?**

[9-10] and, **being angry**, his master **gave** him **over** to the tormenters

[1-2] until which, he **should pay back** all that **was being owed**

[9-10] in this way, also, My **Father**, the **heavenly**, **will do** to you

[3] if you **do not forgive**, each his brother, from your hearts

18:35

[4-5] and it **happened**, when **finished**, Jesus, the **words, these**

19:1

[6-7] he **departed** from **Galilee** and **came** to the regions of **Judea**

[8] across the **Jordan**

[9-10] and (there) **followed** Him **crowds, many**, and He **healed** them there

[1-3] and (there) **came** to Him Pharisees, **testing** Him and **saying**

[4-5] **is it lawful** for a man **to divorce** his wife for any cause?

[1-2] but He, **answering, said**

[3] **have you not read**

[1-2] that He, **creating** from beginning **male** and **female**, **made** them?

[3] and He **said**

[4-5] because of this, **shall leave**, a man, the **father** and the **mother**

[6] and he **shall unite** with his wife

[7-8] and **shall be**, the **two**, into flesh, one

[9-10] thus, no longer **are** they **two**, but flesh, one

[4] what therefore God **has joined together**

[1] a man, **let not divide**

[2] they **said** to Him

[3] why, then, **did** Moses **command**

[4-5] **to give** a certificate of divorce and **to release** (her)?

Notes

Matthew

- [6] He **said** to them
 [7-8] because Moses, for your hard-heartedness, permitted for you **to divorce** your wives
 [9] but from beginning, it **was not** thus
[10] and I **say** to you
- [1-3] that whoever **should divorce** his wife, except for immorality, and **should marry** another, **commits adultery**
 [4] **said** to Him, (His) disciples
 [5] if thus **is** the case of the man with the woman
 [6-7] it **is not advantageous, to marry!**
 [8] but He **said** to them
 [9-10] not everyone **receives** the **word (this)**, but to whom it **is given**
- [1-2] for (there) **are** eunuchs who, from womb of mother, **were born** thus
 [3-4] and (there) **are** eunuchs who **have been made eunuchs** by the men
 [5-6] and (there) **are** eunuchs who **have made eunuch**, themselves, because of the kingdom of the heavens
 [7-9] he **being able, to receive**, let him **receive**
[10] then, (there) **were brought** to Him children
- [1-2]* that the **hands**, He **might place** on them and **might pray**
 [3] but the disciples **rebuked** them
 [4] and Jesus **said**
 [5-7] **permit** the children and **do not hinder** them, **to come** to Me
 [8] for of the, such, **is** the kingdom of the heavens
 [9-10] and **placing** the **hands** on them, He **departed** from there
- [1-2] and behold, one, **coming** to Him, **said**
 [3-4] Teacher, what good **must** I **do** in order **to possess life, eternal?**
 [5] but He **said** to him
 [6] why, Me, **do** you **ask** concerning the good?
- [5] One **is** the good
 [7-8] but if you **want**, to the life, **to enter**
 [9] **keep** the commandments
[10] he **said** to Him, “which”?
- [1] and Jesus **said**
 [2] the, **do not murder**
 [3] **do not commit adultery**
 [4] **do not steal**
 [5] **do not bear false witness**
 [6-7] **honor** the **father** and the **mother**
 [8-9] and **love** your neighbor as (you **love**) yourself
[10] **said** to Him, the young-man

Notes

“that the hands, He might place” | If this passage were rendered in Ancient Hebrew, the noun *hands* would be a dual noun for the two hands of Jesus. Here in Greek, the presence of two verb forms complements the contextually dual noun *hands* for a literary count of two on this row. The same is the case for elements 9-10 of this literary set.

Matthew

[1-2] all this I **have kept**; what still do I **lack**?

[3] **said** to him, Jesus

[4-5] if you **want**, complete, **to be**

[6-9] **go**, **sell**, of you the, **possessing**, and **give** to (the) poor

[10] and you **will have** a treasure in heavens

[1-2] and **come**, **follow** Me

[3-5] but **hearing**, the young-man, the word, he **departed**, **being grieved**

[6-7] for he **was**, **having possessions**, **many**

[8] but Jesus **said** to His disciples

[9] truly I **say** to you

[10] that a rich (person) hardly **will enter** into the kingdom of the heavens

[1] and again I **say** to you

[2-3] easier it **is** (for) a camel, through hole of a needle, **to pass through**

[4] than (for) a rich (person) **to enter** into the kingdom of God

[5] but **hearing**

[6-7] the disciples were **astonished**, **greatly**

[8] **saying**

[9-10] who then **is able**, **to be saved**?

[1-2] and **looking-earnestly**, Jesus **said** to them

[3] with people, this, impossible, **is**

[6] but with God, all (things) (**are**) possible

[4-5] then **answering**, Peter **said** to Him

[6-7] behold, we **have abandoned** all and **have followed** You

[8] what then **will** (there) **be** for us?

[9] and Jesus **said** to them

[10] truly I **say** to you

[1] that you, the, **following** Me

[7-8] in the regeneration, when **shall sit**, the Son of Man, upon His throne of glory,

shall sit, also you, upon **twelve** thrones

10

[9-10] **judging** the **twelve** tribes of Israel

10

[2-8] and everyone who **has abandoned houses** or **brothers** or **sisters** or

father or **mother** or **children** or **fields** for the sake of My name

[9-10] a **hundredfold**, he **will receive**, and life, **eternal**, **will inherit**

100

[1-2] but many (people) **will be**: **first**, **last**

[3-4] and **last**, **first**

19:30

[5-7] for similar, **is** the kingdom of the heavens, to a **man**, a

20:1

head-of-household, who **went out** at dawn **to hire** workers for his vineyard

[8] and **agreeing** with the workers for a denarius (for) the day

[9] he **sent** them into his vineyard

[10] and **going out** about third hour

Notes

Matthew

[1-2] he **saw** others **standing** in the marketplace, idle
 [3] and to them he **said**
 [4] **go**, also you, into the vineyard
 [5-6] and whatever **is** fair, I **will give** to you
 [7] and they **went**
 [8-9] (and) again, **going out** about **sixth** and **ninth** hour, he **did** likewise
 [10] and about the eleventh, **going out**

[1-2] he **found** others **standing**
 [3] and he **said** to them
 [4] why, here, **have** you **stood** all the day, idle?
 [5] they **said** to Him
 [6] because no one, us, **has hired**
 [7] he **said** to them
 [8] **go**, also you, to the vineyard
 [9-10] and when evening **was happening**, **said**, the master of the vineyard to his overseer

[1-2] **summon** the workers and **give** to them the compensation
 [3] **beginning** from the last up to the first
 [4-5] and **coming**, those concerning the eleventh hour **received**, apiece, a denarius
 [6-8] and **coming**, the first (workers) **supposed** that more, they **would receive**
 [9-10] and **they received** (the), apiece, a denarius – even **they!**

[1-2] but **receiving**, they **grumbled** against the head-of-household
 [3] **saying**
 [4-5] **these**, the **last** (workers), one hour **worked**
 [6] and equal to us, them, you **have made** –
 [7-8] to those **bearing** the **heaviness** of the day and the **scorching-heat**
 [9-10]* but he, **answering** one of them, **said**

[1] friend, I **do not harm** you
 [2] **did not**, for a denarius, **you agree** with me?
 [3-5] **take** what **(is)** yours and **go!**

[1-2] now I **want**, to **this**, the **last** (worker), **to give**
 [3] as also to **you**
 [4-5] (or) **is it not right**, for me – what I **want** –
 [6-7] **to do** with what **(is)** mine?
 [8-9] (or) your **eye**, **evil**, **is**, because I,
 [10] **generous**, **am?**

[1-2] thus **will be**, the **last**, **first**
 [3-4] and the **first**, **last**

Notes

The purple dashed line reflects the completion of the fourth thousandfold literary count, measured from the previous purple dashed line. Literary mirroring, including the use of ordinal numbers, is clear at this point. Alternately, excluding the questioned ten literary elements from chapter sixteen, the cyan dashed line would be the fourth thousandfold interval. This cyan line occurs at the punch line and turning point of the parable: “even they!” The parable proceeds with a discussion of the fallout arising from the head-of-household’s generosity. The mirroring reaches to the full span of the parable: from 20:1 to the repeated occurrence of “first, last... last, first” – 65 literary elements. The cyan dashed line is closer to the middle of this parable’s span. This study favors the cyan line, as discussed at the end of Matthew.

“but he, answering one of them” | At the end of the previous chapter, Jesus looked searchingly in the faces of His disciples before speaking of their eschatological future. As per Matthew’s introduction of these disciples, one is already known to be a traitor. It is fascinating that in the parable here, Jesus answers to “one” of the grumblers and addresses him as “friend.” Jesus will use this term of direct address three times in the gospel of Matthew: here, in 22:12 (“friend, how did you enter here?”), and to Judas in the garden (26:50). The degree of concern may be punctuated by the use of a fivefold literary half-set as the head-of-household sends away (permanently?) the representative grumbling worker.

Matthew

[5-6] and **going up**, Jesus, to Jerusalem, He **took** the **twelve** (disciples) 10
 by themselves
 [7] and on the way, He **said** to them
 [8] behold, we **go** to Jerusalem
 [9-10] and the Son of Man **will be delivered over** to the **high-priests** and **scribes**, and
 they **will condemn** Him to death

[1] and they **will deliver** Him **over** to the Gentiles
 [2-4] to the, **to mock** and **to scourge** and **to crucify**
 [5]* and the third day, He **will be raised up**

[1-3] then **came** to Him, the **mother** of the sons of Zebedee with her **sons**, **paying-homage** and **asking** something of Him

[4] and He **said** to her

[5] what **do** you **want**?

[6] she **said** to Him

[7] **say**

[8-9] that **will sit**, these my **two** sons, one at Your right

[10] and one at Your left, in Your kingdom

[1-2] but **answering**, Jesus **said**

[3-4] you **do not know** what you **ask**

[5-6] **are** you (all) **able**, **to drink** the cup

[7-8] which I **am about**, **to drink**?

[9] they **said** to Him

[10] we **are able**

[1] He **said** to them

[2] indeed, My cup you **will drink**

[3-5] but the, **to sit** at My **right** and at **left**, **is not** Mine, **to give**

[1] but to whom it **has been prepared** by My Father

[1-2] and **hearing**, the **ten were indignant** concerning the **two** brothers 10

[3-4] but Jesus, **summoning** them, **said**

[5-6] you **know** that the rulers of the Gentiles **domineer** them

[7] and the great (persons) **rule** over them

[8] not so, **shall** it **be** with you

[9-10] but whoever **wants**, among you, great, **to become**

[1] **will be** your servant

[2-3] and whoever **wants**, among you, **to be** first

[4] **will be** your slave

[5-7] just as the Son of Man **did not come**, **to be served**, but **to serve**

[8] and **to give** His life (for) a ransom in place of many

Notes

“and the third day, He will be raised up” | Although this fivefold literary half-set carries a typical payload of torment and death, it has a unique turn at the fifth element: the cunning, as it were, of the resurrection.

Matthew

[9-10] and as they **were going out** from Jericho, (there) **followed** Him a **crowd**, **great**

[1-2] and behold, **two** blind (men) **were sitting** beside the way

[3-4] **hearing** that Jesus **was passing by**

[5-6] they **called out**, **saying**

[7-8] **show mercy** (upon) us, (Lord,) **Son** of David!

[9-10] but the crowd **rebuked** them, that they **should be silent**

[1-2] but they, more, **called out**, **saying**

[3-4] **show mercy** (upon) us, **Lord**, **Son** of David!

[5-7] and **standing**, Jesus **called** them and **said**

[8-9] what **do** you **want** (that) I **should do** for you?

[10] they **said** to Him

[1] Lord, that **would be opened**, our eyes

[2-3] and **having compassion**, Jesus **touched** their eyes

[4-5] and immediately, they **looked upward** and **followed** Him

20:34

[6-7] and when they **came** near to **Jerusalem** and **came** to **Bethphage**

21:1

[8] to the **Mount of Olives**

[9-10] then Jesus **sent two** disciples, **saying** to them

[1-2] **go** into the village which (**is**) before you

[3-4] and immediately you **will find** a **donkey having been tied up**

[5] and a **colt** (**being**) with her

[6-7] **releasing**, **bring** (them) to Me

[8] and if anyone, to you, **should say** something

[9] **say**

[10] that the Lord, of them, a need, **has**

[1] and immediately, he **will send** them

[2] and this **happened**

[3-5] in order that, **might be fulfilled**, the **having been spoken** by the prophet, **saying**

[6] **say** to the daughter of Zion

[7-8] behold, your **King comes** to you, **humble**, and **having mounted** on a donkey

[9-10] and on a **colt**, a **son** of a beast-of-burden

[1-2] and **going**, the disciples, and **doing**

[3] just as **directed** them, Jesus

[4-5] they **brought** the **donkey** and the **colt**

[6] and they **placed** upon them the garments

[7] and He **sat** upon them

[8] and most (of) the crowd **spread** their garment on the path

[9-10] and others **cut** branches from the trees and **spread** (them) on the path

Notes

Matthew

- [1-2] and the crowds, the, **going before** Him, and the, **following**,
 [3-4] **called out**, **saying**
 [5] *Hosanna* [praise] (**be**) to the son of David!
 [6-7] **has been blessed**, the, **coming** in name of (the) Lord!
- [2] *Hosanna* [praise] (**be**) to the Most-High!
 [8] and as He **was entering** into Jerusalem
 [9-10] **was shaken**, all the city, **saying**
- [1] who **is** this?
 [2] and the crowds **said**
 [3-4] this **is** the **prophet**, **Jesus**
 [5-6] who (**is**) from **Nazareth** of the **Galilee**
 [7-8] and **entered**, Jesus, into the temple and **cast out**
 [9-10] all the, **selling** and **buying** in the temple
- [1] and the **tables** of the money-changers, He **overturned**
 [2] and the **seats** of the, **selling** the pigeons
 [3] and He **said** to them
 [4] it **has been written**
 [5-6] My **house**, a **house** of prayer, **shall be called**
 [7] but you, it, **make** a den of robbers
 [8-9] and (there) **came** to Him **blind** (people) and **lame** (people) in the temple
 [10] and He **healed** them
- [1-2] but **seeing**, the **high-priests** and the **scribes**,
 [3] the **wonders** which He **did**
 [4-5] and the **children**, the, **calling out** in the temple and **saying**
 [6] *Hosanna* [praise] (**be**) to the son of David
 [7-8] they **were indignant** and **said** to Him
 [9] do You **hear**
 [10] what these **say**?
- [1] and Jesus **said** to them, yes!
 [2-3] **have** you **never read** that, from mouth of **infants** and (those) **suckling**
- [3] You **have prepared** praise?
 [4-6] and **leaving** them, He **went** out of the city to Bethany and **lodged** there
 [7-8] and in the morning, **returning** to the city, He **was hungry**
 [9-10] and **seeing** a fig-tree, one, by the way, He **came** to it
- [1] and nothing **found** on it except leaves only
 [2] and He **said** to it
 [3] **let** no longer, from you, fruit **be produced**, to the eternity!
 [4-5] and **withered**, **immediately**, the fig-tree!

Notes

Matthew

[1-3] and **seeing**, the disciples **marveled**, **saying**
 [4] how immediately **withered** the fig-tree!
 [5-6] and **answering**, Jesus **said** to them
 [7] truly I **say** to you
 [8-9] if you **have** faith and **do not doubt**
 [10] not only that, of the fig-tree, **will** you **do**

[1-2] but if to **mountain**, **this**, you **say**
 [3-4] **be taken up** and **be thrown** into the sea
 [5]* it **will** happen!

[1-2] and whatever you **ask** in the prayer, **believing**
 [3] you **will** receive
 [4] and as He **entered** into the temple
 [5] (there) **came** to Him
 [6]* while He **was** teaching
 [7] the **high-priests** and the **elders** of the people, **saying**
 [8] by what authority, these (things), **do** You **work**?

[4-5]* and who, to You, **gave** the **authority**, **this**?
 [9-10] and **answering**, Jesus **said** to them

[1] **will** ask you, also I, a word, one
 [2] which, if you **can** answer to me
 [3-4] also I, to you, **will** answer, by what authority, these (things), I **work**
 [5-6] the baptism of John – from where **was** (it) – from **heaven** or from **people**?
 [7-8] and they **reasoned** among themselves, **saying**
 [9] if we **say**, from heaven
 [10] He **will** say to us

[1] because of what, then, **did** you **not** believe him?
 [2] but if we **say**, from people
 [3] we **fear** the crowd
 [4] for they all, as a prophet, **esteem** John
 [5-6] and **answering** to Jesus, they **said**
 [7] we **do not** know
 [8] **said** to them, also He:
 [9-10] neither **will** I **tell** you, by what kind of authority, these (things), I **work**

[1] and what, to you, **does** it **seem**?
 [2-3]* a man **had** sons, **two**
 [4-5] and **going** to the first, he **said**
 [6-7] son, **go** today, **work** in the vineyard
 [8-9] but he, **answering**, **said**
 [10] I **am not** willing

Notes

“it will happen” | It appears Matthew uses parallel literary half-sets to indicate the giving over of the fig tree and the “mountain, this” to the destinies announced. The fig tree’s demise was presented in a fivefold half-set. Now, the demise of “mountain, this” is presented in a parallel fivefold half-set. This device appears to equate the fig tree with “mountain, this.” The demonstrative “this” appears to indicate the city of Jerusalem, the earthly Mount Zion, which Jesus was immediately approaching, en route from Bethany on the back side (the eastern side) of the Mount of Olives.

“while He was teaching” | Notice how Matthew uses a more complex sentence to force the literary count toward a tenfold set here. This set cannot be divided between elements five and six. Its first five elements cannot be used to complete a tenfold set from the preceding half-set.

“and who, to You, gave the authority, this?” | In the same context, the religious leaders ask Jesus about the source of His authority. Judging by the completeness of the literary sets, the question is in reference to the powers that arise from the heavenly realm. Matthew’s subtle use of a fivefold literary half-set, in relation to this question, may indicate God’s bestowing of such powers as by the divine hand being extended.

“a man had sons, two” | note the (unit | quantity) format here.

Matthew

[1-2] but afterward, **repenting**, he **went**
 [3-4] and **going** to the other, he **said** likewise
 [5-6] and **answering**, he **said**
 [7] I (**am**), sir
 [8] and he **did not go**
 [9-10] which of the **two did** the will of the father?

[1] they **said**, the first
 [2] **said** to them, Jesus
 [3] truly I **say** to you
 [4-5] that the **tax-collectors** and the **prostitutes go before** you into the kingdom of God!
 [6] for **came**, John, to you in way of righteousness
 [7] and you **did not believe** in him
 [8-9] but the **tax-collectors** and the **prostitutes believed** him
 [10] but you, **seeing**,

[1-2] **did not** even **repent** afterward, of the, **to believe** him
 [3] another parable, **hear**
 [4-5] a man **was** master-of-household who **planted** a vineyard
 [6] and a wall for it, he **placed around**
 [7] and he **dug** in it a winepress
 [8] and he **built** a tower
 [9] and he **leased** it to tenant-farmers
 [10] and he **journeyed abroad**

[1] and when (there) **came near** the **appointed-time** of the fruits
 [2-3] he **sent** his servants to the tenant-farmers **to receive** his fruits
 [4] and **taking**, the tenant-farmers, his servants –
 [5] whom, on the one hand, they **beat**
 [6] and whom, they **killed**
 [7] and whom, they **stoned**
 [8-9] again, he **sent** other **servants**, **more** than the first
 [10] and they **did** to them likewise

[1-2] but afterwards He **sent** to them His son, **saying**
 [3] they **will respect** my son
 [4-5] but the tenant-farmers, **seeing** the son, **said** among themselves
 [6] this **is** the heir
 [7-9] **come**, **let** us **kill** him and **possess** his inheritance
 [10] and **taking** him

[1-2] they **cast** (him) outside the vineyard and **killed** (him)

Notes

Matthew

[3-4] when, therefore, **comes**, the lord of the vineyard, what **will** he **do** with the **tenant-farmers, those?**

[5] they **said** to Him

[6-7] **harmful** (people)! harmfully **will** he **kill them**

[8] and the vineyard **will** he **lease** to other tenant-farmers

[9] who **will give** to him the fruits in their **appointed-times**

[10] **said** to them, Jesus

[1] **have** you **never read** in the Scriptures

[2-3] a stone which, **rejected**, (those) **building**

[4] this **has become** to head of corner

[5] from Lord, **happened**, this

[6-7]* and it **is** marvelous in our **eyes**

[8] because of this, I **say** to you

[9-10] that **will be taken** from you, the kingdom of God, and **will be given**

[1] to Gentiles **producing** its fruits

[2-3]* [and the, **falling** upon the **stone, this, will be broken**

[4-5]* but upon whomever it **should fall**, it **will crush** him]

[1-2] and **hearing**, the **high-priests** and the **Pharisees**, His parables, they **perceived**

[3] that, concerning them, He **spoke**

[4-5] and **seeking** Him, **to seize**

[6] they **feared** the crowds

[7] because, for a prophet, Him, they **esteemed**

21:46

[8-10] and **answering**, Jesus again **spoke** in parables to them, **saying**

22:1

[1-2] **is like**, the kingdom of the heavens, to a **man**, a **king**, who **gave** a wedding to his son

[3-4] and he **sent** his servants **to summon**

[5] the, **having been called** to the wedding

[6-7] and they **were not willing, to come**

[8-9] again, he **sent** other servants, **saying**

[10] **say**

[1] to the, **having been invited**

[2-3] behold, my noon-meal, I **have prepared**: my **oxen** and the **fatlings**, **having been slaughtered**

[4] and everything (**is**) ready

[5] **come** to the wedding

[6-7] but they, **neglecting**, **departed** – **someone** to his own field, and **someone** to his business

[8-10] and the rest, **seizing** his servants, **insulted** and **killed** (them)

Notes

“and it is marvelous in our eyes” | This quote is from Psalm 118:23, where the Hebrew dual noun “eyes (two)” is used. The Greek noun *eyes* is similarly counted as two literary elements here due to Hebrew context.

Judging by the completeness of literary sets here, the two bracketed lines, which are omitted from some manuscripts, appear to be original to the literary count. These two lines constitute four literary elements of a fivefold half-set, indicating the ultimate destruction of the enemies of Jesus. This finding supports their inclusion in the gospel of Matthew.

Matthew

[1] but the king **was enraged**

[2] and **sending** his armed-forces

[3-4] he **destroyed** the **murderers**, **those**

[5] and their city, he **burned**

[1-2] then he **said** to his servants: indeed, the wedding, ready, **is**

[3-4] but the, **having been invited**, **were not** worthy

[5-7] **go**, then, to the outlets of the roads, and as many as you **should find**, **invite** to the wedding!

[8-10] and **going out**, the **servants**, **those**, to the roads, **gathered everyone** whom they **found** –

[1-2] both **bad** and **good**

[3-4] and **was filled**, the wedding, of (people) **reclining-at-table**

[5-7] and **entering**, the king, **to observe** the (people) **reclining-at-table**

[8-9] he **saw** there a man **not wearing** a garment of wedding (attire)

[10] and he **said** to him

[1-2]* **friend**, how **did you enter** here, **not having** garments of wedding (attire)?

[3] and he **was speechless**

[4] then the king **said** to the servants

[5-8]* **binding** his **feet** and **hands**

[9-10] **cast** him **out** into the **darkness**, the **outer**

[1-2] there **will be** the **lamentation** and the **gnash** of the teeth

[3-4] for many **are** called, but few (**are**) chosen

[5-6] then **going**, the Pharisees, a council, **took**

[7] in order that, Him, they **might entangle** with a word

[8-9] and they **sent** to Him their **disciples** with the **Herodians**, **saying**

[10] teacher, we **know**

[1-2] that true, You **are**, and the way of God, in truth, You **teach**

[3] and it **is not** a concern, to You, about anyone

[4] because You **do not look** toward face of people

[5] **tell**, then, to us

[6] what, to You, **does** it **seem**

[7-8] **is** it **lawful**, **to pay** tax to Caesar, or not?

[9-10] but **knowing**, Jesus, their mischief, He **said**

[1-2] why, Me, **do you test?** **hypocrites!** **show** to Me the coin of the tax

[3] and they **brought** to Him a denarius

[4] and He **said** to them

[5-7] of whom (**is**) the **image**, **this**, and the **inscription?**

[8-9] they **said** to Him, **Caesar's**

[10] then He **said** to them

Notes

“friend, how did you enter here” | This is the second of three instances in Matthew in which Jesus uses the word “friend” (20:13, 22:12, 26:50). In all three instances, the person is not being addressed favorably.

“binding his feet and hands” | In keeping with the Hebrew dual nouns for an individual’s “feet (two)” and “hands (two),” the literary count is 2 + 2 = 4 elements here.

Matthew

[1-2] then **pay** what (**is**) **Caesar's** to **Caesar**
 [1] and what (**is**) **God's**
 [3] to **God**
 [4-5] and **hearing**, they **marveled**
 [6-7] and **abandoning** Him, they **departed**
 [8] in that hour, (there) **came** to Him Sadducees
 [9-10] **saying**, **not to be**, resurrection

[1-2] and they **asked Him**, **saying**, **Teacher**
 [3] Moses **said**
 [4-5] if anyone **should die**, **not having children**

[1] **will marry**, his brother, his wife
 [2] and **will raise up** seed to his brother
 [3-9] and (there) **were** with us **seven** brothers, and the first, **being married**
 [10] **died**

[1-2] and **not having** a seed, he **left** his wife to his brother
 [3-4]* and likewise (**were**) the **second** and the **third**, up to the seven
 [5] and last of all, **died**, the woman

[1-7] in the resurrection, then, whose of the **seven will be** the woman?
 [8] for all **had** her
 [9-10] and **answering**, Jesus **said** to them

[1-2] you **are deceived**, **not knowing** the **Scriptures** nor the **power** of God
 [3-4] for in the resurrection, neither **do** they **marry**, nor **are** they **given in marriage**
 [5]* but, like angels in the heaven, they **are**

[1] but concerning the resurrection of the dead, **have** you not read the,
 [2-3] **being spoken** to you by God, **saying**
 [4-6] I **am** the **God** of Abraham and the **God** of Isaac and the **God** of Jacob
 [7-8] He **is not** (the) God of (the) dead, but of (the) **living**
 [2-3] and **hearing**, the crowds **were astonished** at His teaching
 [4-6] but the Pharisees, **hearing** that He **had silenced** the Sadducees, **gathered** to themselves
 [7-8] and **asked**, **one** of them (a **lawyer**), **testing** Him:
 [9] Teacher, which commandment (**is**) great in the law?
 [10] and He **said** to him

[1-2] you **shall love** the **Lord**, your **God**, with all your heart
 [3-4] and with all your **soul** and with all your **mind**
 [5-6] this **is** the **great** and **first** commandment, and (the) second (**is**) similar to it:
 [7] you **shall love** your neighbor as yourself
 [8-9] on these **two** commandments, all the law **hangs**,
 [10] and the **prophets**

Notes

“and likewise (were) the second and the third, up to the seven” | In this equative and resumptive use of “the seven,” the cardinal number represents the horizon for the series of brothers being mentioned by ordinal numbers here. In this sense, “the seven” is the equative (and therefore uncounted) total for the countable series of brothers that is abbreviated to “first,” “second,” and “third.”

“but, like angels in the heaven, they are” | Here, the fivefold literary half-set may denote the change that takes place for these resurrected saints. Half-sets can indicate change.

Matthew

[1] and while **being gathered**, the Pharisees
 [2-3] **asked** them, Jesus, **saying**
 [4] what, to you, **does it seem** concerning the Christ –
 [5]* whose son **is** He?

[1] they **said** to Him, of David
 [2] He **said** to them
 [3-4] how, then **did** David, in (the) Spirit, **call** Him “Lord,” **saying**
 [9-10] **said**, (the) **Lord**, to my **Lord**
 [5]* **sit** at My right-hand

[1-2]* until ever I **put** Your enemies under Your **feet**!
 [1-2] if then David **calls** Him “**Lord**,” how, His **Son**, **is** He?
 [3-4] and no one **was able**, **to reply** to Him a word
 [5-6] neither **dared** anyone, from that day, **to question** Him anymore 22:46
 [7-8] then Jesus **spoke** to the **crowds** and to His **disciples**, **saying** 23:1
 [9-10] upon Moses’ seat **sit** the **scribes** and the **Pharisees**
 [1-3] everything, then – whatever they **say** to you – **do** and **keep**
 [4] but according to their works, **do not do**
 [5-6] for they **speak** and **do not do**
 [7-8] and they **tie up burdens**, **heavy** [and oppressive] and **place** (them) upon the
 shoulders of people
 [9-10] but they, with their finger, **are not willing**, **to move** them
 [1-2] and all their works, they **do**, **to be seen** by the people
 [3-4] for they **enlarge** their *phylacteries* and **grow long** their fringes
 [5-7] and they **love** the **first-place-of-reclining** in the evening-meals and the **first-**
seats in the synagogues and the **greetings** in the markets
 [8] and **to be called** by the people, “**Rabbi**”
 [9] but you, **do not be called** “Rabbi”
 [10] for One **is** your Teacher
 [1] and all you, brothers, **are**
 [2] and “father,” **do not call** yours, upon the earth
 [3-4] for One **is** your **Father**, the **heavenly**
 [3] neither **be called** “guide”
 [4-5] because your Guide **is One**: the **Christ**
 [6] but the greatest of you **shall be** your servant
 [7-8] and whoever **will exalt** himself **will be humbled**
 [9-10] and whoever **will humble** himself **will be exalted**

Notes

“whose son is He?” | Matthew may cue the subtleness of Jesus’ question by using the fivefold literary half-set here.

“sit at My right-hand” | Here, Matthew may signal the right hand of God by the use of a fivefold literary half-set, as of a hand extended.

“until ever I put Your enemies under Your feet!” | In keeping with the use of the Hebrew dual noun for “feet (two)” in Psalm 110:1, so here, Jesus’ two feet are being counted for the literary set.

“and they tie up burdens, heavy [and oppressive]...” | Some manuscripts do not include the adjective “oppressive,” which can also be translated “hard to bear.” Judging from the completeness of this tenfold literary set, this adjective “oppressive” does not fit within the literary count. On this basis, it appears the adjective was not original to Matthew’s gospel.

Matthew

[1-4] but woe (be) to you, scribes and Pharisees, hypocrites
 [5] because you shut the kingdom of the heavens in front of the people

[1] for you do not enter
 [2] neither the (people) entering
 [3-4] do you permit, to enter
 [5-8] woe (be) to you, scribes and Pharisees, hypocrites!
 [9-10] because you cross the sea and the land to make one proselyte

[1] and when he arises
 [2-3] you make him a son of Gehenna [hell], twice-as-much as yourselves
 [4-6] woe (be) to you, guides, blind, the, saying
 [7-8] whoever swears by the temple, nothing, it is
 [9-10] but whoever swears by the gold of the temple, he is obligated

[1-2] foolish and blind (people)!
 [3-4] for which, greater, is: the gold or the temple, the, sanctifying the gold?
 [5-6] and, whoever swears by the altar, nothing, it is
 [7-9] but whoever swears by the gift which (is) upon it, he is obligated
 [10] blind (people)!

[1-2] for which, greater (is): the gift or the altar, the, sanctifying the gift?
 [3-5] whoever, then, swearing by the altar, swears by it and by all which (is) upon it
 [6-7] and whoever, swearing by the temple, swears by it
 [8]* and by Him inhabiting it
 [9-10] and whoever, swearing by the heaven, swears by the throne of God

[1]* and by Him sitting upon it!
 [2-5] woe (be) to you, scribes and Pharisees, hypocrites!
 [6-8] because you tithe the mint and the dill and the cumin
 [9-10] and you neglect the weightier of the law – the justice and the mercy

[1] and the faith
 [2-4] [and] these, it is necessary, to do – and those, not to neglect
 [5-6] guides, blind, who are straining out the gnat, but who, a camel, are swallowing!
 [7-10] woe (be) to you, scribes and Pharisees, hypocrites!

[1-2] because you cleanse the outside of the cup and the plate
 [3-4] but inside you are full of pillage and excess
 [5-6] Pharisee, blind!
 [7-8] cleanse, first, the inside of the cup
 [9-10] in order that, may become, also the outside of it, clean

Notes

“and by Him inhabiting it” | If Jesus spoke these words in the temple (so Mt. 24:1), Matthew may be pointing to Jesus Himself as being the divine Person inhabiting the temple. This literary element appears to be necessary to the completeness of the earthly tenfold set, where the elements for Jesus have normally been counted.

“and by Him sitting upon it!” | Likewise, judging by the completeness of literary sets (of the heavenly set in particular, looking ahead to its fifth element, as well as to the placement of the 5000th element of the book, below), it appears this line pertains to Jesus’ forthcoming privilege of personally sitting upon the throne of God in the new heavens and earth. It appears to be another self-reference similar to that of the priestly role, above. For this reason, the element is shown in the “earth” subject column. In support of this finding, toward the close of this imprecatory/teaching passage in 25:31, Jesus speaks of Himself sitting “upon throne of His glory.”

Matthew

[1-4] woe (be) to you, scribes and Pharisees, hypocrites!
 [5-6] because you are like sepulchers having been whitewashed
 [7] which outside, indeed, appear beautiful
 [8-9] but inside are full of bones of dead (people) and all uncleanness
 [10] so also you, outwardly indeed, appear to people, righteous

[1-2] but inwardly you are full of hypocrisy and lawlessness
 [3-6] woe (be) to you, scribes and Pharisees, hypocrites!
 [7] because you build the sepulchers of the prophets
 [8] and you dignify the monuments of the righteous
 [9] and you say
 [10] if we were in the days of our fathers

[1] then we would not have been their partners in the blood of the prophets
 [2] thus you testify against yourselves
 [3]* that sons, you are, of (those) murdering the prophets
 [4] and you fill up the measure of your fathers
 [5] serpents!
 [6] brood of vipers!
 [7] how will you escape from the judgment of the Gehenna [hell]?
 [8-10] because of this, behold, I send to you prophets and wise (people) and scribes

[1-2] of them, you will kill and will crucify
 [3-4] and of them you will scourge in your synagogues and will pursue from city to city
 [5-6] so that (there) may come upon you all blood, righteous, being poured out upon the earth –
 [7-8] from the blood of Abel, the righteous
 [9-10] unto the blood of Zechariah, son of Barachiah

[1-2] whom you murdered between the Holy-Place and the altar!
 [3-4] truly I say to you, (there) will come, these, all, upon the generation,
 [5] this!

[1-2] Jerusalem, Jerusalem, the, killing the prophets and stoning
 [3] (those) having been sent to her
 [4-6]* how often I wanted, to gather together your children, which manner, a hen gathers together her chicks under her wings
 [7] and you were not willing
 [8-9] behold, is abandoned to you, your house, desolate
 [10] for I say to you

Notes

“that sons, you are, of (those) murdering the prophets” | This combination of being verb “are” + participle “murdering” appears to be counted as a single literary element. This literary device, which is also reflected in the next literary element of this set, brings the spiritual nature of this generation into unity with that of their ancestors.

“under her wings” | By context of a plural noun *wings* with singular noun *hen*, these wings are counted as dual literary elements. They complement the two nearest verb forms on this line.

Matthew

[1-2] you **will not**, Me, **see** again, until ever you **say**
 [3-4] **having been blessed**, He, **coming** in name of (the) Lord! 23:39

[5-6] and **going out**, Jesus, from the temple, He **went** 24:1
 [7-8] and **came**, His disciples, **to point out** to Him the structures of the temple
 [9-10] but He, **answering**, **said** to them

[1-2] **do** you **not see these**, **all**?
 [3] truly I **say** to you
 [4-5] (there) **will not be left** here, **stone** upon **stone**, which **will not be dismantled**.

[1] and as He **was sitting** upon the Mount of Olives
 [2-3] (there) **came** to Him the disciples by themselves, **saying**
 [4] **tell** to us
 [5-6] when these (things) **will be**, and what (**will be**) the sign of Your **appearance** and **consummation** of the age?
 [7-8] and **answering**, Jesus **said** to them
 [9-10] **see** (that) no one, you, **deceives**

[1-2] for many **will come** in My name, **saying**
 [3] I **am** the Christ
 [4] and many, they **will deceive**
 [5-6] and you **are going**, **to hear wars** and **reports** of wars
 [7-8] **see** (that) you **are not disturbed**
 [9-10] for **it is necessary**, **to happen**

[1] but not yet **is** the end
 [2-5] for (there) **will rise**, **nation** over **nation** and **kingdom** over **kingdom**
 [6-7] and (there) **will be famines** and **earthquakes** according to places
 [8] but all these (**are**) beginning of birth-pangs
 [9-10] then they **will deliver** you to tribulation and **kill** you

[1]* and you **will be**, **being hated** by all of the nations because of My name
 [2] and then, **will be caused-to-stumble**, many
 [3] and one-another, they **will deliver over**
 [4] and they **will hate** one-another
 [5-6] and many false-prophets **will be lifted up** and **will deceive** many
 [7-8] and because of the, **to be multiplied**, the lawlessness, (there) **will grow cold**,
 the love of many
 [9-10] but the, **enduring** to end: this (person) **will be saved**

Notes

“will be, being hated” | The combination of the being verb “will be” with participle “being hated” is counted as a single literary element here, in keeping with the rule for this combination.

Matthew

[1-2] and **will be proclaimed**, this gospel of the kingdom, in the whole world for a witness to all the nations, and then **will come** the end

[3-4] when, then, you **see** the abomination of the desolation, the **having been spoken** through **Daniel**, the **prophet**

[5-6] **having stood** in **place**, **holy** –

[7-8] the, **reading**, **let understand** –

[9-10] then (those) who (**are**) in Judea, **let flee** to the mountains

[1-2] (he) who (**is**) upon the housetop, **let not come down**,

[3-4] **to take** what (**is**) from his house

[5-7] and (he) who (**is**) in the field, **let not turn back**, **to take up** his garment

[8-9] but woe (**be**) to (those) who, in womb, **are having**

[10] and to (those) who **are nursing** in those days

[1-2] and **pray** that, **may not happen**, your flight, of winter, neither on a Sabbath

[3-4] for (there) **will be**, then, a **tribulation**, **great**

[5-6] such as **has not happened** from **beginning** of world until **now**, and not otherwise, **will it happen**

[7-8] and unless **were cut short**, the **days**, **those** – (there) **would not be saved**, all flesh

[9-10] but because of the elect, **will be cut short**, the **days**, **those**

[1] then, if anyone, to you, **should say**

[2-3] “behold, **here** (**is**) the Christ,” or, “**there**”

[4] **do not believe** (it)!

[5-6] for (there) **will be lifted up**, **false-Christ**s and **false-prophets**

[7-8] and they **will give signs**, **great**

[9] and **wonders** in order **to deceive**, if possible, even the elect

[10] behold, I **have foretold** to you!

[1] if then they **say** to you

[2] “behold, in the wilderness, he **is**”

[3] **do not go out**

[4] “behold, in the inner rooms (he **is**)”

[5] **do not believe** (it)

[6-7] for as the lightning **goes out** from **east** and **shines** unto **west**

[8] so **will be** the appearance of the Son of Man

[9-10] wherever **be** the body, there **will be gathered**, the vultures

Notes

Matthew

[1-2] but immediately after the tribulation of **days**, **those**, the sun **will be darkened**,
and the moon **will not give** its splendor
[3] and the stars **will fall** from the heaven
[4] and the powers of the heavens **will be shaken**
[5] and then **will appear** the sign of the Son of Man in heaven
[6] and then **will mourn**, all the tribes of the earth
[7] and they **will see** the Son of Man
[8-10] **coming** upon the clouds of heaven with **power** and **glory**, **great**

[1-2] and He **will send** His angels with a **trumpet-sound**, **great**
[3-6] and they **will gather-together** His elect out of the **four** winds, from ends of
heavens
[7] unto [the] **ends** of them
[8] and from the fig-tree, **learn** the parable
[9-10] when, already, its branch **becomes** tender, and the leaves, it **puts out**

[1-2] you **know** that, near (**is**) the summer
[3-4] so also **you**, when **you see** all these, **know** that
[5] near, He **is**, upon (the) entrance
[6] truly I **say** to you
[7-8]* that, **will not pass away**, the **generation**, **this**, until all these **happen**
[9-10] the **heaven** and the **earth will pass away**, but My words **will not pass away**

[1-3] but concerning the **day**, **that**, and **hour**, no one **knows** –
[4-5]* neither the **angels** of the heavens nor the **Son** –

[5]* but the **Father** alone

[1-2] for just as (**were**) the days of **Noah**, so **will be** the appearance of the **Son** of
Man
[3-4] for as they **were** in the **days** [**those**] which (**were**) before the flood:
[5-6] **eating** and **drinking**
[7-8] **marrying** and **being given-in-marriage**
[9] until which day, **entered** Noah into the ark
[10] and they **did not know**

[1-2] until (there) **came**, the flood, and **took away** everyone
[3] so **will be** [also] the appearance of the Son of Man
[4-5] then **two will be** in the field –
[6-7] one **is taken**, and one **is abandoned**
[8-9] **two**, **grinding** in the mill –
[10] one **is taken**

[1] and one **is abandoned**
[2-4] **watch** therefore, because you **do not know** at what hour your Lord **comes**

Notes

“that, will not pass away, the generation, this, until all these happen” | Throughout his gospel, Matthew has reserved the phrase “the generation, this,” exclusively for his religious opponents and the unbelieving crowds. Similar phrases “generation, evil and adulterous” (2x) and “generation, faithless” have the same bearing among the spiritually desolate. In present context, Jesus may cue the full scope of this phrase, as applied throughout Matthew, as He envisions a reality continuing to the end of the age.

“neither the angels of the heavens nor the Son” | The fivefold literary half-set may indicate the cunning of this literary moment: that the precise answer to the disciples’ question (“day, that, and hour”) is hidden even from Jesus Himself.

“but the Father alone” | Similarly, a fivefold half-set appears to be used to indicate the cleverness of the Father. He is the only Person who knows precisely the appointed time.

Matthew

[5] but this **know**:

[6] that if, **had known**, the head-of-household

[7] at what watch-of-night the thief **would come**

[8-9] he **would have kept watch** and **would not have permitted**

[10] to be broken through, his house

[1] because of this, also you, **be** ready

[2-3] because, to which, you **do not suppose**, hour, the Son of Man **comes**

[4-5] who then **is** the **faithful** servant, and **wise**

[6] whom, **will place in charge**, the master, over his household

[7]* who, **to give** to them the provision at **appointed-time**?

[8-9] blessed (is) the **servant**, **that**

[10] whom, **coming**,

[1] his master **will find**

[2] in this way, **working**!

[3] truly I **say** to you

[4-5] that, over all his, **having**, he **will place** him!

[1-2] but if, **should say**, the wicked **servant**, **that**, in his heart

[3] **delays**, my master

[4-5] and he **begin**, **to beat** his fellow-servants

[6-7] and he **eat** and **drink** with the drunkards

[8-9] **will come**, the master of the **servant**, **that**

[10]* in a day which he **does not expect**

[1]* and in an hour which he **does not know**

[2]* and he **will divide-in-two**, him

[3] and his portion, with the hypocrites, **place**

[4-5] there **will be** the **lamentation** and the **gnash** of the teeth

24:51

25:1

[1-10] then **will be similar**, the kingdom of the heavens, to **ten** virgins who, **taking** their own lamps, **went out** to an encounter of the bridegroom

[1-5] and **five** of them **were** foolish

[6-10] and **five** (**were**) wise

[1-2] for the foolish, **taking** their lamps, **did not take** with themselves oil

[3] but the wise **took** oil in the flasks with their lamps

[4] but when, **was delaying**, the bridegroom

[5-6] **became drowsy**, all, and they **slept**

[7] and middle of night, a cry **happened**

[8] “behold, the bridegroom, **come out** to an encounter [of him]”

[9-10] then **awakened**, all the **virgins**, **those**, and **trimmed** their lamps

Notes

“at appointed-time” | Jesus keeps the focus of the parables toward the original question “when,” raised by His disciples. The disciples wanted to know the appointed time for Jesus’ appearance at the end of the age. Jesus shifts the focus to the appointed time(s) at which His servants are meant to serve faithfully in the generous stewardship of God’s things for God’s people.

“in a day... and in an hour” | Again, Jesus returns to the language of the end of the age, using the same words He used above: “but concerning the day, that, and hour, no one knows...”

“and he will divide-in-two, him” | The Greek verb literally means “to cut in two.” Here, though the literal practice may be in view, there may also be a meaning that connects with the use of the fraction one-half, implied by this verb. The master will divide this wicked servant into two. The use of a fraction concept – as it were, two halves – may indicate two things being given over to destruction, in keeping with the pattern observed elsewhere in Scripture. What two things are being given over here? In contrast, the faithful and wise servant, who stewarded the provision for the household, was rewarded with responsibility for an even greater stewardship: over all that the master has. Whatever stewardship the wicked servant had been given, he has wasted on his own appetite rather than giving as provision for the household. His stewardship is therefore stripped away from him, and he himself is now given over to torment. From context, the two things being separated and given over may be: (1) the privilege of stewardship, and (2) the privilege of a pleasurable relationship with the master. This twofold destruction may coincide with the twofold destiny for this wicked servant: lamentation (loss of stewardship opportunity) and the gnash of teeth (loss of relational joy from the master). This twofold aspect will be presented again in the parable of the talents, below.

Matthew

[1] but the foolish, to the wise, **said**
 [2] **give** to us from your oil
 [3] because our lamps **have extinguished**
 [4-5] but **answered**, the wise, **saying**
 [6-7] because (there) **is not enough** for **us** and for **you**
 [8-10] **go**, rather to (those) **selling**, and **buy** for yourselves

[1-2] but as they **were going away**, to **buy**
 [3] (there) **came**, the bridegroom
 [4] and (those) ready **went** with him into the wedding
 [5] and **was shut**, the door

[1-2] and later, (there) **came**, also the other virgins, **saying**
 [3-4] **lord**, **lord**, **open** to us
 [5-6] but he, **answering**, **said**
 [7-8] truly I **say** to you, I **do not know** you!
 [9-10] **watch** therefore, because you **do not know** the **day** nor the **hour**

[1] for (it **is**) just like a man:
 [2-3] **traveling-abroad**, he **called** his own servants
 [4-5] and **handed over** to them his, **having**
 [6-10] and to whom, on the one hand, he **gave five** talents

[1-2] and to whom, **two**
 [3] and to whom, **one**
 [4] to **each** according to his own ability
 [5]* and he **traveled-abroad**

[1-5] at once **going out**, who, the **five** talents **having received**
 [6-10] **worked** with them and **gained** another **five**

[1-4] likewise who, the **two**, **gained** another **two**
 [5] but who, the one **receiving**
 [6-8] **departing**, **dug** earth and **hid** the money of his lord
 [9-10] and after much **time**, (there) **came**, the master of the **servants**,
those, and **settled** account with them

[1-5] and **coming**, who, the **five** talents **receiving**
 [6-10] he **brought** another **five** talents, **saying**

[1-5] master, **five** talents, to me, you **have handed over**
 [6-10] behold, another **five** talents I **gained**

[1] **said** to him, his master
 [2-4] well (it **is**), **servant**, **good** and **faithful**!
 [5] over a little, you **were** faithful

Notes

“and he traveled-abroad” | This fivefold literary half-set may indicate the change in circumstance for the master here: that he will be away for an extended time.

Here is the completion of the fifth thousandfold total literary count in the Gospel of Matthew. The purple dashed line is based upon the inclusion of the questioned ten elements in Matthew 16. If those ten elements are excluded, the cyan line indicates the mirroring device at the 5000th element. The cyan line appears to be the more central pivot point: the mirroring of the servants’ accomplishments through the master’s evaluation of them. This study favors the cyan line, as discussed at the end of Matthew.

Matthew

[6] over much, you, I **will place**
 [7] **enter** into the joy of your master!
 [8-9] and **coming**, also, who (**had**) the **two** talents
 [10] he **said**

[1-2] master, **two** talents, to me, you **have handed over**
 [3-4] behold, another **two** talents I **gained**
 [5] **said** to him, his master
 [6-8] well (it **is**), **servant**, **good** and **faithful**!
 [9] over a little, you **were faithful**
 [10] over much, you, I **will place**

[1] **enter** into the joy of your master!
 [2-3] but **coming**, also, who, the one talent **receiving**
 [4] he **said**
 [5] master, **knowing** you –
 [6] that severe, you **are**:
 [7-8] a man **reaping** where you **did not sow**
 [9-10] and **gathering** from where you **did not scatter** –

[1-3] and **fearing**, **departing**, I **hid** your talent in the earth
 [4-5] behold, you **have** what (**is**) yours!

[1-2] but **answering**, his master **said** to him
 [3-5] **wicked** servant, and **idle**! you **knew** that I **reap** where I **did not sow**
 [6-7] and I **gather** from where I **did not scatter**
 [8-9] **it was necessary**, (for) you then, **to deposit** my money with the bankers
 [10] and **coming**

[1-2] I **would receive** whatever (**was**) mine, with interest
 [3] **take**, therefore, from him the talent
 [4-5] and **give** (it) to the, **having** the **ten** talents

[1-2] for to **whom**, **having** – to **every** (such a person) – it **will be given**
 [3] and he **will abound**
 [4-5] but of the, **not having**, even what he **has**
 [6] **will be taken away** from him
 [7-8] and the unprofitable servant – **send away** to the **darkness**, the **outer**
 [9-10] there **will be** the **lamentation** and the **gnash** of the teeth

Notes

Matthew

[1-2] and when comes, the Son of Man in His glory, and all the angels with Him
 [3] then He will sit upon His throne of glory
 [4] and (there) will be gathered before Him, all the nations
 [5] and He will separate them from one-another
 [6-7] just as the shepherd separates the sheep from the goats
 [8] and He will place the, indeed, sheep, by His right-hand
 [9] but the goats by left-hand
 [10] then will say, the King

[1] to whom (are) by His right-hand
 [2-3] come, the, being blessed of My Father
 [4-5] inherit the, having been prepared for you, kingdom, since creation of world
 [6-8] for I hungered, and you gave to Me, to eat
 [9-10] I thirsted and you gave-to-drink, Me

[1-2] a stranger I was, and you welcomed Me
 [3-4] naked (I was), and you clothed Me
 [5-6] I was sick, and you cared for Me
 [7-8] in prison, I was, and you came to Me
 [9-10] then answered Him, the righteous, saying

[1-3] Lord, when, You, did we see, hungering, and we fed?
 [4-5] or thirsting, and we gave-to-drink?

[1-2] and when, You, did we see, a stranger, and we welcomed?
 [3] or naked, and we clothed?
 [4-5] and when, You, did we see, being sick
 [6-7] or (being) in prison, and we came to You?
 [8-9] and answering, the King said to them
 [10] truly I say to you

[1-4] to as much as you did, to one of these, My brothers, the least – to Me, you did
 [5-6] then He will say also to whom (are) by left-hand
 [7-9] depart from Me, the, being cursed, to the fire, the eternal the, having been prepared for the Devil
 [10] and his angels

[1-3] for I hungered, and you did not give to Me, to eat
 [4-5] I thirsted, and you did not give-to-drink, Me
 [6-7] a stranger, I was, and you did not welcome Me
 [8] naked, and you did not clothe Me
 [9-10] sick and (being) in prison, and you did not care for Me

Notes

Matthew

[1-2] then **will answer**, also they, **saying**
 [3-4] **Lord**, when, **You**, **did** we **see**, **hungering**
 [5-9] or **thirsting** or (**being**) a **stranger** or **naked** or **sick** or (**being**) in prison
[10] and we **did not serve** You?

[1-2] then He **will answer** them, **saying**
 [3] truly I **say** to you
 [4-5] to as much as you **did not do**, to one of **these**, the **least**, neither to Me **did** you **do** (it)

[1-2] and **will depart**, these to **punishment**, **eternal**
 [3-4] but the righteous, to **life**, **eternal** 25:46

[5-6] and it **happened**, when **finished**, Jesus, all the **words**, **these** 26:1
 [7] He **said** to His disciples
 [8] you **know**
 [9-10]* that after **two** days the Passover **happens**

[1-2] and the Son of Man **will be given over**, to the, **to be crucified**

[3-4] then **gathered**, the **high-priests** and the **elders** of the people in the courtyard of the high-priest
 [5] the, **being called**, **Caiaphas**
 [6-8] and they **took counsel** in order that, Jesus, by cunning, they **might seize** and **kill**
 [9] but they **said**, not in the feast
[10] that (there) **may not**, a tumult, **happen** among the people

[1] now while Jesus **was** in **Bethany**
 [2-3] in house of **Simon**, the **leper**
 [4-5] (there) **came** to Him a woman **having** an alabaster-jar of **myrrh**, **expensive**
 [6-7] and she **poured** (it) **out** upon His head, while He **was reclining**
[8-10] but **seeing**, the disciples **were indignant**, **saying**

[1-2] for what (**is**) the **waste**, **this**?
 [3-5] for **was able**, this, **to be sold** of much, and **to be given** to the poor!
 [6-7] but **knowing**, Jesus **said** to them
 [8] why, troubles, **do** you **cause**, to the woman?
[9-10] for a **deed**, **good**, she **has done** to Me

[1] for always, the poor, you **have** among yourselves
 [2] but Me you **do not** always **have**
 [3-5] for **pouring out**, she, the **myrrh**, **this** upon My body, to the, **to prepare-for-burial**, Me – she **has done**
 [6] truly I **say** to you
 [7-8] wherever **is proclaimed**, the **good-news**, **this**, in all the world
[9-10] (there) **will be spoken** also, what **has done**, she, in remembrance of her

Notes

“that after two days the Passover happens” | The placement of “two days,” following an extended conversation about “when” (beginning of chapter 25), may be indicative. Matthew hasn’t written this in (unit | quantity) format to indicate a literary device. However, the macrostructure of Matthew’s gospel reflects a six-thousandfold measure of the age, in keeping with what has been observed in Genesis and Daniel. See remarks, end of this translation/study. The placement of “two days” here may correspond with two literary thousandfolds, after which will come the eschatological Passover: the righteous escaping “punishment, eternal” and departing into “life, eternal.” For a similar possibility in Luke, see notes on Luke 13:32.

Matthew

[1]* then going, one of the twelve
 [2-3] the being called Judas Iscariot, to the high-priests
 [4] he said
 [5-6] what are you willing, to me, to give
 [7] and I, to you, will deliver Him over?
 [8-10] and they paid to him thirty, silver-money 30

 [1-2] and from then, he sought opportunity in order that, Him, he might deliver over
 [3-4] now on the first of Unleavened-Bread, came, the disciples to Jesus, saying
 [5] where do You want
 [6-7] that we prepare for you to eat the Passover?
 [8] and He said
 [9-10] go into the city, to a certain-person, and say to him

 [1] the Teacher says
 [2] My appointed-time, near, is
 [3] at you, I keep the Passover with My disciples
 [4-5] and did, the disciples, as directed them, Jesus
 [6] and they prepared the Passover
 [7-8] and when evening was happening, He reclined-at-table with the twelve 10
 [9-10] and as they were eating, He said

 [1] truly I say to you
 [2] that one of you will deliver over, Me
 [3-4] and being grieved, greatly
 [5-6] they began, to say to Him, one, each
 [7] "neither, I am, Lord?"
 [8-9] but He, answering, said
 [10] the, dipping with Me, the hand in the dish –

 [1] this, Me, delivers over!
 [2] indeed, the Son of Man goes
 [3] as it has been written concerning Him
 [4-5] but woe (be) to the man, that, by whom the Son of Man is delivered over!

 [1-2] better it would be for him, if had not been born, the man, that
 [3-5] and answering, Judas, who was delivering Him over, said
 [6] neither, I am, Rabbi?"
 [7] He said to him
 [8] you have said (it)
 [9] and while they were eating
 [10] taking, Jesus, bread

Notes

"one of the twelve" | This phrase receives a literary count for the "one," not for the "twelve." The use of "one" does not increase the literary count of this line.

Matthew

[1-2] and blessing (it), He broke (it)
 [3-4] and giving to the disciples, He said
 [5-7] take, eat – this is My body
 [8-10] and taking cup and giving thanks, He gave (it) to them

[1] saying
 [2] drink of it, everyone
 [3-4] for this is My blood of the covenant
 [5] which, concerning many, is being poured out for forgiveness of sins
 [6] and I say to you
 [7-8] I will not drink again, from this fruit of the vine until the day, that
 [9-10] when, it, I drink with you, new, in the kingdom of My Father

[1-2] and singing-hymns, they went to the Mount of Olives
 [3] then said to them, Jesus
 [4-5] all you will be caused-to-stumble on account of Me in the night, this
 [6] for it has been written

[1] I will strike the Shepherd
 [7] and will be scattered, the sheep of the flock
 [8-9] but after My, to be raised, I will go before you to Galilee
 [10] but answering

[1] Peter said to Him
 [2] though all will be caused-to-stumble on account of You
 [3] I will never be caused-to-stumble
 [4] said to him, Jesus
 [5] truly I say to you
 [6] that in this night, before a rooster, to crow
 [7-9] three-times you will deny Me
 [10] said to Him, Peter

[1-2] even if it is necessary for me, with You, to die
 [3] I will not, You, deny!
 [4] likewise also, all the disciples spoke
 [5-6] then went with them, Jesus, to a place being called Gethsemane
 [7] and He said to the disciples
 [8] sit here until [which]
 [9-10] going there, I pray

[1-3] and taking Peter and the two sons of Zebedee, He began, to be grieved
 [4] and to be heavy-hearted
 [5] then He said to them
 [6] grieved is My soul unto death
 [7-8] remain here and watch with Me
 [9-10] and proceeding a little, He fell upon His face

Notes

Matthew

[1-2] **praying** and **saying**

[3-4] My Father, if possible it **is**, **let pass** from Me the **cup**, **this**

[5] only, not as **I want**

[2] but as **You**

[1-3] and He **came** to the disciples and **found** them, **sleeping**

[4] and He **said** to Peter

[5-6] so you **were not able**, one hour, **to watch** with Me?

[7-8] **watch** and **pray**

[9] in order that you **may not enter** into temptation

[10] indeed, the Spirit (**is**) eager

[1] but the flesh (**is**) weak

[2-4] again, of second (time) **going**, He **prayed**, **saying**

[5-7] My Father, if **is not able**, this, **to pass by**, except, it, I **drink**

[3] **let happen**, Your will

[8-10] and **coming** again, He **found** them, **sleeping**

[1-2] for **were**, their eyes, **having become heavy**

[3-5] and **leaving** them again, **departing**, He **prayed** of third (time)

[6] the same word, **saying** again

[7-8] then He **came** to the disciples and **said** to them

[9-10] **sleep** [the] remainder and **be refreshed**

[1]* behold, **has come near**, the hour

[2] and the Son of Man **is given over** into hands of sinners

[3-4] **rise**, let us **go**

[5-6] behold, **has come near**, the, **giving** Me **over**

[7] and while still He **was speaking**

[8-9] behold, **Judas**, **one** of the twelve, **came**, and with him a crowd,

[10] **great**

[1-2] with **swords** and **clubs** from the high-priests

[3] and **elders** of the people

[4-6] and the, **delivering** Him **over**, **had given** them a sign, **saying**

[7] whomever I **kiss**

[8] He it **is**

[9] **seize** Him!

[10] and at once, **coming** to Jesus

[1-2] he **said**, "**be glad**, Rabbi"

[3] and he **kissed** Him

[4] but Jesus **said** to him

[5]* friend, upon which, you **are present**

430



Notes

"behold, has come near, the hour" | Here, Jesus introduces the "hour" of His passion, as He is "given over into the hands of sinners." Beginning at the golden dashed line and including all literary elements, Jesus releases His spirit at the 425th element, and the immediate effects (temple veil torn in two, ground shakes, rocks split, tombs opened) bring the count to 430fold. This number 430 is well-established as a number for trial and for testing in Scripture. It appears Matthew may have intended a deliberate literary device here. See additional notes at the end of the book.

"friend, upon which, you are present" | This is the third of three instances in Matthew in which Jesus uses the word "friend" (20:13, 22:12, and here). In all three instances, the person is not being addressed favorably. Judas, it would appear, is the preeminent example of "friend."

Matthew

[1-3] then **coming**, they **cast** their hands upon Jesus and **seized** Him
 [4-6] and behold, one of the, (**being**) with Jesus, **stretching out** the hand, **drew** his sword
 [7-8] and **striking** the servant of the high-priest, he **cut off** his ear
 [9] then **said** to him, Jesus
 [10] **restore** your sword to its place

[1-2] for all the, **taking** a sword, by a sword **will perish**
 [3] or do you **think**

[4-5] that I **am not able, to call** upon My Father 10
 [6-7]* and He **would send** to Me presently more than **twelve** legions of angels?
 [8-10] how then **would be fulfilled**, the Scriptures – that thus, **it is necessary, to happen?**

[1] in that hour, **said** Jesus to the crowds
 [2-3] as upon a robber, **do** you **come out** with **swords** and **clubs, to apprehend** Me?
 [4-5] according to day, in the temple, I **sat, teaching**
 [6] and you **did not seize** Me
 [7-8] but **this, all, has happened**, in order that, **would be fulfilled**, the Scriptures of the prophets
 [9-10] then the **disciples, all, abandoning** Him, **fled**

[1-2] then (those), **seizing** Jesus, **led** (Him) **away** to **Caiaphas**, the **high-priest**, where the scribes
 [3] and the **elders were gathered**
 [4] but Peter **followed** Him from far off, as far as the courtyard of the high-priest
 [5-7] and **entering** within, he **sat** with the servants, **to see** the end
 [8-10] but the **high-priests** and the **Sanhedrin, all, sought** false-witness against Jesus, in order that, Him, they **might put-to-death**

[1] and they **did not find**
 [2] though many false-witnesses **were coming forward**
 [3-4] but finally, **coming forward, two, they said**
 [5] this He **said**
 [6-7] I **am able, to destroy** the temple of God
 [8-10] in the course of **three** days, **to build** (it)

[1-2] and **standing**, the high-priest **said** to Him
 [3] nothing, **do** You **reply?**
 [4-5] what (**is** it), these, You, **witness-against?**
 [6] but Jesus **was silent**
 [7] and the high-priest **said** to Him
 [8] I **adjure** You by the **God**

[4] the **living**
 [9-10] that to us, you **say**, if You **are** the **Christ**, the **Son** of God

Notes

“and He would send to Me presently more than twelve legions of angels” | These two literary elements pertain to the heavenly Father doing something. These elements would normally be placed in the “heavenly” subject column, where the heavenly Father’s subject has consistently been located. Judging by the completeness of literary sets, it appears that Matthew places this hypothetical statement within the same earthly realm as Jesus’ subject column. The Father did not, in fact, send angels in this manner, because Jesus did not, in fact, call for Him to do so. Such a demand by Jesus would have forced the Father’s hand. Such a demand would have made the Father’s action subject to the domain of the earthly realm in a way that would violate the (literary) sanctity of Scripture. This is, in fact, the point Jesus is making in the immediate context: that such a request on His part would subvert Scripture itself. Matthew may indicate this, literarily, by his placement of these two (hypothetical) divine literary elements.

Matthew

[1] **said** to him, Jesus
 [2] you **have said** (it)
 [3] nevertheless, I **say** to you
 [4] from now on, you **will see** the Son of Man
 [5-6] **sitting** by the right-hand of the power and **coming** upon the clouds of the heaven
 [7-8] then the high-priest **tore** his garment, **saying**
 [9] He **has blasphemed**!
 [10] what further need, **have** we, of witnesses?
 [1] behold, now you **have heard** the blasphemy!
 [2] what, to you, **does** it **seem**?
 [3-4] and they, **answering, said**
 [5] subject to death, He **is**!
 [1-2] then they spit in His face and struck Him
 [3-4] and some **slapped** (Him), **saying**
 [5] **prophesy** to us, Christ!
 [6-7] who **is** the, **having struck** You?
 [8] but Peter **sat** outside in the courtyard
 [9-10] and (there) **came** to him, one girl, **saying**
 [1-2] and you **were** with **Jesus**, the **Galilean**!
 [3-4] but he **denied** (it) before everyone, **saying**
 [5-6] I **do not know**, what you **say**
 [7] but as he **was going out** to the gate
 [8-10] (there) **saw** him, another, and she **said** to (those) who (**were**) there
 [1-2] this (person) **was** with **Jesus**, the **Nazarene**
 [3] and again he **denied** (it) with an oath, that
 [4] "I **do not know** the man"
 [5-6] but after a little, **coming**, those **standing**
 [7] they **said** to Peter
 [8-9] truly, also you, of them, **are** – for also, your speech, (the) plain you, **makes**
 [10] then he **began**
 [1-2] **to curse** and **to swear**, that
 [3] "I **do not know** the man"
 [4] and immediately, a rooster **crowed**
 [5-6] and **remembered**, Peter, of the word of Jesus, **having said** that
 [7] before a rooster, **to crow**
 [8-10] **three** (times) you **will deny** Me
 [1] and **going** outside
 [2-3]* he **wept, bitterly**

Notes

"he wept, bitterly" | Although Peter denied Christ three times in this passage, Matthew does not indicate Peter's conduct with a literary half-set. The complete literary sets here may indicate that Peter's relationship with Christ will remain intact.

Matthew

27:1

[4-5] but when morning **was happening**, counsel, **took**, all the **high-priests** and the **elders** of the people, against Jesus

[6] in order to **put-to-death**, Him

[7-9] and **binding** Him, they **led** (Him) away and **delivered** (Him) over to **Pilate**, the **governor**

[10] then **seeing**, Judas –

[1] the, **delivering over**, Him –

[2] that He **was condemned**

[3-5] **regretting**, he **returned** the **thirty** silver-money to the high-priests **30**

[6] and **elders**, **saying**

[7-8] I **sinned**, **delivering over blood**, **innocent**

[9-10] but they **said**, what (is it) to us?

[1] yourself, **see** (to it)

[2-3] and **throwing** the silver-money into the temple, he **departed**

[4-5] and **going away**, he **hanged** (himself)

[1-2] but the chief-priests, **taking** the silver-money, **said**

[3-4] it **is not lawful**, **to put** it into the temple-treasury

[5] because price of blood, it **is**

[6-7] and counsel, **taking**, they **bought** from them the field of the potter for a burial-place for the strangers

[8-9] therefore it **is called**, the **field**, **that**,

[10] **“field of blood”** unto today

[1-2] then **was fulfilled**, the, **having been spoken** through **Jeremiah**, the **prophet**

[3] **saying**

[4-6] and they **took** the **thirty** silver-money **30**

[7] the price of whom, **having been valued**

[8] which they **valued** from sons of Israel

[9] and they **gave** them for the field of the potter

[5] just as **directed** me, (the) Lord

[10] and Jesus **stood** before the governor

[1-2] and **asked** Him, the governor, **saying**

[3] You **are** the King of the Jews?

[4] and Jesus **said**

[5] you **say** (it)

[6-7] and in the, **to be accused**, Him, by the **high-priests** and **elders**, nothing, He **replied**

[8] then **said** to Him, Pilate

[9-10] **do** You **not hear** how much, You, they **witness-against**?

Notes

Matthew

[1-2] and He **did not answer** him, to **not even** one word
 [3-4] so that, **to marvel**, the governor, **greatly**
 [5-6] but at (the) feast, **was accustomed**, the governor, **to release one** to the crowd,
 a **prisoner**,
 [7] whom they **wanted**
 [8-10]* and they **had** then a **prisoner**, **notorious**, **being called** [Jesus] **Barabbas**
 [1] thus, when they **had been gathering**
 [2] (there) **said** to them, Pilate
 [3-4]* whom **do** you **want**, that I **release** to you – [Jesus] **Barabbas**? or **Jesus**,
 [5] the, **being called**, **Christ**?
 [6-7] for he **knew** that, because of envy, they **delivered-over**, Him
 [8] but as he **was sitting** upon the judgment-seat
 [9-10] (there) **sent** to him, his wife, **saying**
 [1-3] (**let** there **be**) nothing between **you** and the **righteous** (person), **that**
 [4] for much, I **have suffered** today, by a dream, because of Him
 [5-6] but the **high-priests** and the **elders persuaded** the crowds
 [7] in order that they **might request** Barabbas
 [8] but Jesus, **be destroyed**
 [9-10] but **answering**, the governor **said** to them
 [1-2] which **do** you **want** from the **two**
 [3] (that) I **release** to you?
 [4] and they **said**, Barabbas!
 [5] **said** to them, Pilate
 [6] what, then, **shall I do** (with) **Jesus**
 [7] the, **being called**, **Christ**?
 [8] **said**, everyone
 [9] **let** Him **be crucified**!
 [10] but he **said**
 [1] indeed, what evil **has** He **done**?
 [2-3] but they, all the more, **called out**, **saying**
 [4] **let** Him **be crucified**!
 [5-6] and **seeing**, Pilate, that nothing he **gained**
 [7] but rather, a tumult **happened**
 [8-9] **taking** water, he **washed** the **hands** before the crowd
 [10] **saying**

Notes

“[Jesus] Barabbas” | In the two occurrences of [Jesus] Barabbas, judging by literary sets, the presence of the second name “Jesus” does not fit the count. Similar to “Judas Iscariot,” the name “Jesus Barabbas” would be counted as two literary elements.

Matthew

[1-2] innocent, I **am**, from the **blood**, **this**

[3] yourselves, **see** (to it)

[4-5] and **answering**, all the people **said**

[6-7] His blood (**be**) upon **us** and upon our **children**!

[8] then he **released** to them Barabbas

[9-10] but Jesus, **scourging**, he **delivered over**

[1] in order that He **be crucified**

[2-3] then the soldiers of the governor, **taking** Jesus to the headquarters, **gathered** to Him the whole battalion

[4-5] and **stripping** Him, a **robe**, **scarlet**, they **placed upon** Him

[6-7] and **twisting** a crown from thorns, they **put** (it) upon His head

[8] and a reed in His right-hand

[9-10] and **kneeling** before Him, they **mocked** Him

[1] **saying**

[2] **be glad**, King of the Jews!

[3-5] and **spitting** on Him, they **took** the reed and **beat** (it) against His head

[6] and when they **had mocked** Him

[7-8] they **stripped** (from) Him the robe and **put upon** Him, His garments

[9-10] and they **led away**, Him, **to crucify** (Him)

[1-2] but **going out**, they **found** a **man**, a **Cyrenian**

[3-4] by **name**, **Simon**

[5-6] this, they **compelled**, that he might **take up** His cross

[7-8] and **coming** to a **place being called Golgotha**

[9-10] which **is**, **Skull's Place**," **being called**

[1-2] they **gave** to Him, **to drink** wine

[3] with gall, **having been mixed**

[4-6] and **tasting** (it), He **was not willing**, **to drink**

[7] and **crucifying** Him

[8-9] they **divided** His garments, **casting lots**

[10] and **sitting**

[1] they **guarded** Him there

[2-3] and they **placed** above His head, His charge, **having been inscribed**

[4-5] this **is Jesus**, the **King** of the Jews

[1-2]* then they **crucified** with Him two robbers: **one** by right-hand and **one** by left-hand

[3-4] and (those) **passing by**, **blasphemed** Him

[5-6] **shaking** their heads and **saying**

[7-9] who, **destroying** the temple and in **three** days **building** (it) –

[10] **save Yourself!** –

Notes

“two robbers: one... and one...” | Because of the equative nature of this sentence, the cardinal number “two” is not counted as two elements. Rather, the equative “one” and “one” are counted as elements for the twofold count of this line.

Matthew

[1-2] if, the Son, You **are**, of God – [and] **come down** from the cross
 [3-5] likewise, also, the **high-priests**, **mocking**, with the **scribes** and **elders**, **said**
 [6] others, He **saved**
 [7-8] Himself, He **is not able, to save!**
 [9] King of Israel, He **is** –
[10] come down now from the cross

[1] and we **will believe** in Him
 [2] he **has trusted** upon God
 [6-7] let Him **deliver** now, if He **wants** Him
 [3] for He **said** that
 [4] of God, I **am** Son
 [5-6] and the same, also, the robbers, the, **being crucified-together** with Him,
insulted Him
 [7-8] but from sixth hour, darkness **happened** upon all the land, until **hour, ninth**
 [9-10] and around the ninth hour, **cried out**, Jesus, with a **voice, great, saying**
 [8-9] My **God**, My **God**, for what **have** You **forsaken** Me? [in Hebrew]
[10] this is

[1-2] My **God**, My **God**, why, Me, **have** You **forsaken**?

[1] and some of (those), there, **standing**
 [2-3] **hearing, said** that
 [4] Elijah, **calls** He
 [5] and at once, **running**, one of them
 [6-7] and **taking** a sponge, and **filling** (it) with sour-wine
 [8] and **attaching** (it) to a reed
 [9] he **gave-to-drink**, Him
[10] but the rest said

[1-2] **leave** (Him) **alone**; we **will see**
 [3-4] if (there) **comes** Elijah, **saving** Him
 [5-6] but Jesus, again **calling out** with a **voice, great, released** the spirit
 [7-8] and behold, the veil of the temple **was torn**, from top unto bottom, into **two**
[9-10] and the earth shook, and the rocks **were split**

[1] and the tombs **were opened**

430

[2-3] and many bodies of the, **sleeping**, saints, **were raised**
 [4] and **coming out** from the tombs after His resurrection
 [5-6] they **entered** into the holy city and **appeared** to many
 [7-8] but the **centurion** and (those) with him **guarding** Jesus
[9-10] seeing the earthquake and what **was happening**

Notes

“until hour, ninth” | Notice the inversion to **(unit | quantity)** format here. In the following verse, the measure is inverted back to **(quantity | unit)** format: “ninth hour.”

Matthew

[1-2] they feared greatly
 [3] saying
 [4] truly, of God, Son was This!
 [5-6] and (there) were, there, women, many, from far off, watching
 [7-8] who followed with Jesus from Galilee, serving Him
 [9-10] among them were Mary, the Magdalene
 [1-3] and Mary who, of James and Joseph, (was) mother
 [4] and the mother of the sons of Zebedee
 [5] and as evening was happening
 [6-8] (there) came a man, wealthy, from Arimathea
 [9] the name (being) Joseph
 [10] who also himself was being discipled by Jesus
 [1-2] this, coming to Pilate, asked (for) the body of Jesus
 [3-4] then Pilate commanded (it), to be given
 [5-6] and taking the body, Joseph wrapped it [with] linen-cloth, pure
 [7-8] and he placed it into his own new tomb, the, it was hewn in the rock
 [9-10] and rolling a stone, great, against the opening of the tomb, he departed
 [1-2] and there were, there, Mary, the Magdalene
 [3] and the other Mary, sitting opposite the sepulcher
 [4] and the next-day, which was after the Preparation
 [5-6] (there) were gathered the high-priests and the Pharisees
 [7] to Pilate, saying
 [8] sir, we remember
 [9-10] that this, the imposter, said, still living
 [1-3] after three days, I will rise
 [4-5] command, then, to be made-safe, the sepulcher, until the third day
 [6-7] lest coming, His disciples, Him, steal
 [8] and say to the people
 [9-10] He has been raised from the dead – and will be, the last deception, worse
 than the first
 [1] said to them, Pilate
 [2] you have a guard
 [3-5] go, make-safe as you know
 [6-7] and (they), going, made-safe the sepulcher
 [8] sealing the stone with the guard
 [9-10] and after Sabbath, at the dawning to one of Sabbaths

27:66

28:1

Notes

Matthew

[1-2] (there) **came Mary**, the **Magdalene**
 [3] and the other **Mary**, **to watch** the sepulcher
 [4-5] and behold, an **earthquake happened**, **great**
 [3-4] for an angel of (the) Lord, **descending** from heaven and **coming**
 [5-6] **rolled-away** the stone and **sat** upon it
 [7-8] and **was**, his appearance, like lightning, and his clothing (**was**) white as snow
 [6-7] and from the fear of him, **trembled**, (those) **guarding**
 [8] and they **became** as dead (people)
 [9-10] but **answering**, the angel **said** to the women
 [9] **do not fear**, you
 [1] for I **know**
 [2]* that Jesus, the, **having been crucified**
 [10] you **seek**
 [3] He **is not** here
 [4-5] for He **was raised** just as He **said**
 [1-2] **come**, **see** the place
 [6] where He **lay**
 [3-4] and quickly **going**, **tell** His disciples
 [7] that He **was raised** from the dead
 [8] and behold, he **goes** before you to Galilee
 [5] there, Him, you **will see**
 [9] behold, I **have told** to you
 [6-7] and **departing quickly** from the tomb with fear
 [8-9] and **joy**, **great**, they **ran**, **to tell** His disciples
 [10] and behold, Jesus **met** them
 [1] **saying**
 [10] **be glad!**
 [1-2] and they, **coming**, **grasped** His feet
 [3] and **worshiped** Him
 [2] then **said** to them, Jesus
 [4] **do not fear**
 [5-6] **go**, **tell** My brothers
 [7] that they **must go** to Galilee
 [8] there, Me, they **will see**
 [9] and as they **were going**
 [10] behold, some of the guard, **coming** into the city
 [1-2] **told** to the high-priests all that **had been happening**

Notes

“that Jesus, the having been crucified” | From this point in Matthew’s gospel, Jesus’ literary elements are reflected in the “Heaven” subject column. This literary transition corresponds with Jesus having risen from the dead in a glorified body – the heavenly Man. Matthew makes this point clear in the following line: “He is not here...”

Matthew

[3] and **being assembled** with the elders
 [4] and counsel, **taking**
 [5-6] **silver-money, sufficient**, they **gave** to (the) soldiers, **saying**
 [7] **say** that
 [8-9] His disciples, of night, **coming**, **stole** Him
 [10] while we **were sleeping**

[1] and if, **should be heard**, this, by the governor
 [2] we **will persuade** [him]
 [3-4] and **you, secure**, we **will keep**
 [5-6] and (they), **taking** the silver-money, **did**
 [7] as they **were taught**
 [8-9] and **spread**, the **word, this**, with Jews unto the today

— [10] [1-10] but the **eleven** disciples **went** to Galilee — — — — —

[3] to the mountain where, **directed** them, Jesus
 [1-2] and **seeing** Him, they **worshipped**
 [3] but some **doubted**

[4-6] and **coming**, Jesus **spoke** to them, **saying**
 [7] (there) **has been given** to Me, all authority in **heaven**

[8] and upon [the] **earth**
 [4] going, therefore
 [5] **make disciples** of all the nations
 [6-8] **baptizing** them in the name of the **Father** and of the **Son** and of the **Holy Spirit**
 [9-10] **teaching** them, **to keep all**
 [9] that I **have commanded** you
 [10] and behold, I, with you, **am, all** the days, unto the end of the age

Notes

If including the questioned ten elements in chapter 16, the completion of the sixth thousandfold total literary count occurs at the purple dashed line. This location appears to be an imbalanced point, as it were, at the ninth of the eleven disciples. The splitting of a cardinal number 10 into sections of 9 and 1 literary elements has not been observed elsewhere. Matthew lists himself as the eighth in the lineup of disciples in Mt. 10:3, but it does not appear that he is trying to make a reference to himself by literary device here.

Rather, it appears the ten questioned literary elements from chapter 16 should be excluded from Matthew as not being original. This exclusion would place the 6000th literary element at the cyan line, which falls right in the middle of the scope of Jesus' authority – as it were, between "heaven" and "earth." This reflection point also sets the stage for the final ten elements of the gospel: the Great Commission, and the promise of Jesus – perhaps reflected as His tenfold literary identity – being with His disciples throughout the age.

On this basis, the overall literary count of the Gospel of Matthew is 6010 elements. The book appears to be structured as Ruth is structured: a literary model that parallels one of the significant literary structures in Genesis, followed by a 10-element conclusion. The 6000-element primary structure of Matthew appears to model the 6000-element = 6000-literary-year total of special numbers in the "rest" column in Genesis chapter 5. See notes there. In Genesis 5, the 6000fold literary device resolves into the "rest" of Noah's name meaning and his life work. Noah's faith journey culminated in the closure of the 6000-element age, corresponding with six days, and leading to the seventh day of rest. Noah is also remembered in Mt. 24:37-38, in the discussion of the closure of the present age. Like Noah's faith journey, so Jesus' resurrected ministry – via His people – will be complete at the end of "all the days" of the present age.

Are there literary correlations with "hour," "day" / "night," and "year" in Matthew, as there are in Psalm 90, Ruth, Daniel, and Revelation? (The word "month" is not used in Matthew's gospel.) It appears that such correlations may exist in Matthew.

See the discussion of "days, forty" in Mt. 4:1. There, literary elements correlate on a one-for-one basis with "days" for this period of Jesus' testing. Also in Mt. 17:1, the phrase "after days, six" is likewise presented in (unit | quantity) format. There, the phrase resolves with Jesus' transfiguration: a preview of the glorious rest, as it were, of His seventh day. It appears the phrase "after days, six" may correspond with the macrostructure of Matthew's gospel: 6 days to six thousandfold literary elements. It may be significant that the phrase "after days, six" in Mt. 17:1 occurs immediately after the completion of literary element 3100, which is 100 elements beyond the midpoint of the 6000fold macrostructure. This placement may also be a literary device cueing the fact that the flood came 100 years following the literary 6000fold years of Genesis 5:1 – 6:8 (see discussion there), upon the completion of Noah's 100-year ark-building project, Gen. 6:9 – 7:10. (continued...)

Matthew

From Mt. 26:45b to Mt. 27:52a is a span of 430 literary elements encompassing Jesus' hour being at hand. See remarks at Mt. 26:45. This span may correspond with the 430-fold value for testing, well-established elsewhere in Scripture (e.g., in Genesis 1:3-3:23a, in Israel's time in Egypt, in Daniel chapter 6, see discussions there). Correspondingly, here is a table showing a possible macrostructural design resulting in the same number, 430-fold. This table uses the same literary conversions observed, especially, in Psalm 90, Daniel, and Revelation.

Literary Time Value	Conversion	Literary Time Value	Conversion	Literary Time Value	Conversion	Literary Time Value	Conversion
"in days of Herod the King"	3	"son, go today, work in the vineyard"	1	and when evening was arriving	0.5	"you do not know the day nor the hour"	10
"and in the days, those, came John"	3	"neither dared anyone, from that day"	1	and as evening was happening	0.5	"you were not able, one hour, to watch"	10
"and fasting, days, forty"	40	"if we were in the days of our fathers"	3	[when evening is happening, you say]	-	"behold, has come near, the hour"	10
"our bread, the daily-needful, give to us today"	1	"who are nursing in those days"	3	"and when evening was happening, said"	0.5	"in that hour, said Jesus to the crowds"	10
"but if the grass of the field - today existing..."	1	"unless were cut short, the days, those"	3	"and when evening was happening, He"	0.5	"but from sixth hour, darkness happened"	10
"and tomorrow, into a furnace, being thrown"	1	"will be cut short, the days, those"	3	"and as evening was happening"	0.5	"until hour, ninth"	10
"do not be anxious for tomorrow, for tomorrow"	2	"after the tribulation of days, those"	3	"who went out at dawn to hire workers"	0.5	"and around the ninth hour, cried out, Jesus"	10
"sufficient to the day (is) its evil"	1	"but concerning the day, that, and hour"	1	"at the dawning to one of Sabbaths"	0.5	"from two-years-old and below"	2
"many will say to Me in that day"	1	"for just as (were) the days of Noah"	3	"because His sun, He causes to rise"	0.5	"a woman, bleeding twelve years"	12
"but will come, days: when, will be removed..."	3	"for as they were in the days [those]"	3	"but (when the) sun was rising"	0.5	"the time of appearing of star"	10
"of Sodom and Gomorrah in day of judgment"	1	"until which day, entered Noah into the ark"	1	"will shine forth like the sun"	0.5	"according to the time that he ascertained"	10
"from the days of John, the Baptist, until now"	3	"in a day which he does not expect"	1	"and shown, His face, like the sun"	0.5	"here before the appointed-time to torment"	1
"more-tolerable will it be in day of judgment"	1	"you do not know the day nor the hour"	1	"and was healed, (his) child, in the hour, that"	10	"in that, the appointed-time, answering, Jesus"	1
"it would have remained ever until today"	1	"that after two days the Passover happens"	2	"was restored, the woman, from the hour, that"	10	"in that, the appointed-time, went Jesus"	1
"more-tolerable will it be in day of judgment"	1	"from this fruit of the vine until the day, that"	1	"will be given to you in that, the hour"	10	"and in appointed-time of harvest"	1
"concerning it, an account in day of judgment"	1	"according to day, in the temple, I sat, teaching"	1	"and the hour already has passed"	10	"at that appointed-time, heard, Herod"	1
"in the belly of the large-fish: three days"	3	"in the course of three days, to build (it)"	3	"was healed, her daughter, from the hour, that"	10	[but the signs of the appointed-times]	-
"in the heart of the earth: three days"	3	"[field of blood] unto today"	1	"was healed, the child, from the hour, that"	10	"until seven-times?"	-
"in the day, that, departing, Jesus"	1	"for much, I have suffered today, by a dream"	1	"in that hour, came the disciples to Jesus"	10	"I do not say to you, until seven-times"	-
"but when birthdays, happening, of Herod"	3	"and in three days building (it)"	3	"and going out about third hour"	10	"but until seventy-times, seven"	-
"already, days, three, they have remained"	3	"and the next-day, which was after"	1	"and going out about sixth and ninth hour"	10	"came near the appointed-time of the fruits"	1
"today (will be) stormy-weather"	1	"after three days, I will rise"	3	"and about the eleventh, going out"	-	"give to him the fruits in their appointed-times"	3
"and on the third day, to be raised"	1	"until the third day"	1	"those concerning the eleventh hour received"	10	"to give to them the provision at appointed-time"	1
"and after days, six, took, Jesus"	6	"with Jews unto the today"	1	"these, the last (workers), one hour worked"	10	"and after much time, (there) came"	10
"and the third day, He will be raised"	1	"I, with you, am, all the days, unto the end..."	3	"in that hour, (there) came to Him Sadducees"	10	"My appointed-time, near, is"	1
"workers for a denarius (for) the day"	1	[and in the morning (you say)]	-	"concerning the day, that, and hour"	10	"three-times you will deny Me"	-
"have you stood all the day, idle?"	1	and in the morning, returning to the city	0.5	"you do not know at what hour your Lord comes"	10	"again, of second (time) going, He prayed"	-
"bearing the heaviness of the day"	1	but when morning was happening	0.5	"to which, you do not suppose, hour"	10	"He prayed of third (time)"	-
"and the third day, He will be raised"	1	and as evening was becoming	0.5	"and in an hour which he does not know"	10	"three (times) you will deny Me"	-
Subtotal:	90.0	Subtotal:	49.5	Subtotal:	165.5	Subtotal:	125.0
Total:							430.0

Matthew

Here's a table showing the literary counts of Matthew's gospel, broken out by thousandfold sections:

Literary Counts: Matthew		100	15	2885	3000		
		Heaven	Adver.	Earth	Total		
chapter 1	5			135	140	1000	1st
chapter 2	7			110	117		
chapter 3	8			70	78		
chapter 4		15		185	200		
chapter 5	20			185	205		
chapter 6	28			120	148		
chapter 7:1-27a	3			109	112		
Literary Mirror: "and it fell and great was its fall" (house on the sand)							
chapter 7:27b-29				8	8	1000	2nd
chapter 8				168	168		
chapter 9	3			189	192		
chapter 10	7			205	212		
chapter 11	9			143	152		
chapter 12	6			228	234		
chapter 13:8b				34	34		
Literary Mirror: "and which, sixty" (midpoint in measures of fruitfulness)							
chapter 13:8b	1			610	611	1000	3rd
chapter 14				169	169		
chapter 15	3			186	189		
chapter 16:9				31	31		
Literary Mirror: "do you not remember" (5 loaves / 5000 7 loaves / 4000)							

Literary Counts: Matthew		105	0	2905	3010		
		Heaven	Adver.	Earth	Total		
chapter 16:10	5			95	100	1000	4th
chapter 17	2			140	142		
chapter 18	8			448	456		
chapter 19	30			236	266		
chapter 20:10				36	36		
Literary Mirror: "a denarius - even they! but receiving, they grumbled"							
chapter 20:11	1			130	131	1000	5th
chapter 21	4			227	231		
chapter 22	12			169	181		
chapter 23	2			168	170		
chapter 24	1			196	197		
chapter 25:19				90	90		
Literary Mirror: "came... and settled account... and coming, who, the five..."							
chapter 25:20				174	174	1000	6th
chapter 26	4			389	393		
chapter 27	8			335	343		
chapter 28:1-18a	25			65	90		
Literary Mirror: "all authority in heaven and upon [the] earth"							
chapter 28:18b-20	3			7	10		
Totals:		205	15	5790	6010		