

Matthew

1:1

[1-3]* (this is) (the) 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**

[8-9] and Judah **fathered** Perez and **Zerah** from Tamar

[10] and Perez **fathered** Hezron

[1] and Hezron **fathered** Ram

[2] and Ram **fathered** Amminadab

[3] and Amminadab **fathered** Nahshon

[4] and Nahshon **fathered** Salmon

[5] and Salmon **fathered** Boaz from Rahab

[6] and Boaz **fathered** Obed from Ruth

[7] and Obed **fathered** Jesse

[8-9] and Jesse **fathered** David, the **king**

[10] and David **fathered** Solomon –

[1] from her (**being**) of Uriah

[2] and Solomon **fathered** Rehoboam

[3] and Rehoboam **fathered** Abijah

[4] and Abijah **fathered** Asaph

[5] and Asaph **fathered** Jehoshaphat

[6] and Jehoshaphat **fathered** Joram

[7] and Joram **fathered** Uzziah

[8] and Uzziah **fathered** Jotham

[9] and Jotham **fathered** Ahaz

[10] and Ahaz **fathered** Hezekiah

[1] and Hezekiah **fathered** Manasseh

[2] and Manasseh **fathered** Amos

[3] and Amos **fathered** Josiah

[4-5] and Josiah **fathered** Jechoniah and his **brothers**, upon the deportation of Babylon

[1] and after the deportation of Babylon, 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. 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, 2024-2026. Update: April 5, 2026.

This study is freely available at www.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" PDFs are a good place to begin.

"Jesus Christ" | This name-title combination is consistently counted as a single literary element in the New Testament.

Literary design features observed in Matthew include the following:

- Consistent use of tenfold and fivefold literary sets. Preference to place cardinal numbers one/two, dual noun concepts (feet, hands, eyes), or repeated key words, at opening elements of literary sets. Preference to place verbs "saying" / "said" as closing elements of literary sets.
- Total literary count = 6030
 - Primary structure: six thousandfolds of the age
 - Concluding structure: 30-fold reflection arising from Jesus' tenfold literary identity, authorizing threefold identity among His disciples, and corresponding with the 30-fold valuation of Jesus' life
 - Literary reflections placed at thousandfold intervals
 - At first thousandfold, a reflection of "mile, one" (5:41) to "ruler, one" (9:18), with corresponding instances of "two."
- Mirroring structures in relation to the "sign of Jonah" (ch. 12, ch. 15-16)
- Use of (unit | quantity) and (quantity | unit) measures for introducing literary device and then revealing it.
- Literary statures arising from numbers and measures given in the text:
 - 42-fold generations → 1260-fold measure connecting Israel's human generations (ch. 1) to the disciples (ch. 10)
 - 40 days of temptation → 40 elements in context (ch. 4)
 - Dual 490-fold statures for forgiveness (ch. 16-18): $70 \times 7 = 490$
 - 100-element stature for the sign of the Son of Man (ch. 24)
 - 450-fold stature for the coming of the Son of Man, in response to the question "when" (ch. 24-26:1), and resulting in "two days"
 - 430-fold stature for Jesus' hour of passion, unto death (ch. 26-27)
 - 30-element measure for the value of Jesus' life (30 silver-money)
- Total time conversion value = 430-fold (measure of adversity)

Matthew

[1] and Matthan **fathered** Jacob
 [2-3] and Jacob **fathered** Joseph, the **husband** of Mary
 [4-5] from whom, (there) **was born**, Jesus, the, **being called**, Christ
 [6] all, thus, the generations from **Abraham**
 [7-10]* until **David (were) generations, fourteen**

[1] and from **David**
 [2-5] until the **deportation** of Babylon (**were) generations, fourteen**
 [6] and from the **deportation** of Babylon
 [7-10] until the **Christ (were) generations, fourteen**

[1] and of Jesus Christ, the birth, thus, **was**:
 [2-3] while **being betrothed**, his **mother, Mary**, to Joseph
 [4] before even, **to come together**, them
 [5] (there) **was found** in womb,
 [6-7] (her) **having** from (the) **Spirit, Holy**
 [8-9] and **Joseph**, her **husband** – righteous, **being**
 [10] and **not willing**,

[1] her, **to disgrace** –
 [2-4] he **intended, secretly, to release** her
 [5] and this, while he **was considering**

[1-2] behold, an angel of the Lord, in a dream, **appeared** to him, **saying**:

[1-2] **Joseph, son** of David, **do not fear, to take** Mary,
 [3] your **wife**
 [4] for the, in her **being conceived**
 [5-6] from (the) **Spirit** – (He) **is** – (the) **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 (there) **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**,”
 [7] that **is, 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

[1-2] and he **took** his wife, and he **did not know** her
 [3] until which, (there) **was born**, a Son
 [4-5]* and he **called** His **name**, “**Jesus**”

10

10

10

“generations, fourteen” | The measure is presented three times in (unit | quantity) format, indicating literary device or hidden meaning. If “generation” is taken as a unit of measure, and if that unit is valued at 30-fold per human generation (a typical generation length in Gen. 11), the overall measure is $(3 \times 14) \times (30) = 1260$ -fold. Here in Matthew, the measure is of the generational stature of God’s covenant people, from Abraham to the Messiah. The same measure is used in Revelation for God’s covenant people, who will be sheltered while living in the present age (12:6), in a context where Lady Israel has given birth to the Son (Jesus, 12:5, 17). Here in Matthew, the genealogical series finds its fulfillment with the prophesy given on this page, shown with the cyan dashed line: the virgin having a Son.

These three instances of a 10-fold special number, arising in (unit | quantity) format for mystery, may be reflected in a similar three instances of 10-fold special numbers, arising in (quantity | unit) format for the revealing of mystery, in Mt. 10:1-5. There, the disciples are mentioned three times by their number and are commissioned and sent out. The literary measure from here to there is exactly 1,260 elements in total count, measured from the cyan dashed lines. If this finding is accurate, Matthew is connecting the essential heritage of God’s covenant people with His disciples carrying forward this faith for future generations.

1260 elements
to Mt. 10:1

1:25

Matthew

2:1

[1-2] now when Jesus **was being born** in **Bethlehem**, of the **Judea**, in (the) **days** of Herod,

[3] the **king**

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

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

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

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

[1-2] and **hearing** – the **king, Herod, was troubled**

[3] and all **Jerusalem** with him

[4-5] and **gathering** all the **chief-priests** and **scribes** of the people, he **inquired** of them

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

[7] and they **said** to him

[8-9] (it **is**) in **Bethlehem**, of the **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, (there) **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 (the) star

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

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

[5-6] and when you **should find, 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 (there) **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

[3-6] and **opening** their treasures, they **offered** Him **gifts: gold** and **frankincense** and **myrrh**

[7-8] and **being warned** in a dream **not to return** toward Herod

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

[10] and when they **departed**

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

[1-2] **rising, take** the **Child** and His **mother**

[3-4] and **flee** to Egypt and **remain** there

Matthew

[8] until ever I tell you

[5-7] for (there) is about, Herod, to seek the Child, the, to kill Him

[8-9] and he, rising, took the Child and His mother by night

[10] and he departed to Egypt

[1-2] and he was there until the death of Herod, in order that (there) 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

[9-10] who (were) in Bethlehem and in all her region:

[1-2] from two-years-old

[3] and below

[4] according to the time that he ascertained by the wise-men

[5-6] then was fulfilled the word through Jeremiah, the prophet, saying

[7] a voice in Ramah was heard:

[8-10] weeping and lamentation, much

[1] Rachel, weeping (for) her children

[2-3] and she is not willing, to be comforted

[4] because they are not

[5] and when (there) 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 (there) have died, those seeking the life of the Child

[1-2] and he, rising, took the Child and His mother

[3] and he went to land of Israel

[4] and hearing

[5-6] that Archelaus reigned over Judea in place of his father, Herod

[7-8] he was afraid, there, to go

[9-10] and being warned in a dream, he withdrew to the district of Galilee

[1-3] and coming, he settled in city being called Nazareth

[4-5] in order that, might be fulfilled, the, being spoken through the prophets:

[6] that, "a Nazarene, He will be called"

2:23

[7-8] and in the days, those, (there) came John,

3:1

[9-10] the Baptist, preaching in the wilderness of Judea, saying

[1-2] repent, for (there) has come near, the kingdom of the heavens

[3-4] for, this is the, having been spoken by Isaiah, the prophet, saying:

[5] a voice proclaiming in the wilderness:

Matthew

[1] **prepare** the way of the Lord!

[2-3] **straight, make**, His **paths**!

[4-5] and **he, John, had** his garment from hair of camel

[6-7] and a **belt, leather, (was)** around his waist

[8-10] and his food **was locusts and honey, wild**

[1-3] then (there) **went out** to him **Jerusalem** and all **Judea** and all the **surrounding-region** of the Jordan

[4-5] and they **were baptized** in the Jordan River by him, **confessing** their sins

[1-2] but **seeing** many of the **Pharisees** and **Sadducees coming** to his baptism

[3] he **said** to them

[4-5] **offspring** of vipers, who **warned you, to flee**

[6] from the **coming** wrath?

[7-8] therefore, **bear fruit, worthy** of the repentance

[9-10] and **do not presume, to say** to yourselves:

[1-2] a **father, we have: Abraham**

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

[3-5] that, **is able**, God, from the **stones, these, to raise children** to Abraham

[4] and already, the axe, toward the root of the trees, **is laid**

[5-7] therefore, every tree **not producing fruit, good, is cut down**, and to fire, **is thrown**

[8] indeed, I, you, **baptize** with water for repentance

[9-10] but He after me, **coming** – mightier than I, **is**

[1-2] of Whom, I **am not** worthy, the sandals, **to carry**

[3-5] He, you, **will baptize** with (the) **Spirit, Holy**, and with **fire**

[6] of Whom, the winnowing-fork (**is**) in His hand

[7] and He **will clean out** His threshing-floor

[8] and **gather** His grain into the barn

[9-10] but the chaff, He **will burn** with **fire, unquenchable**

[1-2] then (there) **came**, Jesus, from Galilee to the Jordan, to John, **to be baptized** by him

[3-4] but John **forbid** Him, **saying**

[5-6] I, a need, **have** – by You, **to be baptized**

[7] and you **come** to me?

[8-9] but **answering**, Jesus **said** to him:

[10] **permit**, now

[1-2] for in this way, **being-fitting**, it **is** for us – **to fulfill** all righteousness

[3] then he **permitted** Him

[4-5] and **being baptized**, Jesus immediately **came up** from the water

Matthew

[1] and behold, (there) **were opened** (to Him), the heavens
 [6] and He **saw**:
 [2-3] (the) Spirit of God **coming down** like a dove (and) **resting** upon Him
 [4] and behold, a voice from the heavens **was saying**:
 [7-8] this **is My Son, beloved**
 [5] in whom, I **am well pleased!** 3:17
 [9] then Jesus **was brought up** to the wilderness by the Spirit 4:1
[10] to be tempted by the Devil
 [1-2]* and **fasting, days, forty** 40
 [3-4]* and **nights, forty** – afterwards, He **hungered** 40

[1-3] and **coming**, the, **tempting**, he **said** to Him
 [5] if Son, You **are**, of God –
 [6-8] **command** that the **stones, these – bread, become**
[9-10] but answering, He **said**
 [1] it **is written**
 [2] “not by bread, alone, (there) **shall live**, the man
 [6]* but by every word **coming out** from mouth of God”
 [4] then (there) **took** Him, the Devil, to the holy city
 [5-6] and he **set** Him upon the pinnacle of the temple and said to Him
 [3-4] if Son, You **are**, of God, **throw** Yourself down
 [5] for it is **written** that
 [7] “His angels, He **will command** concerning you
 [8]* and upon their hands, they **will take you up**
 [6] lest you **strike**, against a stone, your foot”
 [7] (there) **said** to him, Jesus
 [8] again, it **is written**
[9-10] “you shall not test the **Lord**, your **God”**
 [7-9] again (there) **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 (there) **said** to him, Jesus
 [4] **go away**, Satan!
 [4] for it **is written**
 [5-6] “the **Lord**, your **God**, you **shall worship**
 [7] and Him, only, you **shall serve”**
 [5]* then (there) **left** Him, the Devil

[9-10] and behold, angels **came** and **ministered** to Him

40 elements

“days, forty and nights, forty” | Matthew may use (unit | quantity) format to indicate hidden meaning or mystery. Here, the quantity *forty* may be reflected, literarily, in the measure of forty elements that encompass the period of temptation: from Satan’s coming to his being dismissed. The measure “nights, forty” does not increase the literary measure.

“but by every word coming out from mouth of God” | This line forms the sixth element of the literary set. The word that just came out of the mouth of the Father – element #5 – was this: “in whom, I am well pleased!”

“and upon their hands, they will take you up” | In this context, judging by the completeness and flow of the literary set in the heavenly subject column, the angelic “hands” are counted for a single element. This is in keeping with the general plural noun “hands,” rather than as twofold for two hands (Hebrew dual noun concept).

“then (there) 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.

Matthew

[8-9] and hearing that John was delivered over

[10] He went back to Galilee

[1] and leaving Nazareth

[2-3] coming, He dwelled in Capernaum, the seaside

[4-5] in regions of Zebulun and Naphtali

[6] in order that (there) might be fulfilled

[7-8] what (was) being spoken by Isaiah, the prophet, saying

[9-10] “land of Zebulun and Naphtali –

[1-2] way of sea beyond the Jordan: Galilee of nations

[3-4] the people, the, dwelling in darkness, a light, have seen, great

[5-6] and those dwelling in a place and a shadow of death

[7] a light has risen to them”

[8-10] from then, (there) began, Jesus, to preach and to say

[1] repent!

[2] for (there) has come near, the kingdom of the heavens

[3-4] walking, then, beside the Sea of Galilee, He saw two brothers –

[5-6] Simon, the, being called Peter

[7-8] and Andrew, his brother – casting nets into the sea

[9] for they were fishers

[10] and He said to them

[1] come after me

[2-3] and I will make you, fishers of people

[4-5] and they immediately, leaving the nets, followed Him

[1-2] and going onward from there, He saw another two brothers –

[3-4] James, the, of Zebedee

[5-7] and John, his brother – in the boat with Zebedee, their father, mending their nets

[8] and He called them

[9-10] and they immediately, leaving the boat and their father, followed Him

[1] and He went around in all Galilee

[2-3] teaching in their synagogues and preaching the gospel of the kingdom

[4-5] and healing every disease and every weakness among the people

[1] and (there) went out, the report of Him, to all of Syria

[2] and they brought to Him –

[3-4] all those, grievously having various diseases and pains, being constrained

[5-6] (and) (those) being demon-possessed, and (those) having epilepsy

[7-8] and (those) paralytic – and He healed them

[9-10] and (there) followed Him, a crowd, great:

[1-5] from Galilee and Decapolis and Jerusalem and Judea and beyond the Jordan

Matthew

5:1

- [1-2] and **seeing** the crowds, He **went up** to the mountain
 [3] and when He **was sitting**
 [4] (there) **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
 [9-10] blessed (**are**) the, (those) **mourning** –
 [1] because they **will be comforted**
 [2] blessed (**are**) the meek
 [3] because they **will inherit** the earth
 [4-6] blessed (**are**) the, (those) **hungering** and **thirsting** (for) the righteousness
 [7] because they **will be satisfied**
 [8] blessed (**are**) the merciful
 [9] because they **will receive** mercy
 [10] blessed (**are**) the pure in heart –
 [1] because they, God, **will see**
 [2] blessed (**are**) the peacemakers
 [3] because they, sons of God, **will be called**
 [4-5] blessed (**are**) the, (those) **being persecuted** because of righteousness
- [2] 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**
- [3] because your reward (**will be**) great in the heavens
 [8-9] for thus they **persecuted** the prophets who (**were**) 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] (there) **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
- [4] who (**is**) in the heavens

“because, of them is the kingdom of the heavens” | Matthew places the eschatological “kingdom of the heavens” in the heavenly subject column. This pattern is crucial for the completeness of literary sets. It is typical throughout Matthew.

“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

[5-6]* until (there) should pass away, the heaven and the earth

[8-9]* *iota, one*, or one letter-stroke will not pass away from the law

[10] until the whole is accomplished

[1-3] whoever then loosens one of the commands, these, the least

[4-5] and he teaches, thus, the people –

[6] “least” will he be called in the kingdom of the heavens

[7-8] but whoever does and teaches –

[9] he, “great,” will be called in the kingdom of the heavens

[10] for I say to you

[1-2] that unless (there) abounds, your righteousness, more than of the scribes and Pharisees

[3] you will not enter into the kingdom of the heavens!

[4-5] you have heard that it was said to the ancients:

[1] “you shall not murder”

[2-3] and, “whoever murders – liable shall he be to judgment”

[4] but I say to you

[5] that everyone who is being angry with his brother

[6] liable shall he be to judgment

[7] and whoever says to his brother, “worthless”

[8] liable shall he be to the *Sanhedrin [council]*

[9] and whoever says, “fool” [*moron*]

[10] liable shall he be to the hell of fire

[1] if then you offer your gift upon the altar

[2] there you remember

[3] that your brother has something against you

[4-5] leave there your gift before the altar and go

[1] first be reconciled to your brother

[2-3] and then, coming, offer your gift

[4-5] be, agreeing with your accuser, quickly

[6] while you are with him on the way

[7] lest you, (there) deliver over, the accuser, to a judge

[8] and the judge to the guard

[9] and into a prison, you be thrown

[10] truly I say to you

[1] you will not come out from there

[2]* until you pay back the last *quadrans [small copper coin]*

“until (there) should pass away, heaven and the earth – *iota, one*, or one letter-stroke will not pass away from the law...” | Notice the parallelism here: “*iota, one*” in parallel with “heaven,” and “one letter-stroke” in parallel with “earth.” The measure “*iota, one*” is written in (unit | quantity) format, which has been found to be an indicator of mystery or of special literary device – or in this case, perhaps being indicated as a heavenly measure. The measure “one letter-stroke” is written in (quantity | unit) format, which has been found to be natural to the earthly realm. See, for example, the comments on Revelation 21:17.

“until you pay back the last *quadrans*” | The *quadrans* is the fourth part of a small-value coin. Following the rule for fractions, a literary fourfold may be reflected in the literary denominator, from immediate context, as the means of bondage for the sinner: (1) the accuser, (2) the judge, (3) the guard, and (4) the prison.

Matthew

[3-4] you **have heard** that it **was said**

[5] “you **shall not commit adultery**”

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

[7-8] that everyone who **is seeing** a woman toward the, **to set his heart upon** her

[9-10]* already **he has committed adultery** with her in his **heart**

[1-2] but if your **eye**, the **right**, **causes** you **to stumble**,

[3-4] **tear** it **out**, and **throw** it from you!

[5] for it **is better** for you

[6] that you **lose** one of your members

[7] and not all your body **be thrown** into hell

[8] and if your right hand **causes** you **to stumble**

[9-10] **cut** it **off** and **throw** it from you

[1-2] for it **is better** for you, that you **lose one** of your members

[3] and not all your body, into hell, **depart**

[4] and it **was said**

[5] “whoever **divorces** his wife

[6] **let** him **give** her a divorce-certificate”

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

[8] that everyone, the, **divorcing** his wife, apart from a matter of sexual-immorality

[9-10] **makes** her, **to commit adultery**

[1-2] and whoever, (her) **having been divorced**, **should marry**,

[3] **commits adultery**

[4-5] again, you **have heard** that it **was said** to the ancients:

[1] “you **shall not swear falsely**

[2] but **pay** to the Lord your oaths”

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

[4] not, **to swear**, at all –

[7] neither by the **heaven**

[8] because (the) throne, **it is**, of God

[5] neither by the **earth**

[6-7]* because, (the) footstool, **it is**, of His **feet**

[8] neither as far as **Jerusalem** –

[9] because (the) city, **it is**, of the great King

[10] neither by your head **shall** you **swear** –

[1-2] because you **are not able**, **one hair**, **white**, **to make**,

[3] or **black**

[4-5] **let** (there) **be**, then, your word, “**yes, yes**”

[6-7] “**no, no**”

[8]* and what **(is)** more than these, from evil, **is**

“already he has committed adultery toward her in his heart” | This line is counted as a reflexive, with twofold value.

“because, (the) footstool, it is, of His feet” | The noun *feet* is counted as twofold, in keeping with Hebrew dual noun forms. This counting is typical for Hebrew dual noun body parts (eyes, feet, hands) throughout Matthew.

“and what (is) more than these, from evil, is | The double equative statement with the implied being verb is counted with a single count.

Matthew

[9-10] you have heard that it was said

[1] “eye (let there be) in place of eye”

[2] and, “tooth (let there be) in place of tooth”

[3] but I say to you

[4] not, to resist the evil

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

[6] turn to him, also, the other!

[7-8] and to the – (he) wanting, you, to judge

[9-10] and your underclothing, to take – permit to him also, the outer-clothing!

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

[2-3] go with him two

[4-5] to (him) asking you, give

[6-7] and the, wanting from you, to borrow

[8] do not turn away

[9-10] you have heard that it was said

[1-2] “you shall love your neighbor and hate your enemy”

[3] but I say to you

[4] love your enemies

[5-6] and pray for the, (those) persecuting you

[7-8] so that you may become sons of your Father,

[9] who (is) in the heavens

[10] because His sun, He causes to rise upon (the) evil –

[1] and (the) good

[2-3] and He rains upon (the) righteous and (the) unrighteous

[9-10] for if you love the, (those) loving you –

[1-2] what reward do you have? do not even the tax-collectors, the same, do?

[3-4] and if you greet your brothers only, what more do you do?

[5] do not even the Gentiles, the same, do?

[1] be, therefore you, perfect

[4-5] like your Father, the heavenly – perfect, is

5:48

[2-3] but guard your righteousness, lest, to do before the people

6:1

[4] to be seen by them

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

[1] who (is) in the heavens!

[1-2] when, then, you do alms, do not sound-a-trumpet before you

[3-4] as the hypocrites do in the synagogues and in the streets, in order that they may be venerated by the people

[5] truly I say to you

[6] they have received their reward

“mile, one” | The Roman mile was measured at 1,000 paces. The transition from the first thousandfold to the second thousandfold in total literary count will take place at the end of this teaching passage, with an allusion to the two thousandfolds (the rising and the receding) of the flood narrative. See the purple dashed line near the end of chapter 7, below. With the (unit | quantity) format here, Jesus may indicate an eschatological significance for these measures.

This measure of “mile, one... two” may be reflected exactly about the first thousandfold in total literary count, to a parallel (unit | quantity) measure: a “ruler, one” who compels Jesus to follow him and heal his daughter. The miracle dovetails into the healing of “two” blind men. See the 288-fold reflection, reaching to the reflected context in Mt. 9:18.

Matthew

[7] but when you **are doing** alms

[8-9] **let not know**, your **left-hand**, what (there) **does**, your **right-hand**

[10] in order that (there) **may be**, your alms, in secret

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

[1] and when you **pray**

[2] **do not be** like the hypocrites

[3-5] because they **love**, in the **synagogues** and in the **corners** of the broad-street,
standing, to pray

[6] in order **to be seen** by the people

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

[8] they **have received** their reward

[9-10] but **you**, when **you pray**:

[1] **enter** into your inner-room

[2-3] 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

[4-5] and, **praying, do not babble** as the Gentiles

[6-7] for they **think** that, in their many-words, they **will be heard**

[8] therefore, **do not be like** them

[7] for (there) **knows**, your Father

[9-10] of what need you **have**, before you **ask** Him

[1-2] in this way, then, (**you**) **pray – yourselves**:

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

[10] **let** (there) **come**, Your kingdom

[1-2] **let** (there) **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

[3] as also we **forgive** our debtors

[1-2] and **do not lead** us into temptation, but **deliver** us from the evil

[4] for if you **forgive** the people their trespasses

[3-4] (there) **will forgive** you, your **Father**, the **heavenly**

[5] but if you **do not forgive** the people

[5] neither **will** your Father **forgive** your trespasses

[1-2] and when you **fast, do not be** like the **hypocrites, gloomy**

[3-5] for they **disfigure** their faces, in order they **may appear** to people, **fasting**

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

[7] they **have received** their reward

[8-9] but you, when **fasting, anoint** your head

[10] and your face, **wash**

Matthew

- [1-2] in order that you **may not appear** to **people**, **fasting**, but to your **Father**
 [1] who **(is)** in secret
 [2-3] and your Father, the, **seeing** in secret, **will reward** you
 [3] **do not store up** for yourself treasures upon the earth
 [4-5] where **moth** and **rust ruin**
 [1-2] and where thieves **break in** and **steal**
 [3] but **store up** for yourself treasures in heaven
 [4-5] where neither **moth** nor **rust ruins**
 [6-7] and where thieves **do not break in** or **steal**
 [8-9] for where, **is**, your treasure, there **will be**, also, your heart
 [10] the lamp of the body **is** the eye:
 [1-4] if then (there) **is**, your **eye**, **sincere** – all your **body**, **bright**, **will be**
 [5-8] but if your **eye**, **evil**, **is** – all your **body**, **dark**, **will be**
 [9-10] if then the light, the, **(being)** in you, darkness, **is** –
 [1] the darkness **(is)** how great!
 [2-3] no one **is able**, **two** masters, **to serve**
 [4-5] for either the one, he **will hate**, and the other, he **will love**
 [6-7] or of one, he **will be devoted**, and of the other, he **will scorn**
 [8-9] you **are not able**, **God**, **to serve**, and **wealth**
 [10] because of this, I **say** to you
 [1] **do not be anxious**¹ for your life
 [2-3] what you **will eat** (or what you **will drink**)
 [4] nor for your body, what you **will wear**
 [5-6] **is not** the **life** more than food, and the **body**, than clothing?
 [7] **look** to the birds of heaven:
 [8-10] that they **do not sow**, neither **do** they **reap**, neither **do** they **gather** into barns
 [4-5] yet your **Father**, the **heavenly**, **feeds** them
 [1] **are not** you, more **being valued**, than they?
 [2-4]* and which from you, **being anxious**, **is able**, **to add** upon his lifespan, a **cubit**, **one**?
 [5] and concerning clothing, why **are** you **anxious**²?
 [6-7] **consider** the lilies of the field, how they **grow**:
 [8-9] they **do not toil**, neither **do** they **spin**
 [10] but I **say** to you
 [1] not even Solomon in all his glory **dressed** like **one** of these
 [2-3] but if the **grass** of the field – **today existing** and **tomorrow**, into a furnace, **being thrown** –
 [6] God, in this way, **clothes**
 [4-5]* **(will there)** **not (be)**, much more **you**, **little-faith**?

“and which from you, being anxious, is able, to add upon his lifespan, a **cubit, one**?” | The measure *cubit* has been found to have a fivefold measurable literary significance, corresponding to the fivefold fingers that participate in this forearm-length measurement. Here, the use of **(unit | quantity)** format may indicate a literary device. Matthew includes fourfold placements of the verb “to be anxious” in the near context (not including the present line), in admonition of the listener. These placements are indicated with superscript on this page and the following. The instance of tomorrow being “anxious for itself” is not counted, as the listener is not the subject. The listener may or may not be alive tomorrow, to participate in tomorrow’s anxieties. The fifth and only other instance of “do not be anxious” is located at Mt. 10:19. Taken together, the five things for which the disciple should not be anxious are these: (1) food, (2) drink, (3) clothing, (4) tomorrow, and (5) what to say when delivered over to religious leaders and Gentile rulers.)

“(will there) not (be), much more you, little-faith?” | The active voice could be implied here, as is used in many major English translations: “Will He not much more clothe you...?” Notice, however, that the verb “clothe” is not given on this line. Rather, we have an implied being verb to accompany “not.” Judging by the completeness of literary sets, it appears Matthew intended the passive effect 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. These people of little faith will be clothed.

Matthew

[1-2] therefore **do not be anxious**³, **saying**
 [3-4] “what **shall** we **eat**?” or, “what **shall** we **drink**?”
 [5] or, “what **shall** we **wear**?”

[1] for all these, the Gentiles **seek**

[7-8] for (there) **knows**, your **Father**, the **heavenly**

[2-3] that you **have need** of **these, all**

[4-5] 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**⁴ 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 – (there **is**) in your eye, a 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? **hypocrite!**

[1] **take out, first**, from your eye the log

[2-3] and then you **will see clearly, to take** the speck from the eye of your brother

[4] **do not give**, the holy, to the dogs

[5] neither **throw** your pearls before the pigs

[6]* lest they **trample** them with their feet

[7-8] and **turning, attack** you!

[9-10] **ask**, and it **will be given** to you

[1-2] **seek**, and you **will find**

[3-4] **knock**, and it **will be opened** to you

[5-6] for everyone, the **asking, receives**

[7-8] and, the **seeking, finds**

[9-10] and to those, **knocking, it will be opened**

[1] or who **is**, among you, a person

[2] of whom – (there) **will request**, his son, bread

[3] and a stone, he **will give** him?

[4] or even a fish, he **will request**

[5] but a snake he **will give** him?

[1-2] if then you, evil **being, know** a gift,

[3] **good, to give** to your children

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

[4] to those **asking** Him?

“feet” | Pigs are quadrupeds. The noun is counted for a single element value, in keeping with the general plural noun, rather than as two-fold (Hebrew dual noun concept).

Matthew

[5-6] and everyone who **is hearing** My **words, these**
 [7-8] and **is not doing** them, **will be like** a **man, foolish**
 [9] who **built** his house upon the sand
 [10] and (there) **came down**, the rain
 [1] and (there) **came**, the floods
 [2-3] and (there) **blew**, the winds, and **struck against** the **house, that**
 [4-5]* and it **fell** – and (there) **was**, its **fall, great**

16 elements

[1] and it **happened** –
 [2-3] when (there) **finished**, Jesus, the **words, these**
 [4] (there) **were amazed**, the crowds, at His instruction
 [5-6] for He **was, teaching** them, as (He), authority, **having**
 [7] and (He **was**) **not** like their scribes

7:29

[8] and as He **was coming down** from the mountain
 [9-10] (there) **followed** him **crowds, many**

8:1

[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 (there) **was cleansed** of him, the leprosy
 [3] and (there) **said** to him, Jesus:
 [4-5] **see** (that), to no one, you **tell!**
 [6-7] but **go**, yourself **show** to the priest
 [8-9] and **offer** the gift – which (there) **commanded**, Moses – for evidence to them
 [10] and as He **was coming** to Capernaum –

[1-3] (there) **came** to Him a centurion, **urging** Him and **saying**
 [4-5] Lord, my **child has been placed** in the house, **paralyzed**, terribly **being tormented**
 [6] and He **said** to him
 [7-8] I, **coming, will heal** him
 [9-10] and **answering**, the centurion **said**

[1] Lord, I **am not** worthy
 [2] that under my roof, You **should enter**
 [3] but only **say** a word
 [4] and (there) **will be healed**, my child
 [5-6] for I also, a man, **am**, under authority, **having** under me soldiers
 [7-8] and I **say** to this one, **“go”**
 [9] and he **goes**
 [10] and to another, **“come”** –

Matthew

[1] and he **comes**
 [2-3] and to my servant, “**do this,**” and he **does**
 [4-5] and **hearing**, Jesus **marveled**
 [6-7] and He **said** to (those) **following**
 [8-9] truly I **say** to you – with no one, so great a faith, in Israel, have I **found!**
[10] and I **say** to you

[1-2] that many from **east** and **west will come**
 [3-5] and **will recline** with **Abraham** and **Isaac** and **Jacob** in the kingdom
 of the heavens
 [6-7] but the sons of the kingdom **will be thrown** to the **darkness**, the **outermost**
 [8-9] there **will be** the **lamentation** and the **gnash** of the teeth
[10] and (there) **said**, Jesus, to the centurion

[1] **go**
 [2-3] as you **have believed**, **let it be done** for you
 [4-5] and (there) **was healed**, (his) child, in the **hour**, **that**

[1-2] and **coming**, Jesus, to the house of Peter, He **saw** his mother-in-law,
 [3-4] **lying** (down) and **having-a-fever**
 [5] and He **touched** her hand

[1] and (there) **left** her, the fever
 [2-3] and she **rose** and **served** Him
 [4-5] and as **evening was becoming**, they **brought** to Him
 [6-7] (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 (there) **might be fulfilled**,
 [2-3] what (**was**) **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

[1-2] Teacher, I **will follow** You wherever You **may go**
 [3] and (there) **said** to him, Jesus
 [4-5] the **foxes**, dens, **have**; and the **birds** of the heaven, nests
 [6-7] but the Son of Man **does not have**, where the head, He **may lay**
 [8] and another of (His) disciples **said** to Him
[9-10] **Lord**, (You) **permit** me, first, **to go** –

Matthew

[1] and to bury my father
 [2] but Jesus said to him
 [3] follow Me
 [4-5] and leave the dead, to bury their own dead!

[1] and as He was embarking into the boat
 [2] (there) 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

[1-3] and coming, they awakened Him, saying
 [4-5] Lord, (You) save!

[1] we are perishing!
 [2] and He said to them
 [3-4] why, cowardly, are you, of-little-faith?
 [5-6] then rising, He rebuked the winds and the sea
 [7-8] and (there) happened a calm, great
 [9-10] and the men marveled, saying

[1] of-what-kind, is this-One?
 [2-3] that even the winds and the sea, Him, obey?
 [4-5] and when He was coming to the other-side, to the region of the Gadarenes –

[1-2] (there) met Him two, being-demon-possessed
 [3-4] from the tombs, coming out – fierce, exceedingly
 [5-6] such that (there was) not, to be able, anyone, to pass through the way, that
 [7-8] and behold, they called out, saying
 [9-10] what (is) with us and You –

[1] Son of God?
 [2-3] have You come here before (the) appointed-time, to torment us?
 [4-5] and (there) was distant from them, a heard of pigs, many, grazing
 [6-7] and the demons entreated Him, saying
 [8-9] if You cast us out, send us into the herd of the pigs
 [10] and He said to them

[1] “go”
 [2-3] and the, (those) coming out, went into the pigs
 [4] and behold, (there) rushed, all the herd, down the steep-bank into the sea
 [5] 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] and behold, all the city came out to an encounter with Jesus
 [7-9] and seeing Him, they urged – that He should depart from their region

Matthew

9:1

[10] and **embarking** into a boat –

[1-2] He **crossed over** and **came** to (His) own city

[3-4] and behold, they **brought** to Him a paralytic, upon a cot, **lying**

[5-6] and **seeing**, Jesus, their faith, He **said** to the paralytic

[7-8] **(you) take-heart, son**

[9] (there) **are forgiven** of you, the sins

[10] and behold, some of the scribes **said** to themselves:

[1] this-One **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**, “(there) **are forgiven** of you, the sins”

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

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

[2-3] that authority, (there) **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] Who **was giving authority, such**, to men

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

[5-6] a man **sitting** at the tax-booth, “Matthew,” **being-called**

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

[8] **follow** Me

[9-10] and **rising**, he **followed** Him

[1-2] and it **happened**, as He **was reclining** in the house –

[3-4] and behold, many **tax-collectors** and **sinner**s, **having come, reclined** together
with Jesus

[5] and with His **disciples**

[1-2] and **seeing**, the Pharisees **said** to His disciples

[3-4] for what, with the **tax-collectors** and **sinner**s, **eats**, your Teacher?

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

[7-8] not a need, (there) **have**, the, (those) **being-strong**, of a doctor

[9] but the sickly, **(are) having**

[10] but **going** –

[1-2] **learn**, what it **is**:

[4-5] **mercy** I **want**, and not **sacrifice**

[3-4] for I **did not come, to call righteous**, but **sinner**s

Matthew

287 element reflection ("mile, one" to "ruler, one")

[5-6] then **came** to Him the disciples of John, **saying**
 [7-8] for what, **we** and the **Pharisees fast** (much)
 [9] but Your disciples **do not fast**?
 [10] and (there) **said** to them, Jesus

[1-2] (there) **are not able**, the sons of the bridal-chamber [*groomsmen*], **to mourn**
 [3] as long as, with them, (there) **is**, the bridegroom
 [4] but (there) **will come**, **days**
 [5] when, (there) **will be removed** from them, the bridegroom

[1] and then they **will fast**
 [2-3] and no one **applies** a piece of **cloth**, **unshrunk**, upon a garment,
 [4] **old**
 [5] for (there) **rips**, its patch from the garment
 [6-7] and a worse **division**, **it becomes**
 [8-9] neither **do they put wine**, **fresh**, into wineskins,
 [10] **old**

[1-2] and indeed, if (it **is**) **not**, (there) **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 –

[1-2] behold, a **ruler**, **one**, **coming**, **to bow** to Him

[3] **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**

[1-2] and behold, a woman, **bleeding twelve years**

[3] **coming** from **behind**

[4-5] she **touched** the edge of His garment, 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**

[1-2] (**you**) **take heart**, **daughter**
 [3] your faith **has restored** you
 [4-5] and (there) **was restored**, the woman, from the **hour**, **that**

[1-2] and **coming**, Jesus, to the house of the ruler, and **seeing** the **flute-players**
 [3] and the **crowd**, **raising-lament**
 [4] He **said**
 [5] **depart!**

12 elements

10

12 elements

12 elements

Matthew

12 elements

[1-2] for (there) **is not dead**, the girl; but she **sleeps**

[3] and they **laughed at** Him

[4] but when (there) **had been sent away**, the crowd

[5-6] **entering**, He **grasped** her hand

[7] and (there) **arose**, the girl!

[8-9] and (there) **went out**, the report of Him, to all the **land, that**

[10] and as (there) **was passing** on from there, Jesus –

[1-2] (there) **followed** (Him) **two** blind-men, **calling out**

[3] and **saying**

[4-5] **(You) have mercy** (upon) us, **Son** of David!

[1] and as He **came** into the house

[2] (there) **came** to Him, the blind-men

[3] and (there) **said** to them, Jesus

[4] **do** you **believe**

[5-6] that I **am able**, this, **to do**?

[7] they **said** to Him

[8] **yes**, Lord

[9-10] then He **touched** their **eyes**, **saying**

[1] according to your faith, **let** it **happen** to you

[2-3] and (there) **were opened**, their **eyes**

[4-5] and (there) **sternly-warned** them, Jesus, **saying**

[1-2] **see** that no-one **knows**

[3-4] but they, **going out**, **publicized** Him in all the **land, that**

[5] and as they **were going away**

[1-2] behold, they **brought** to Him a **man, mute, being demon-possessed**

[3] and when (there) **had been sent out**, the demon

[4] (there) **spoke**, the mute (man)

[5-6] and (there) **marveled**, the crowds, **saying**

[7-8] never **was seen, thus**, in Israel

[9] but the Pharisees **said**

[10] by the chief of the demons, He **casts out** the demons!

[1-2] and (there) **went around**, Jesus, the **cities, all**

[3-4] and the villages, **teaching** in their synagogues and **proclaiming** the gospel
of the Kingdom

[5-6] and **healing** every **disease** and every **infirmity**

[7-8] and **seeing** the crowds, He **had compassion** concerning them

[9-10] because they **were, having been troubled** and **having been scattered** –

[1] like sheep **not having** a shepherd

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

Matthew

1260 elements
to Mt. 1:26

9:38

10 10:1

10

10

30 elements (parallel measure)

- [3] indeed, the harvest (**is**) much
 [4] but the workers (**are**) few
 [5] **plead**, therefore, of the Lord of the harvest:

[1] that He **may send out** workers to His harvest

[1-2] and **summoning** His **twelve** disciples, He **gave** to them authority
 over spirits,

[3] unclean, to **send them out**

[4-5] and **to heal** every **disease** and every **infirmity**

[1-2] and of the **twelve** apostles, the names **were** these:

[3-4] first **Simon** – the, **being called Peter** –

[5-6] and **Andrew**, his **brother**

[7-8] and **James** the, (**being**) of **Zebedee**

[9-10] and **John**, his **brother**

[1-2] **Philip** and **Bartholomew**

[3-5] **Thomas** and **Matthew**, the **tax-collector**

[6-8] **Jacob** the, (**being**) of **Alphaeus**, and **Thaddaeus**

[9-10] **Simon**, the **Canaanite** [*Zealot*]

[1-2] and **Judas**, the **Iscaiot**, who also **betrayed** Him

[3-5] * **these**, the **twelve**, (there) **sent**, Jesus, **charging** them, **saying**:

[1-2] to way of Gentiles, **do not go forth**, and to city of Samaritans, **do not enter**

[3-4] but **go**, rather, to the sheep, the **having been lost**, of house of Israel

[5-7] and **going, proclaim, saying** that –

[2] (there) **has come near**, the kingdom of the Heavens!

[8-10] (those) **being sick, heal**; (the) dead, **raise**

[1-2] (the) leprous, **cleanse**; demons, **send out**

[3-4] freely you **received**, freely **give**

[5-7] **do not acquire gold** neither **silver** neither **copper** into your belts

[8] not a **bag** for (the) way

[9-10] nor **two** inner-garments

[1-2] nor **sandals**, nor a **staff**

[3] for worthy (**is**) the worker of his food

[4-5] and to whatever **city** or **village** you **enter**

[6-7] **search out** who in it, worthy, **is**

[8-9] there **remain**, until ever you **depart**

[10] and **entering** into the house –

[1] **greet** it

[2] and if indeed (there) **is**, the house, worthy

[3] **let** (there) **come**, your peace, upon it

[4-5] but if **not**, (it) **is** worthy – your peace, to you, **let return**

“He gave them authority over spirits, unclean, to send them out” | Although this verb *send out* carries the sense of *cast out* in relation to the unclean spirits, it is 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.

In this context, a local literary measure of thirtyfold may be reflected between the basic literary count and the special number count, as shown between dashed lines. The three placements of special number *ten*, arising in (**quantity | unit**) format (i.e., *twelve disciples*, *twelve apostles*), may reflect the three instances of special number *ten*, arising in (**unit | quantity**) format, in chapter 1. See chapter 1 for comments on the 1260-fold literary measure reaching to the cyan line here. These twelve disciples will carry forward the genealogical heritage of the covenant community, drawing on the faith of Abraham, as they are sent by Jesus to herald the heavenly kingdom.

Matthew

[1-2] and whoever **does not receive** you, neither **obeys** your words

[3-4] **departing** outside the **house** or the **city**,

[5-6] that, **shake off** the dust of your **feet**

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

[8-9] more-bearable **will** it **be** for (the) land of **Sodom** and **Gomorra**h in **day** of judgment than for the city,

[10] **that**

[1] behold, I **send you** as sheep in midst of wolves:

[2-3] **become**, therefore, **wise** as the serpents and **innocent** as the doves

[4] and **beware** of the people

[5] for they **will give** you **over** to *Sanhedrins [courts]*

[6] and in their synagogues they **will flog** you

[7-8] and before **governors** and **kings** you **will be dragged** because of Me, for evidence to them

[9] and to the **Gentiles**

[10] and when they **give** you **over** –

[1-2]* **do not be anxious**⁵, **how** or **what to speak**

[3-4] for (there) **will be given** to you in that, the **hour**, what **to say**

[5] for **not** you **are** the, **speaking**

[3] but the Spirit of your Father, Who (is) **speaking** through you

[1-2] and (there) **will give over**, a **brother**, brother to death; and a **father**, child

[3-4] and (there) **will rise up**, children against parents, and **put** them **to death**

[5] and you **will be**, **being hated** by all because of My name

[1-2] but the, (he) **enduring** to end – this (one) **will be saved**

[3-4] and when they **pursue** you in the **city**, **this** –

[5] **flee** to the other!

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

[7-8] not, lest, you **complete** the cities of Israel until ever, **comes**, the Son of man

[9-10] (there) **is not**, a **disciple**, above the teacher, neither a **servant** above his master

[1] (it **is**) sufficient for the **disciple** –

[2-3] that **he become** like his **teacher**

[4-5] and the **servant**, like his **master**

[6] if the **Head-of-household**, “Beelzebul,” they **have called**,

[7] how much more (there **will be**), His **members-of-household**?

[8] therefore, **do not fear** them

[9-10] for nothing **is**, **having been covered**, which **will not be revealed**

[1] and secret, that **will not be known**

[2-3] what I **say** to you in the darkness, **speak** in the light

[4-5] and what, in the ear, you **hear**, **proclaim** on the rooftops

“do not be anxious” | For the possible fivefold significance to this admonition, see comments, Mt. 6:25-34.

Matthew

[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:

[4-5] the, (He) **being able**, also **soul**, also **body, to destroy** in *Gehenna [hell]*!

[1-2] **(are) not two** sparrows, of an *assarion [small copper coin]*, **sold** – and **one** from them **will not fall** upon the ground without your Father?

[3-4] and of you, even the **hairs** of the head, **all, having been numbered, are!**

[5-6] therefore, **do not fear**: than many sparrows, **better, are** you!

[7] therefore everyone who **will acknowledge**, in Me, before the people –

[8] (there) **will acknowledge**, also I, in him, before My Father

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

[9] but whoever **denies** Me before the people –

[10] (there) **will deny**, also I, him, before My Father

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

[1] **do not presume**:

[2-3] that I **came, to cast** peace upon the earth

[4-5] I **did not come, to cast peace**, but a **sword!**

[1-2] for I **came, to cause-to-disagree**, a **man** against his father

[3] and a **daughter** against her mother

[4] and a **daughter-in-law** against her mother-in-law

[5] and a man's enemies **(will be)** his members-of-household

[1-2] the, (he) **loving father** or **mother** more than Me, **is not**, of Me, worthy

[3-4] and the, (he) **loving son** or **daughter** more than Me, **is not**, of Me, worthy

[5-7] and whoever **does not take** His cross and **follow** after Me, **is not**, of Me, worthy

[8-9] the, **finding** his life, **will lose** it

[10] and the, **losing** his life for My sake –

[1] he **will find** it!

[2-3] the, **receiving** you, Me, **receives**

[4-5] and the, Me, **receiving, receives**:

[3] the, (Him) **having sent** Me

[1-2] the, (he) **receiving** a prophet in (the) name of a prophet, a reward of a prophet he **will receive**

[3-4] and the, **receiving** a righteous (person) in (the) name of a righteous (person), a reward of a righteous (person) he **will receive**

[5-7] and whoever **gives-to-drink**, one of the **little** (ones), **these**, a cup of cold *[water]* only in name of a disciple – truly I **say** to you! – **will not lose** his reward!

10:42

Matthew

11:1

10

[8] and it **happened**

[9-10] when (there) **finished**, Jesus, **instructing** His **twelve** disciples

[1] He **went** from there

[2-3] **to teach** and **to preach** in their cities

[4] now John, **having heard** in the prison the works of Christ –

[5-6] **sending** through his disciples, he **said** to Him

[7] **are** You the, **coming**,

[8] or another, **should** we **await**?

[9-10] and **answering**, Jesus **said** to them

[1-4] **going**, **tell** John, what you **hear** and **see**:

[5-6] blind (people) **see**, and lame (people) **walk**

[7-8] leprous (people) **are cleansed**, and deaf (people) **hear**

[9-10] and dead (people) **are raised**, and poor (people) **are evangelized**

[1-2] and blessed **is** (he) who – unless he **is offended** by Me!

[3] and as these **were going**

[4-5] (there) **began**, Jesus, **to speak** to the crowds concerning John:

[1-2] what **did** you **go out** into the wilderness, **to see**?

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

[4-5] but what **did** you **go out**, **to see**?

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

[2-3] behold, those, the soft [*clothing*], **wearing**, in the houses of kings, **are**

[4-5] but **what did** you **go out**, **to see**?

[1] (**was** it) a **prophet**?

[2-3] **yes** – I **say** to you – and **more** than a prophet

[4-5] this **is** (he), concerning whom, it **is written**:

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

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

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

[8-9] (there) **has not arisen**, among (those) **born** of women, greater than **John**, the **Baptist**

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

[6-7] and from the **days** of **John**, the **Baptist**, until now, the kingdom of the heavens **experiences violence**

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

[1-2] for all the **prophets** and the **law**, until John, **prophesied**

[3-4] and if you **want**, **to receive**:

[5-7] he **is** Elijah – the **being about**, **to come**

[8-9] the, **having ears**, **let hear**

Matthew

[10] and to what, will I liken the generation –

[1] this?

[2-3] similar, it is, to children sitting in the marketplaces

[4-5] who are calling to others, saying

[1-2] we played-a-flute for you, and you did not dance

[3-4] we sang-a-dirge, and you did not lament

[5-7] for (there) came, John: neither eating, neither drinking

[8] and they say

[9] a demon, He has

[10] (there) came, the Son of Man:

[1-2] eating and drinking

[3] and they say

[4-6] behold, (it is) a Man, a Glutton and a Drunkard!

[7-8] of tax-collectors, (He is) friendly, and of sinners!

[9] and (there) is justified, the wisdom, by its works

[10] then He began:

[1-2] to reproach the cities in which, (there) happened, His greatest powers

[3] because they did not repent:

[4-5] woe (be) to you, Chorazin!

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

[3-4] because if, in Tyre and Sidon, (there) 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

[8-9] for Tyre and Sidon, more-tolerable will it be in day of judgment, than for you

[10] and you –

[1-2] Capernaum – lest as far as heavens, will you be exalted?

[3] as far as Hades [death's place], you will be brought down!

[4-5] because if in Sodom, (there) happened the powers, the, having happened in you

[6] it would have remained ever until today

[7] but I say to you

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

[9-10] in that, the appointed-time, answering, Jesus said:

[1-2] I praise You, Father –

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

[8-9] that You have hidden this from wise and intelligent (people)

[10] and You have revealed it to children

[1] yes, Father, because thus, good-pleasure, happened, before You

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

Matthew

[2] and no one **knows** the Son, except the Father

[1] neither, the Father, **does** anyone **know**, except the Son

[2-3] and to whom, (there) **wants**, the Son, **to reveal**

[4-6] **come** to Me, all the, (those) **toiling** and **having been burdened**

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

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

[9-10] and **learn-by-experience** from Me – that **meek am I**, and **humble** in heart

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

[2-3] for My **yoke**, **gentle (is)**

[4-5] and My **burden**, **insignificant, is**

11:30

[1] in that, the **appointed-time**, (there) **went**, Jesus, on the Sabbath
through the grainfields

12:1

[2-5] and His disciples **hungered** and **began, to pluck** heads-of-grain and **to eat**

[1-2] but the Pharisees, **seeing, said** to Him

[3-5] behold, Your disciples **do**, what **is not lawful, to do** on Sabbath!

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

[7] **have** you **not read**

[8-9] what (there) **did, David**, when he **hungered**?

[10] and **those** with him?

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

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

[3-4] which **not being lawful, was** for **him, to eat**, neither for **those** with him –

[5-6] but (**was**) for the **priests, alone**?

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

[8-9] that on the Sabbaths, the priests in the temple, the Sabbath, **violate**, and
innocent, **are**?

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

[1] that [**more**] than the temple – a greater, **is** here

[2] and if you **had known**

[3] what it **is**:

[4-5] “**mercy, I want**, and not **sacrifice**”

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

[4] for Lord, (there) **is**, of the Sabbath, the Son of Man

[5-6] and **departing** from there, He **went** to their synagogue

[7-8] and behold, (there **was**) a man – a **hand, having, withered**

[9-10] and they **asked** Him, **saying**

[1-2] **is it lawful**, on the Sabbaths, **to heal**?

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

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

[5] who **will be**, of you, a man –

Matthew

[1] who will have a sheep, one
 [2] and if (there) falls, this, on the Sabbaths, into a pit
 [3-4] will he not grasp it and lift it up?
 [5] how much, then, is (there) better, a man, than a sheep!
 [6-7] thus, it is lawful, on the Sabbaths, good, to do
 [8] then He said to the man
 [9] stretch out your hand!
 [10] and he stretched (it) out
 [1-2] 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, and charged them
 [6-7] that they not, well-known, Him, make
 [8] in order that (there) might be fulfilled
 [9-10] the, having been spoken through Isaiah, the prophet, saying

[1] behold, My Servant whom I have chosen
 [2] My Beloved in whom, (there) delights, My soul –
 [3] 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 (there) 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 (there) 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 (there) 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-One 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

A reflection point for a literary measure may correspond with the location between instances of “being divided against itself.”

Matthew

53 elements

[1] how then, **will** (there) **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 (the) Spirit of God, I **send out** the demons

[4] then (there) **has come** upon you, the kingdom of God!
 [1-2] or how **can** (there) **be able**, someone, **to enter** into the house of the mighty
 (person)
 [3] and his goods, **to seize**
 [4] unless, first, he **bind** the mighty (person)?
 [5] and then, his house, he **will plunder**
 [6-7] the, **not being** with Me, against Me, **is**
 [8-9] and the, **not gathering** with Me, **scatters**
 [10] therefore I **say** to you

[1-2] every **sin** and **blasphemy** **will be forgiven** to the people
 [3] but the, of the Spirit, blasphemy, **will not be forgiven**
 [4] and whoever **should speak** a word against the Son of Man
 [5] it **will be forgiven** him

[1-2] but whoever **should speak** against the **Spirit**, the **Holy**
 [3] it **will not be forgiven** to him, either in this **age**,

[5] or in the, (it) **being about** [to come]

[4-6]* either **make** the **tree**, **good**, and its **fruit**, good
 [7-9]* or **make** the **tree**, **bad**, and its **fruit**, bad
 [10] for from the fruit, the tree **will be known**

[1-2] **brood** of vipers, 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 (there) **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 (there) **answered** Him, some of the **scribes** and **Pharisees**, **saying**:

[3-4]* **Teacher**, we **want** from **You**, a **sign** –
 [5] **to see**!
 [6-7] but He, **answering**, **said** to them:
 [8-10] a **generation**, **evil** and **adulterous**, a **sign**, **seeks**!

[1] and a **sign** **will not be given** to it
 [2-3] except the **sign** of **Jonah**, the **prophet**

“the tree, good, and its fruit, good... the tree, bad, and its fruit, bad” | The counting here follows the same counting rule as was observed in chapter 7. Because the fruit is regarded with an equivalence to the nature of the tree, the doubled instances of “good” and “bad” are each counted only a single time. The same equivalence is voice here: “for from the fruit, the tree will be known.”

The word *sign* has been observed to function as a reflection point elsewhere in Scripture. Here in Matthew, the same appears to be the case. Follow the 53-fold measures in each direction (the gray dashed lines) for the breadth of the local context. The mirrored design connects the accusations of the hypocritical leaders to their own spiritual bondage (and that of their sons).

Matthew

53 elements

[4] for just as (there) **was** Jonah, in the belly of the large-fish –

[5-7] **three days**

[8-10] and **three nights** –

[1] in this way (there) **will be**, the Son of Man, in the heart of the earth –

[2-4] **three days**

[5-7] and **three nights**

[8] **men**,

[9-10] Ninevites, **will rise** in the judgment with the **generation, this**, and **will condemn** it

[1] for they **repented** at the proclamation of Jonah

[2] and behold, greater than Jonah (**is**) here

[3-4] (the) 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 (there) **becomes**, the last of the **man, that**:

[3] **worse** than the first

[4-5] thus also it **is** with the **generation, this** –

[1] the **evil!**

[2] (while) still He **was speaking** to the crowds

[3-5] behold, His **mother** and His **brothers** stood outside, **seeking** Him, **to speak**

[-]* {and (there) **said**, someone, to Him

[-] behold, Your **mother** and Your **brothers**, outside, **have stood**, **seeking** You, **to speak**}

[6-7] but He, **answering**, **said** to the,

[8] (him) **speaking** with Him:

[9] who **is** My mother?¹

[10] and who **are** My brothers?²

7 el.

7 el.

17 elements

17 elements

“it passes through waterless places” | The account of these unclean spirits may parallel Jonah’s own experience of being inside the large fish (a waterless place) for the three days and three nights. The sevenfold literary reflection shown above may be reflected in the measure “seven other spirits,” mentioned just below. It might be argued that the last state of Jonah was worse than the first. (See the study of Jonah for comments.)

Similar to the contrasting sevenfolds measured above, in contrast to the seven evil spirits mentioned here, Matthew may place a literary sevenfold of authentic spiritual family. See the purple superscripts for “mother,” “brother,” and “sister,” just below.

“{and said, someone, to Him... seeking You, to speak}” | These lines, which would constitute four literary elements, are omitted in some manuscripts. Judging by the completeness and flow of the literary sets, it appears these lines were not original to Matthew.

Matthew

[1-2] and stretching out His hand at His disciples, He said
 [3-4] behold, My mother³ and My brothers⁴
 [5] for whoever should do the will of My Father
 [1] who is in the heavens
 [6-8] he, My brother⁵ and sister⁶ and mother⁷, is
 [9-10] in the day, that – departing, Jesus, the house – He sat beside the sea

[1-2]* and (there) gathered to Him crowds, many
 [3-4] so that He, into a boat, embarking, to sit
 [5] and all the crowd, upon the shore, stood
 [6-7] and He spoke to them, many-things, in parables, saying:
 [8-9] behold, (there) went out, the (person) sowing
 [10] the, to sow

[1] and in his, to sow
 [2] which, some, fell beside the road
 [3-4] and coming, the birds devoured it
 [5-6] and others fell upon the rocky-ground, where it did not have soil, much
 [7] and immediately it sprang up
 [8] because of which, not to have depth of soil
 [9] but (when the) sun was rising
 [10] it was scorched!

[1-2] and because of which, not to have a root, it withered
 [3] and others fell upon the thorny-plants
 [4-5] and (there) went up, the thorny-plants, and choked it

[1-2] and others fell upon the ground, the good and gave fruit
 [3] which, some, a hundred
 [4-5]* and which, sixty
 [6-8]* and which, thirty
 [9-10] the, (he) 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

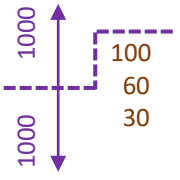
[1-2] because to you has been given, to know the mysteries of the kingdom of the heavens
 [3] but to them, it has not been given
 [4-5] for whoever has, it will be given to him
 [6] and he will abound
 [7] but whoever does not have
 [8-9] even what he has, will be taken away from him
 [10] because of this, in parables, to them, I speak:

17 elements

12:50

13:1

500 elements



“and (there) gathered to Him crowds, many” | Matthew may structure this first parable context with a 500-fold literary count. The count may reflect two tenfold literary identities working in alignment: the divine Sower and His receptive disciples. Both identities are developed through 10-fold+ literary elements, as subjects in this passage. A fivefold literary significance may also be indicated in the means of reception mentioned in this passage, quoted from Isaiah’s prophecy: the heart, the ears (two), and the eyes (two) = 5-fold. See purple superscripts, below. Taken together, the composite literary stature of this passage may be:

$$\begin{aligned}
 & (\text{divine Sower}) \times (\text{receptive disciple}) \times (\text{means of reception}) \\
 & = (10\text{-fold literary identity}) \times (10\text{-fold literary identity}) \times (5\text{-fold}) \\
 & = 500\text{-fold}
 \end{aligned}$$

If literary counting is accurate, the second thousandfold in the Gospel of Matthew occurs exactly in the middle of the 2-element line count for the number sixty. This also represents a literary midpoint in the three measures of good fruitfulness: a mirroring point! The special numbers 100, 60, and 30, shown on the right, are grouped with the completeness of the sentence, and are counted toward the following thousandfold (toward the 3000th literary element), as shown with the purple dashed line.

“and which, thirty” | 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] because, **seeing**, they **do not see**
 [3-5] and **hearing**, they **do not hear**, **nor do they understand**
 [6-7] and (there) **is fulfilled** in them the prophecy of Isaiah, the, **saying**:
 [8-9] to a sound, you **will listen**, but you **will not ever** understand
 [10] and **seeing** –

[1-2] you **will see**, but you **will not ever perceive**
 [3-4] for (there) **has grown dull**, the heart¹ of the **people**, **this**
 [5-6] and with the **ears**²⁻³, with-difficulty, they **hear**
 [7-8] and their **eyes**⁴⁻⁵, they **close**
 [9-10] lest they **should perceive** with the **eyes**⁴⁻⁵)))
 [1-2] and with the **ears**²⁻³, they **should hear**
 [3] and with the heart¹, they **should understand**
 [4] and they **should turn back** –
 [5] and I **would heal** them

[1-2] but of you, blessed (are) the **eyes** that **see**
 [3-4] and your **ears** that **hear**
 [5] for truly I **say** to you

[1-2] that many **prophets** and **righteous-persons yearned**, **to see**
 [3] what you **see**
 [4] and they **did not see**
 [5] and **to hear**
 [6] what you **hear**
 [7] and they **did not hear**
 [8-9] **you**, therefore – (you) **hear** the parable of the,
 [10] (Him) **sowing**:

[1-2] when anyone **is hearing** the word of the kingdom and **is not understanding**
 [3] (there) **comes**, the evil (one)
 [4] and he **seizes**
 [5] what (is) **having been sown** in his heart

[1] this **is** the, beside the road, **having been sown**
 [2] but the, upon the rocky-ground, **having been sown**:
 [3-4] this **is** the – the word, **hearing**, and at once, with joy, **receiving** it
 [5-6] but he **does not have** a root in himself; but transient, **is**
 [7-8] and when (there) **is happening**, **trouble** or **persecution** because of the word
 [9] at once, he **stumbles**
 [10] but the, upon the thorny-plants, **having been sown**:

[1] this **is** the – the word, **hearing**
 [2-3] but the **care** of the world and the **deceitfulness** of the wealth **choke** the word
 [4-5] and **unfruitful**, **it becomes**

Matthew

500 elements

[1] but the, upon the good ground, **having been sown**:
 [2-3] this **is** the, the word, **hearing** and **understanding**
 [4] who indeed **bears fruit**
 [5] and (there) **yield**, which, some, a **hundred** 100
 [6-7] and which, **sixty** 60
 [8-10] and which, **thirty** 30

[1-2] another parable, He **set before** them, **saying**

[2] (there) **is like**, the kingdom of the heavens
 [3] to a man **sowing** good seed in his field
 [4] but in the, **to sleep**, the people
 [5-6] (there) **came** his enemy and **over-sowed** weeds upon midst of the wheat
 [7] and he **left**
 [8-9] and when (there) **sprouted**, the plant-life; and fruit, it **produced**
 [10] then (there) **appeared** also, the weeds
 [1-2] and **coming**, the servants of the head-of-household **said** to him: **lord** –
 [3] **did you not**, good seed, **sow** in your field?
 [4] from where, then, **does** it **have** weeds?
 [5] and he **said** to them
 [1] a hostile person, this, **has done**!
 [2] and the servants **said** to him
 [3] **do** you **want**, then
 [4-5] **going**, **should** we **gather** them?
 [6] but he **said**
 [7-8] no, lest, **gathering** the weeds, you **would uproot**, together with them, the wheat
 [9-10] **permit** (there), **to grow together**, both, until the harvest

[1] and in **appointed-time** of harvest, I **will tell** the reapers
 [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

[1-2] another parable, He **set before** them, **saying**:
 [3] similar, **is**, the kingdom of the heavens, to a kernel of mustard
 [3-4] which, **taking**, a man **sowed** in his field
 [5] which, smallest, indeed, **is**, of all the seeds
 [6] but when it **has grown**
 [7-8] greater than the vegetables, **it is** – and **becomes** a **tree**
 [9-10] so that (there) **to come**, the birds of heaven and, **to nest** in its branches

[1] another parable He **told** them
 [4] similar, (there) **is**, the kingdom of the heaven, to leaven
 [2-4]* which, **taking**, a woman **hid** in, of flour, **measures**, **three**
 [5] until which, (there) **was caused-to-rise**, (the) whole

“measures, three” | This quantity is presented in (unit | quantity) format, indicating a literary device or hidden meaning. 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 (hidden, as it were) 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.

Matthew

[1] these all, (there) **spoke**, Jesus, in parables to the crowds

[2] and without a parable, nothing **did** He **speak** to them

[3] in order that (there) **might be fulfilled**

[4-5] the, **having been spoken** through the prophet, **saying**

[1] I **will open**, in parables, My mouth

[2-3]* I **will declare**, (the) **having been hidden** from foundation [of (the) world]

[4] then **leaving** the crowds

[5] He **came** into the house

[6-7] and **came** to Him, His disciples, **saying**

[8] **explain** to us the parable of the weeds of the field

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

[1] the, **sowing** the good seed, **is** the Son of Man

[2] and the field **is** the world

[3-4] and the good **seed** – **these are** the sons of the kingdom

[5] but the weeds **are** the sons of the evil (one)

[6] and the hostile, the, **sowing** them, **is** the devil

[7] and the harvest, consummation of age, **is**

[8] and the reapers, angels, **are**

[9-10] just as, then (there) **are gathered**, the weeds, and, with fire, **are burned** –

[1] so it **will be** in the consummation of the age

[2] (there) **will send**, the Son of Man, His angels

[3-4] and they **will gather** out of His kingdom all the **causes-of-sin** and the, (**those**) **doing** the lawlessness

[5] and they **will throw** them into the furnace of fire

[6-7] there **will be** the **lamentation** and the **gnash** of the teeth

[8] then the righteous (people) **will shine forth** like the **sun** in the kingdom of their Father

[9-10] the (person) **having ears**, **let hear**

[5] similar, **is**, the kingdom of the heavens, to a treasure

[1] **having been hidden** in the field

[2-3] which, **finding**, a man **hid**

[4-5] and from the joy of it, he **goes** and **sells** all –

[6-7] as much as he **has** – and he **buys** the **field**, **that**

[6] again, similar **is** the kingdom of the heavens

[8-9] to a **man**, a **merchant seeking** good pearls

[10] and **finding** one precious pearl –

[1-3] **departing**, he **sold** all, as much as he **had**

[4] and he **bought** it

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

Matthew

[7] again, similar **is** the kingdom of the heavens to a net
 [5-6] **being thrown** into the sea and from every kind, **gathering**
 [7] which, when it **was filled**
 [8-9] **dragging** (it) upon the shore and **placing** (it)
 [10] they **gathered** the good into containers
 [1] but the bad, away, they **threw**
 [2] so it **will be** in the consummation of the age
 [3-4] (there) **will go out**, the angels, and **separate** the evil out of (the) midst of
 the righteous
 [5] and they **will throw** them into the furnace of the fire
 [6-7] there **will be** the **lamentation** and the **gnash** of the teeth
 [8] **have** you **understood** these all?
 [9] they **said** to Him, “yes”
 [10] and He **said** to them
 [1-2] because of this, every scribe, **having been disciplined** in the kingdom of the
 heavens, similar, **is**, to a **man**,
 [3] a **head-of-household**
 [4-5] who **sends out** from his treasury, (things) **new** and **old**
 [1-2] and it **happened**, when (there) **finished**, Jesus, the **parables**, **these**
 [3] He **departed** from there
 [4-5] and **coming** into His hometown, He **taught** them in their synagogue
 [6-7] so that, **to be astonished**, them, and **to say**
 [8-10] from where, to this (Person), (**are**) the **wisdom**, **this**, and the **powers**?
 [1] **not** this, **is**, the carpenter’s son?
 [2] **is not** His mother **called** Mary?
 [3-6] and His brothers (**are**) **James** and **Joseph** and **Simon** and **Judas**?
 [7] and His sisters, **not** all with us, **are**?
 [8] from where, then, to this [*to Him*] (**are**) these all?
 [9]* and they **took offense** at Him
 [10] but Jesus **said** to them
 [1-2] (there) **is not**, a prophet, without-honor 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**, (there) **heard**, **Herod**, the **tetrarch**, the report 14:1
 of Jesus and **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

“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**,

[4-5] the wife of **Philip**, his **brother**

[6] for (there) **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 (**were**) **happening**, of Herod

[4] (there) **danced**, the daughter of Herodias, in the midst

[5] and she **pleased** Herod

[1-2] therefore with an oath, he **promised** her, **to give**

[3] whatever she **would ask**

[4] and she, **being instigated** by her mother:

[5-] **give** me –

[6] she **said** –

[7-] here on a platter the head of **John**, the **Baptist!**

[8] and **being grieved**, the king, because of his oaths

[9] and the, (those) **reclining-at-table**

[10] he **commanded**:

[1] (there) **to be given**

[2-3] and **sending**, he **beheaded** John in the prison

[4-5] and (there) **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 he **said** to them

[4-5] **not**, a need, **do** they **have**, **to go away**

Matthew

[1-2] (you) give to them – you – 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 (there) 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 5,000

[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 (there) 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, He spoke 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

Matthew

[1] and he **came** toward Jesus

[2-5] but **seeing** the **wind** [**mighty**], he **feared**; and **beginning, to sink** –

[1-2] he **cried out, saying**

[3-4] **Lord, (You) save me!**

[5-7] and at once Jesus, **stretching** the hand, **took hold** of him and **said** to him

[8] of-little-faith, for what **did** you **doubt**?

[9-10] and as their, **going up** into the boat, (there) **ceased**, the wind

[1-2] and those in the boat **worshipped** Him, **saying**

[3] truly, God's Son, You **are!**

[4-5] and **passing over**, they **came** upon the land, to Gennesaret

[1-2] and **recognizing** Him, 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

[1] and because of what **do** you **break** the command of God for the sake of your tradition?

[8] for God **said**

[2-3] **honor** the **father** and the **mother**

[4-5] and, the, (he) **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 (**should**) **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, (the) commandments of men

[1-2] and **summoning** the crowd, He **said** to them

[3-4] **hear** and **understand**:

[5-6] (there **does**) **not** – which, (it) **entering** into the mouth – **defile** the person

[7-8] but the, (it) **going out** from the mouth: this **defiles** the person

[9-10] then **coming**, the disciples **said** to Him

Matthew

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

[4-5] but He, answering, said

[1-] every plant

[9-10] which, (there) has not planted, My Father, the heavenly)

[-] will be uprooted

[2] let them go

[3] blind, they are, guides [of blind (people)]

[4-5] and if a blind (person), a blind (person) guides – both, into a pit, will fall

[6-7] and answering, Peter said to Him

[8] explain to us the parable (this)

[9] and He said

[10] and still, you, without-understanding, are?

[1-2] do you not perceive that all the, entering into the mouth

[3-4] into the stomach proceeds, and into a latrine, goes out?

[5-6] but what is going out from the mouth, from the heart comes out

[7] and that defiles the person

[8-10] for from the heart come out thoughts, evil: murders,

[1-5] adulteries, immoralities, thefts, false-witnesses, blasphemies

[6] this is what is defiling the person

[7-8] but the, with unwashed hands, to eat – does not defile the person

[9-10] and departing from there, Jesus withdrew to the regions of Tyre and Sidon

[1-3] and behold, a woman, a Canaanite, from the vicinities, those, coming out,
cried out, saying

[4-6] (You) have-mercy-upon me, Lord, Son of David!

[7] my daughter, severely, is demon-possessed

[8] but He did not answer to her a word

[9-10] and coming, His disciples asked Him,

[1] saying

[2] send her away

[3] because she cries out from behind us

[4-5] but He, answering, said

[1-2] I was not sent, except to the sheep, the having been lost, of house of Israel

[3-4] but she, coming, fell-down-before Him

[5] saying

[1-2] Lord, (You) 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

Matthew

[1-2] then, **answering**, Jesus **said** to her
 [3-4] O **woman**, great, of **you**, (**is**) the faith!
 [5-6] **let** (there) **happen** to you, as you **will**
 [7-8] and (there) **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)
 [5-8] **blind** (people), **crippled** (people), **mute** (people), and **others**,
 [9-10] many, and **set** them **down** beside His **feet**

[1] and He **healed** them
 [2-3] so that the crowd, **to marvel**, **seeing**:
 [4-5] mute (people) **speaking**, crippled (people) (**being**) whole
 [6-7] and lame (people) **walking**, 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 (there) **said** to Him, the disciples

[1-2] from where, to us, in (the) desert, (**are**) **loaves**, **so many**, in order **to feed**
 a crowd,
 [3] **so great**?
 [4] and (there) **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

[1-7] He **took** the **seven** loaves
 [8] and the **fish**, and **giving thanks**
 [9-10] He **broke** (them) and **gave** (them) to the disciples

[1] and the **disciples** to the crowds
 [2-3] and (there) **ate**, everyone, and they **were satisfied**
 [4-10] and the, **being left-over** of the broken-pieces, they **took up seven** baskets,

[1] **full**
 [2-5] and those **eating**, **were four-thousand** men, besides women
 [6] and **children**

4,000

53 elements

“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

53 el.

[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

[1-2]* [when evening is happening, you say, "fair-weather"

[3] for (there) is red, the sky

[4] and in the morning (you say)

[5-7] today (will be) stormy-weather for (there) is red, threatening, the sky

[8-9] indeed, the appearance of the sky, you know, to evaluate

[10] but the signs of the appointed-times, you are not able]

[1-3] a generation, evil and adulterous, a sign, seeks-after

[4-5] 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

5,000

[1] and how many baskets you took up?

[2-8] neither the seven loaves of the four-thousand

4,000

[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

53 elements

"[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, the macrostructure of the book of Matthew, and the total time conversion value for the book ("evening," "morning," and "appointed-times"). 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 gray dotted line indicates the completion of the third thousandfold literary count.

If the tenfold elements contemplated above are not original to the text, then the third thousandfold interval is completed at the purple dashed line. Notice the mirroring of the loaves about this line. The narratives of the 5,000-fold and 4,000-fold are above the line, and the remembering of those miracles is mirrored below the line. Considering the use of numbers as a literary mirroring device in Mt. 13, it appears the purple dashed line is the more likely. If so, this finding would exclude the questioned literary set, above.

The phrases "five loaves of the five-thousand" and "seven loaves of the four-thousand" serve as equative statements to the appetite and satisfaction of these crowds. The "five" of "five-thousand" and the "four" of "four-thousand" are not added to the literary count here.

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] **You are the Christ** –

[1]* the **Son** of God who **(is) living!**

[4-5] and **answering**, Jesus **said** to him

[1-3] blessed **are you**, **Simon**, **Bar-Jonah!**

[4-5] because **flesh** and **blood did not reveal** (this) to you

[2] 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 (the) 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

[3] **will be, having been bound** in the heavens

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

[4] **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, (there) **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** (there) **be**, to You, this!

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

[7-8] (**you**) **depart** behind Me, **Satan!**

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

[10] because you **do not set-the-mind-upon**

[5] what (things) **(are)** of God

53 elements

“the Son of God who (is) living” | Judging by the completeness and flow of the literary sets, it appears Matthew models “the Son of God” in the heavenly subject column, emphasizing Jesus’ divinity here. This device appears to correspond with the genuineness of Peter’s faith at this moment. This design stands in contrast to the placement of “Son of God” in the earthly subject column in instances where saving faith is absent (Mt. 8:29, 26:63).

490 elements

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!
 [3-4] for what will it benefit a man, if the world, whole, he gain
 [5] but his life, lose?

[1] or what will (there) give, a man, (in) ransom of his life?
 [2-3] for (there) 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, (there) took, Jesus, Peter
 [7-9] and James and John, his brother
 [10] and He brought them to a mountain,

17:1

[1] high, by themselves
 [2] and He was transfigured before them
 [3] and (there) shown, His face, like the sun
 [4-5] and His garments became white as the light

[1-2] and behold, (there) appeared to them Moses and Elijah, speaking with Him
 [3-4] but answering, Peter said to Jesus
 [5-6] Lord, good, it is, (for) us, here, to be
 [7] if you want
 [8-10] I will make here three tents:

[1] for You, one
 [2] and for Moses, one
 [3] and for Elijah, one
 [4] while still he was speaking

[6-7] behold, a cloud, bright, overshadowed them
 [8-9] and behold, a voice from the cloud (was) saying, “this is My Son, the beloved
 [10] 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 (there) came, Jesus

490 elements

“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

[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
 [8] and as they were coming down from the mountain
 [9-10] (there) 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 (there) asked Him, the disciples, saying
 [5] why then do the scribes say

[1-2] that Elijah, it is necessary, to come, first?
 [3-4] but He, answering, said
 [5-6] Elijah indeed comes, and he will restore all things
 [7] but I say to you
 [8] that Elijah already came
 [9-10] and they did not recognize him, but did with him –

[1] as much as they wanted
 [2-3] so also the Son of Man is about, to suffer from them
 [4] then (there) understood, the disciples
 [5-6] that concerning John, the Baptist, He spoke to them
 [7] and as they were coming toward the crowd
 [8-10] (there) came to Him a man, kneeling before Him and saying

[1-2] Lord, (You) have mercy upon my son!
 [3-4] because he has seizures and severely suffers
 [5-6] for often he falls into the fire, and often into the water
 [7] and I brought him to Your disciples
 [8-9] and they were not able, him, to heal
 [10] but answering –

[1] Jesus said
 [2-3] O generation, faithless and having been turned away
 [4] until when, with you, will I be?
 [5] until when will I endure you?

[1] bring to Me, him, here
 [2-3] and (there) rebuked it, Jesus, and (there) went out from him, the demon
 [4-5] and (there) 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] (it is) 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 (the) mountain, this
 [5] depart from-there, to-there

Matthew

[6] and it **would depart**
 [7] and nothing **will be impossible** for you
 [8-9] and when they **were gathering** in Galilee, (there) **said** to them, Jesus

[10] (there) **is about**, the Son of Man –

[1]* **to be given over** into hands of people
 [2] and they **will kill** Him
 [3] and the **third day**, He **will be raised**
 [4-5] and they **grieved, greatly**

[1] and when they **were coming** into Capernaum
 [2-3] (there) **came** those, the **two-drachma collecting**, to Peter
 [4] and they **said**
 [5-6] your teacher **does not pay** [the] **two-drachma**?
 [7] he **said**, “yes”
 [8] and as he **was coming** into the house
 [9-10] **anticipated** him, Jesus (**was**) **saying**

[1-2] what, to **you, does it seem**, **Simon**, the kings of earth –
 [3-4] from whom do they collect **tribute** or **tax**?
 [5-6] from their **sons** or from the **others**?
 [7] and as he **was saying**, “from the others”
 [8] (there) **said** to him, Jesus
 [9] then indeed, free **are** the sons!
 [10] but so that, we **may not cause** them **offense** –

[1-2] **going** to sea, **cast** a hook
 [3] and the **rising up**, first, fish
 [4] **take up**

[5-6] and **opening** its mouth, you **will find** a *stater*
 [7-8] that **taking, give** to them for **Me** and **you**

17:27

[9-10] in that **hour, came** the disciples to Jesus, **saying**

18:1

[1] who then, greatest, **is**, in the kingdom of the heavens?
 [2-3] and **calling** a child, He **placed** him in (the) midst of them
 [4-5] and He **said**, truly I **say** to you

[1-2] unless you **turn** and **become** like the child
 [3] never **will you enter** into the kingdom of the heavens
 [4-5] whoever then **will humble** himself like the **child, this** –
 [6] this-one **is** the greatest in the kingdom of the heavens
 [7-8] and whoever **should receive** one **child, such**, in My name – Me, **receives**
 [9-10] but whoever **should cause-to-stumble** one of the **smallest, these** –

[1] who (**are**) **believing** in Me –

490 elements

490 elements

In this context, the phrase “into hands of people” is counted as a single element for the general plural noun “hands,” as a crowd of people is in view, rather than as twofold for two hands (Hebrew dual noun concept).

Matthew

[2-3] it is better for him that (there) be hung, a millstone, donkey-turned, around his throat

[4] and he sink to the depth of the sea!

[5] woe (be) to (the) world for the causes-of-stumbling!

[1-2] for (there 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] better for 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

[6-8] and if your eye causes-to-stumble, you, pluck out, it, and throw (it) from you

[9-10] better, 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

[1] that their angels in (the) heavens, through all, see the face of My father

[2] who (is) in (the) heavens

[1] what, to you, does it seem?

[2] if (there) should happen, to a certain man, a hundred sheep

[3] and (there) should wander, one of them

[4]* will he not leave the ninety-nine upon the mountains

[5-6] and going, seek

[7] the, having wandered?

[8-9] and if he should happen, to find it –

[10] truly I say to you –

[1] that he rejoices over it, more than over the ninety-nine,

[2] the, not having wandered

[3] thus it is not a purpose before your [My] Father

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

[4-5] that (there) should perish, one of the little, these

[1] if then, (there) should sin (against you), your brother

[2-4] depart, 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 (the) mouth of two witnesses or three, (there) may be established, every word

100

490 elements

490 elements

“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 a numerical noun (typical of two occurrences).

“upon mouth of two witnesses or three” | 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 in the immediate context, the numbers two and three are counted as numerical nouns here: one element each.

Matthew

- [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
 [8] whomever you **bind** upon the earth –
 [4] **will be**, **having been bound** in the heaven
 [9] and whoever you **loose** upon the earth –
 [5] **will be**, **having been loosed** in heaven
 [10] again, (truly) I **say** to you
 [1-2] that if **two should agree**, from you, upon the earth, concerning any matter
 which they **may ask**
 [1-2] it **will happen** to them from My Father who (is) in (the) heavens
 [3-4] for where (there) **are two**
 [5-7] or **three having gathered** in My name
 [8] there I (am) in their midst
 [9-10] then, **coming**, Peter **said** to Him
 [1-2] Lord, how often, **will sin** against me, my brother, and I **forgive** him?
 [3-9] until **seven-times**?
 [10] (there) **said** to him, Jesus
 [1] I **do not say** to you
 [2-8] until **seven-times**
 [9-10]* but until **seventy-times**,
 [1-7]* **seven**
- [3] because of this, (there) **is like**, the kingdom of the heavens:
 [8] to a **man**,
 [9-10] a **king** who **wanted, 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] (there) **commanded him**, the master, **to be sold** – and the **wife**
 [8-9] and the **children** and **all**, as much as he **had**
 [10] and (there) **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

70

100

490 elements

490 elements

“but until seventy-times, seven” | This measure forms a literary stature for forgiveness. Notice the functional word “until,” used twice here. The measure connects this context with that 16:17-19. There, the church is being built, and the gates of hell will not overcome it. Peter, who represents the faith of the church in that context, is entrusted with the keys of the kingdom of heaven. By literary design, the measure of forgiveness, from the context here in chapter 18, is meant to inform Peter’s decision about binding or loosing those who seek entrance to the kingdom. In effect, the church assails the gates of hell and experiences sin from those people presently under hell’s control. As the church exercises generous forgiveness, the church is built up. Here, the measure is paralleled with one for Jesus (green dashed line, comments below). For similar 490-fold literary measures, see comments, Gen. 4, Judges 1.

“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.

Matthew

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

[10]* pay back! –

[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

[7] but he was not willing

[8-9] rather, departing, he 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 – all the debt,

[3] that, I forgave to you

[4] because you begged me

[5-6] is it not necessary, also, (for) you to show mercy (upon) your fellow-servant

[7] as I, you, showed mercy?

[8-9] and, being angry, his master gave him over to the tormenters

[10]* until which, he should pay back –

[1] all that was being owed

[4-5] in this way, also, My Father, the heavenly, will do to you

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

18:35

[3] and it happened –

19:1

[4-5] when (there) finished, Jesus, the words, these

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

[8-9] and (there) followed Him crowds, many

[10] 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?

[6-7] but He, answering, said

[8] have you not read

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

[3] and He said

[9-10] because of this, (there) shall leave, a man, the father and the mother and shall unite with his wife

[1-2] and (there) shall be, the two, to flesh, one

490 elements

“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 three occurrences, the last of which is a divine judgment!

“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.

“until he should pay back”... “until which, he should pay back” | These two instances appear to parallel the twofold “until when” at Mt. 17:17 (green dashed line). The offset is 490-fold, just like that of the measure of forgiveness for Peter (cyan dashed line). The measure in green reaches from the Son of Man being about “to be given over into hands of people,” to the judgment of the divine Master who “gave... over” the unforgiving debtor. The Messiah is both the divine example of forgiveness and the Master who settles accounts at the end of the age.

Matthew

- [3-4] thus, no longer are they two, but flesh, one
- [4] what therefore God has joined together
- [5] a man, let (there) not divide
- [6] they said to Him
- [7] why, then, did Moses command
- [8-9] to give a certificate of divorce and to release (her)?
- [10] He said to them
- [1-2] because Moses, for your hard-heartedness, permitted for you, to divorce your wives
- [3-4] but from beginning, it was not, thus
- [5] 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
- [1-3] for (there) are eunuchs who, from womb of mother, were born, thus
- [4-5] and (there) are eunuchs who have been made eunuchs by the men
- [6-7] and (there) are eunuchs who have made eunuch, themselves, because of the kingdom of the heavens
- [8-10] he being able, to receive, let him receive
- [1] then, (there) were brought to Him children
- [2-3] that the hands, He might place on them and might pray
- [4] but the disciples rebuked them
- [5] and Jesus said
- [1-3] permit the children and do not hinder them, to come to Me
- [5] for of the, such, is the kingdom of the heavens
- [4-5] 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
- [1] why, Me, do you ask concerning the good?
- [1] One is the good
- [2-3] but if you want, to the life, to enter
- [4] keep the commandments
- [5] he said to Him, "which?"
- [6] and Jesus said

Matthew

[7] the, do not murder

[8] do not commit adultery

[9] do not steal

[10] do not bear false witness

[1-2] honor the father and the mother

[3] and love your neighbor as yourself

[4] (there) said to Him, the young-man

[5-6] all this I have kept; what still do I lack?

[7] (there) said to him, Jesus

[8-10] if you want, complete, to be – go!

[1-3] sell, of you the, possessing, and give to (the) poor

[4] and you will have a treasure in heavens

[5-6] and come, follow Me

[7-9] but hearing, the young-man, the word, he departed, being grieved

[10] for he was, having possessions,

[1] many

[2] but Jesus said to His disciples

[3] truly I say to you

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

[5] and again I say to you

[1-2] easier it is (for) a camel, through hole of a needle, to pass through

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

[4] but hearing

[5-6] the disciples were astonished, greatly

[7] saying

[8-9] who then is able, to be saved?

[10] and looking-earnestly,

[1] Jesus said to them

[2] with people, this, impossible, is

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

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

[1-2] behold, we have abandoned all and have followed You

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

[4] and Jesus said to them

[5] truly I say to you

[1] that you who (are) following Me –

[2] in the regeneration, when (there) shall sit, the Son of Man, upon His throne of glory

[3-4] (there) shall sit, also you, upon twelve thrones

[5-6] judging the twelve tribes of Israel

10

10

Matthew

[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 – a hundredfold, will receive

100

[9-10] and life, eternal, will inherit

[1] but many (people) will be – [of the] first – last

[2] and [of the] last – first

19:30

[7] for similar is the kingdom of the heavens –

20:1

[3-4] to a man, a head-of-household, who went out at dawn, to hire workers for his vineyard

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

[6] he sent them into his vineyard

[7] and going out about third hour

[8-9] he saw others standing in the marketplace, idle

[10] and to them he said

[1] go, also you, into the vineyard

[2-3] and whatever is fair, I will give to you

[4] and they went

[5-6] (and) again, going out about sixth and ninth hour, he did likewise

[7] and about the eleventh, going out

[8] he found others,

[9] standing

[10] and he said to them

[1-2] why, here, have you stood all the day, idle?

[3] they said to Him

[4] because no one, us, has hired

[5] he said to them

[1-2] (you) go – also you! – to the vineyard

[3] and when evening was happening –

[4] (there) said, the master of the vineyard to his overseer

[5-7] summon the workers and give to them the compensation, beginning from the last up to the first

[8-9] and (there) coming, who (were) about the eleventh hour:

[10] they received –

[1] each – a denarius

[2-4] and coming, the first [workers] supposed that more, they would receive

[5-7] and they received, (the) each, a denarius – even they!

[8-9] but receiving, they grumbled against the head-of-household

[10] saying

26 elements

1000

1000

26 elements

The purple dashed line reflects the completion of the fourth thousandfold in total literary count. Literary mirroring includes the span of “dawn” to “evening” above the purple dashed line, then the evaluation of that day’s effort below the purple dashed line. Ordinal numbers are reversed in their sequence below the purple dashed line (11th → 1st). (If the questioned literary elements from chapter 16 are included, the thousandfold mirroring point would shift up to the dotted grey line here. This location appears less conducive for literary mirroring.)

Matthew

26 elements

[1-2] these, the last (workers), one hour worked
 [3-4] and equal to us, them, you have made –
 [5-6] to the, (those) bearing the heaviness of the day and the scorching-heat
 [7-8]* but he, answering one of them, said
 [9] friend –

[10] I do not harm you

[1] did not, for a denarius, you agree with me?
 [2-4] take what (is) yours, and go!
 [5-7] now I want, to this, the last (worker), to give – as also to you
 [8-10] (or) is it not right, for me – what I want – to do,

[1] with what (is) mine?
 [2] (or) your eye, evil, is –
 [3] because I, generous, am?
 [4] thus (there) will be, the last, first
 [5] and the first, last

[1-2] and going up, Jesus, to Jerusalem, He took the twelve (disciples),
 [3] by themselves
 [4] and on the way, He said to them
 [5] behold, we go to Jerusalem
 [6-7] and the Son of Man will be delivered over to the high-priests and scribes
 [8] and they will condemn Him to death
 [9-10] and they will deliver Him over to the Gentiles, to the, to mock –

[1-2] and to scourge and to crucify
 [3] and the third day, He will be raised up
 [4-6] then came to Him, the mother of the sons of Zebedee with her sons, paying-homage and asking something of Him
 [7] and He said to her
 [8] what do you want?
 [9] she said to Him
 [10] say –

[1-2] that (there) will sit, these two sons of mine, one at Your right
 [3] and one at Your left, in Your kingdom
 [4-5] but answering, Jesus said

[1-2] you do not know, what you ask
 [3-4] are you (all) able, to drink the cup
 [5-6] which I am about, to drink?
 [7] they said to Him
 [8] we are able

10

“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. 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).

Matthew

[9] He **said** to them

[10] indeed, My cup you **will drink**

[1-2]* but the, **to sit** at My **right** and at **left**, **is not** Mine, **to give**

[8] but to whom it **has been prepared** by My Father

[3-4] and **hearing**, the **ten were indignant** concerning the **two** brothers

[5-6] but Jesus, **summoning** them, **said**

[7-8] you **know** that the rulers of the Gentiles **domineer** them

[9] and the great (persons) **rule** over them

[10] not so, **shall** it **be** with you

[1-2] but **whoever wants**, among you, **great, to become** –

[3] he **will be** your servant

[4-5] and **whoever wants**, among you, **to be first** –

[6] he **will be** your slave

[7-8] just as the Son of Man **did not come, to be served**,

[9-10] but **to serve**, and **to give** His **life**, a **ransom** in place of many

[1-2] and as they **were going out** from Jericho, (there) **followed** Him a **crowd, great**

[3-4] and behold, **two** blind (men) **were sitting** beside the way, **hearing**

[5] that Jesus **was passing by**

[6-7] they **called out, saying**

[8-10] (You) **show mercy** (upon) us, (Lord,) **Son** of David!

[1-2] but the crowd **rebuked** them, that they **should be silent**

[3-4] but they, more, **called out, saying**

[5-7] (You) **show mercy** (upon) us, **Lord, Son** of David!

[8-10] and **standing**, Jesus **called** them and **said**

[1-2] what **do** you **want**, that I **should do** for you?

[3] they **said** to Him

[4-5] Lord, that (there) **would be opened**, our **eyes**

[1-2] and **having compassion**, Jesus **touched** their **eyes**

[3-4] and immediately, they **looked upward** and **followed** Him

10

20:34

[5-6] and when they **came** near to **Jerusalem** and **came** to **Bethphage**,

21:1

[7] to the **Mount** of Olives

[8-9] then Jesus **sent two** disciples, **saying** to them

[10] **go** into the village –

[1] which, (it **is**) before you –

[2] and immediately you **will find** a **donkey** –

[3] **having been tied up** –

[4] and a **colt** with her

[5-6] **releasing, bring** (them) to Me

[7] and if anyone, to you, **should say** something

[8] **say**

“is not Mine, to give” | This combination of being verb with infinitive is counted with a single count.

Matthew

[9] that the Lord, of them, a need, **has**

[10] and immediately, he **will send** them

[1-4] and this **happened**, in order that (there) **might be fulfilled**, what (was) **having been spoken** by the prophet, **saying**

[5] **say** to the daughter of Zion:

[1-2] behold, your **King comes** to you, **humble**, and **having mounted** on a donkey

[3-4] and on a **colt**, a **son** of a beast-of-burden

[5] and **going**, the disciples

[6-] and **doing** –

[7] just as (there) **directed** them, Jesus –

[8] they **brought** the **donkey** and the **colt**

[9] and they **placed** upon them the garments

[10] and He **sat** upon them

[1] and most (of) the crowd **spread** their garment on the path

[2-3] and others **cut** branches from the trees and **spread** (them) on the path

[4-5] and the crowds who (were) **going before** Him and who (were) **following**,

[6-7] **called out**, **saying**

[8] *Hosanna [praise] (be)* to the Son of David!

[9-10] (there) **has been blessed**, the, (He) **coming** in name of (the) Lord!

[9] *Hosanna [praise] (be)* to the Most-High!

[1] and as He **was entering** into Jerusalem

[2-3] (there) **was shaken**, all the city, **saying**

[4] who **is** this?

[5] and the crowds **said**

[1-2] this **is** the **prophet**, **Jesus**

[3] who (is) from Nazareth of the Galilee

[4-5] and (there) **entered**, Jesus, into the temple, and He **cast out**

[6-7] all the, (those) **selling** and **buying** in the temple

[8] and the **tables** of the money-changers, He **overturned**

[9] and the **seats** of the, (those) **selling** the pigeons

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

[1] it **has been written**

[2-3] My **house**, “a **house** of prayer,” **shall be called**

[4-5] but you, **it**, **make** a **den** of robbers!

[1-2] and (there) **came** to Him **blind** (people) and **lame** (people) in the temple

[3] and He **healed** them

[4-] but **seeing**, the **high-priests** and the **scribes** –

[5] the wonders which He **did**

[6-7] and the **children** who (were) **calling out** in the temple and **saying**

[8] *Hosanna [praise] (be)* to the son of David –

Matthew

[-9] they **were** **indignant**

[10] and they **said** to Him

[1] do You **hear**

[2] what these **say**?

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

[4-5] yes – **have** you **never read** that, from mouth of **infants** and (**those**) **suckling**

[10] You **have prepared** praise?

[1-3] and **leaving** them, He **went** out of the city to Bethany and **lodged** there

[4-5] and in the **morning**, **returning** to the city, He **was hungry**

[6-7] and **seeing** a **fig-tree**, **one**, by the way, He **came** to it

[8-9] and nothing **found** on it except **leaves**, **only**

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

[1] **let** (there) no longer, from you, fruit **be produced**, to the eternity!

[2-3] and (there) **withered**, **immediately**, the fig-tree!

[4-6] and **seeing**, the disciples **marveled**, **saying**

[7] how immediately, (there) **withered**, the fig-tree!

[8-9] and **answering**, Jesus **said** to them

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

[1-2] if you **have** faith and **do not doubt**

[3] not only that, of the fig-tree, **will** you **do**

[4-5] but if to **mountain**, **this**, you will **say**

[1-2] **be taken up** and **be thrown** into the sea

[3]* it **will happen**!

[4-5] and whatever you **ask** in the prayer, **believing**

[6] you **will receive**

[7] and as He **entered** into the temple

[8-] (there) **came** to Him –

[9] while He **was teaching** –

[-10] the **high-priests** and the **elders** of the people, **saying**

[1] by what authority, these (things), **do** You **work**?

[2-3] and who, to You, **gave** the **authority**, **this**?

[4-5] and **answering**, Jesus **said** to them

[1] (there) **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** – 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

“it will happen” | Matthew presents the giving over of the “**fig-tree, one**” and the “**mountain, this**” to the destinies announced. This design relates “fig-tree, one” to “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.

Matthew

[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, **hold** John
 [5-6] and **answering** to Jesus, they **said**
 [7] we **do not know**
 [8] (there) **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**

[1-2] **son**, (**you**) **go today**,
 [3] **work** in the vineyard
 [4-5] but he, **answering**, **said**

[1] I **am not willing**
 [2-3] but afterward, **repenting**, he **went**
 [4-6] and **going** to the other, he **said**, **likewise**
 [7-8] and **answering**, he **said**
 [9] I (**am**), sir
 [10] and he **did not go**

[1-2] which of the **two** **did** the will of the father?
 [3] they **said**, “the first”
 [4] (there) **said** to them, Jesus
 [5] truly I **say** to you

[1-2] that the **tax-collectors** and the **prostitutes** **go before** you into the kingdom of God!
 [3] for (there) **came**, John, to you in way of righteousness
 [4] and you **did not believe** in him
 [5-6] but the **tax-collectors** and the **prostitutes** **believed** him
 [7-9] but you, **seeing**, **did not** even **repent** afterward, of the, **to believe** him
 [10] another parable, **hear**:

[1-2] a man **was** master-of-household, who **planted** a vineyard
 [3] and a wall for it, he **placed around**
 [4-5] and he **dug** in it a winepress, and he **built** a tower
 [6-7] and he **leased** it to tenant-farmers, and he **journeyed abroad**
 [8] and when (there) **came near** the **appointed-time** of the fruits
 [9-10] he **sent** his servants to the tenant-farmers **to receive** his fruits

“a man had sons, two” | note the (unit | quantity) format here.

Matthew

[1] and **taking**, the tenant-farmers, his servants –

[2] whom, on the one hand, they **beat**

[3] and whom, they **killed**

[4] and whom, they **stoned**

[5-6] again, he **sent** other **servants**, **more** than the first

[7-8] and they **did** to them, **likewise**

[9-10] but afterwards He **sent** to them His son, **saying**

[1] they **will respect** my son

[2-3] but the tenant-farmers, **seeing** the son, **said** among themselves

[4] this **is** the heir

[5-7] **come**, **let** us **kill** him and **possess** his inheritance

[8] and **taking** him

[9-10] they **cast** (him) outside the vineyard and **killed** (him)

[1] when, therefore, (there) **comes**, the lord of the vineyard

[2-3] what **will** he **do** with the **tenant-farmers**, **those**?

[4] they **said** to Him

[5-6] **harmful** (people)! **harmfully will** he **kill them**!

[7] and the vineyard **will** he **lease** to other tenant-farmers

[8] who **will give** to him the fruits in their **appointed-times**

[9] (there) **said** to them, Jesus

[10] **have** you **never read** in the Scriptures:

[1-2] a stone which (there) **rejected**, (those) **building**

[3-4] **this has become**, to (the) **head** of corner

[5] from Lord, (there) **happened**, this!

[1-2] and it **is** marvelous in our **eyes**

[3] because of this, I **say** to you

[1-2] that (there) **will be taken** from you, the kingdom of God, and **will be given**

[4] to Gentiles **producing** its fruits

[x]* [and the, (he) **falling** upon the **stone**, **this, will be broken**

[x]* but upon whomever it **should fall**, it **will crush** him]

[5-6] and **hearing**, the **high-priests** and the **Pharisees**, His parables, (they) **perceived**

[7] that, concerning them, He **spoke**

[8-9] and **seeking** Him, **to seize**

[10] they **feared** the crowds –

[1-2] because, to a **prophet**, **Him**, they **esteemed**

“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.

The two bracketed lines, which would constitute four elements, are not included in some manuscripts. Judging by the completeness and flow of the literary sets, these two lines do not appear to be original to Matthew’s gospel. They are not included in the literary count here.

Matthew

22:1

[3-5] and **answering**, Jesus again **spoke** in parables to them, **saying**

[3] (there) **is like**, the kingdom of the heavens:

[1-2] to a **man**, a **king**, who **gave** a wedding to his son

[3-4] and he **sent** his servants, **to summon**

[5] the, (those) **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, (those) **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)

[1] but the king **was enraged**

[2-3] and **sending** his armed-forces, he **destroyed** the **murderers, those**

[4] and their city, he **burned**

[5] then he **said** to his servants

[1] indeed, the wedding, ready, **is**

[2-3] but the, (those) **having been invited, were not** worthy

[4-6] **go**, then, to the outlets of the roads, and as many as you **should find, invite** to the wedding!

[7-8] and **going out**, the **servants, those**, to the roads, **gathered** everyone

[9-10] whom they **found** – both **bad** and **good**

[1-2] and (there) **was filled**, the wedding, of (people) **reclining-at-table**

[3-5] and **entering**, the king, **to observe** the (people) **reclining-at-table**

[6-7] he **saw** there a man **not wearing** a garment of wedding [*attire*]

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

[9-10]* **friend**, how **did you enter** here, **not having** garments of wedding (attire)?

[1] and he **was speechless**

[2] then the king **said** to the servants

[3-6]* **binding** his **feet** and **hands, cast** him **out** into the darkness,

[7] the **outer**

[8-9] there **will be** the **lamentation** and the **gnash** of the teeth

[10] for many **are** called

[1] but few (**are**) chosen

“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

[2-3] then **going**, the Pharisees, a council, **took**
 [4] in order that, Him, they **might entangle** with a word
 [5-6] and they **sent** to Him their **disciples** with the **Herodians**, **saying**
 [7] teacher, we **know**
 [8-9] that true, You **are**, and the way of God, in truth, You **teach**
[10] and it **is not** a concern, to You, about anyone
 [1] because You **do not look** toward face of people
 [2] **tell**, then, to us
 [3] what, to You, **does it seem**
 [4-5] **is it lawful**, **to pay** tax to Caesar, or not?
 [1-2] but **knowing**, Jesus, their mischief, He **said**
 [3-4] why, Me, **do you test?** **hypocrites!** **show** to Me the coin of the tax
 [5] and they **brought** to Him a denarius
 [6] and He **said** to them
 [7-9] of whom (**is**) the **image**, **this**, and the **inscription?**
[10] they **said** to Him
 [1] (it **is**) **Caesar's**
 [2] then He **said** to them
 [3-4] then **pay** what (**is**) **Caesar's**, to **Caesar**
 [5-6] and what (**is**) **God's**, to **God**
 [7-8] and **hearing**, they **marveled**
[9-10] and **abandoning** Him, they **departed**
 [1-2] in that **hour**, (there) **came** to Him Sadducees, **saying**
 [3] (there) (**is**) **not to be**, a resurrection
 [4-5] and they **asked** Him, **saying**
 [1] Teacher, Moses **said**
 [2-3] if anyone **should die**, **not having children**
 [4] (there) **will marry**, his brother, his wife
 [5] and he **will raise up** seed to his brother
[1-7] and (there) **were** with us **seven** brothers
 [8-9] and the first, **being married**, **died**
[10] and **not having** a seed –
 [1] he **left** his wife to his brother
[2-3]* and likewise (**were**) the **second** and the **third**,
 [4] up to the **seven**
 [5] and last of all, (there) **died**, the woman
[4-10] in the resurrection, then, whose of the **seven will be** the woman?
 [1] for all **had** her

“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.”

Matthew

[2-3] and **answering**, Jesus **said** to them

[4-5] you **are deceived**, **not knowing** the **Scriptures** nor the **power** of God!

[1-2] for in the resurrection, neither **do** they **marry**, nor **are** they **given in marriage**

[3] but, like angels in the heaven, they **are**

[1] but concerning the resurrection of the dead, **have** you not read the,

[4-5] **being spoken** to you by God, **saying**

[1-3] “I **am** the **God** of Abraham and the **God** of Isaac and the **God** of Jacob”?

[4-5] He **is not** (the) God of (the) dead, but of (the), (those) **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 (there) **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**

[1] and while **being gathered**, the Pharisees

[2-3] (there) **asked** them, Jesus, **saying**

[4] what, to you, **does** it **seem** concerning the Christ –

[5] whose son **is** He?

[6] they **said** to Him

[7] (He **is**) of David

[8] He **said** to them

[9-10] how, then **did** David, in (the) Spirit, **call** Him “Lord,” **saying**

[1] (there) **said**, (the) LORD, to my Lord

[2] **sit** at My right-hand

[3-4]* 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**

“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.

Matthew

[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
 [5-6] 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**
 [1-4] but woe¹ (**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] woe² (**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]** –
 [4-5] **twice-as-much** as yourselves!
 [1-3] woe³ (**be**) to **you, guides, blind**, who (**are**) **saying**
 [4-5] “whoever **swears** by the temple, nothing, it **is**
 [6-7] but whoever **swears** by the gold of the temple, he **is obligated**”
 [8-9] **foolish** and **blind** (people) – for which, greater, **is**: the gold
 [10] or the temple which (**is**) **sanctifying** the gold?
 [1-2] and, “whoever **swears** by the altar – nothing, it **is**
 [3-5] but whoever **swears** by the gift which (**is**) upon it – he **is obligated**”

“and they tie up burdens, heavy [and oppressive]...” | Some manuscripts do not include the adjective “oppressive,” which can also be translated “hard to bear,” and which would increase the literary count on this line by one additional element. 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] blind (people) – for which, greater (is): the gift

[2] or the altar which (is) sanctifying the gift?

[3-4] whoever, then (is) swearing by the altar, swears by it

[5] and by all which (is) upon it

[6-7] and whoever (is) swearing by the temple, swears by it

[7] and by Him inhabiting it

[8-9] and whoever (is) swearing by the heaven, swears by the throne of God

[8] and by Him sitting upon it!

[10] woe⁴ (be) to you –

[1-3] scribes and Pharisees, hypocrites!

[4-6] because you tithe the mint and the dill and the cumin

[7-10] and you neglect the weightier [things] of the law – the justice and the mercy and the faith

[1-3] [and] these, it is necessary, to do – and those, not to neglect

[4-5] guides, blind, who are straining out the gnat, but who, a camel, are swallowing!

[1-4] woe⁵ (be) to you, scribes and Pharisees, hypocrites!

[5-6] because you cleanse the outside of the cup and the plate

[7-8] but inside you are full of pillage and excess

[5-7] Pharisee, blind – (you) cleanse, first, the inside of the cup

[8-9] in order that (there) may become, also the outside of it, clean

[10] woe⁶ (be) to you –

[1-3] scribes and Pharisees, hypocrites!

[4-5] because you are like sepulchers, having been whitewashed!

[1] which outside, indeed, appear beautiful

[2-3] but inside, they are full of bones of dead (people) and all uncleanness

[4] so also you, outwardly indeed, appear to people, righteous

[5-6] but inwardly you are full of hypocrisy and lawlessness

[7-10] woe⁷ (be) to you, scribes and Pharisees, hypocrites!

[1] because you build the sepulchers of the prophets

[2] and you dignify the monuments of the righteous

[3] and you say

[4] if we were in the days of our fathers

[5] then we would not have been their partners in the blood of the prophets

[6] thus you testify against yourselves

[7]* that sons, you are, of (those) murdering the prophets

[8] and you fill up the measure of your fathers

[9-10] serpents, brood of vipers –

[1] how will you escape from the judgment of the Gehenna [hell]?

“that sons, you are, of (those) murdering the prophets” | This combination of being verb “are” + participle “murdering” is counted as a single literary element.

Matthew

[2-4] because of this, behold, I **send** to you **prophets** and **wise** (people) and **scribes**
 [5-6] of them, you **will kill** and **will crucify**
 [7-8] and of them you **will scourge** in your synagogues and **will pursue** from **city** to **city**
 [9-10] so that (there) **may come** upon you all (the) **blood, righteous, being poured out** upon the earth:

[1-2] from the blood of **Abel**, the **righteous**
 [3-4] unto the blood of **Zechariah, son** of Barachiah
 [5-6] whom you **murdered** between the **Holy-Place** and the **altar!**
 [7] truly I **say** to you
 [8-9] (there) **will come, these, all**, upon the generation,
 [10] **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, (in) which manner a
 hen **gathers together** her chicks under her **wings**
 [7] and you **were not willing**
 [8-9] behold, (there) **is abandoned** to you, your **house, desolate**
 [10] for I **say** to you

[1-2] you **will not**, Me, **see** again, until ever you **say**
 [3-4] (there **is**) **having been blessed**, He, **coming** in (the) name of (the) Lord! 23:39

[5-6] and **going out**, Jesus, from the temple, **went** 24:1
 [7-8] and (there) **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] **when¹ will** these (things) **be**, and what (**will be**) the **sign** of Your **appearance**
 and **consummation** of the age?

[7-8]* and **answering**, Jesus¹ **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

“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.

“when will these (things) be, and what (will be) the sign” | The two-fold question may be answered by dual literary measures proceeding from the red dashed line here. Follow the 100-fold and 450-fold measures for possible structuring in this prophetic narrative. In both cases, the programmatic words “when” and “sign” are repeated at the close of the respective measure.

“Jesus” | Within the 450-fold measure, Matthew may place a 15-fold of names pertaining (legitimately) to Jesus. These are indicated with red superscript. These may form a 15-fold component of a 45-fold stature of faith. See comments at 26:1, below.

100 elements
“sign”

450 elements
“when”

Matthew

[7-8] see, (that) you are not disturbed

[9-10] for it is necessary, to happen

[1] but not yet is the end

[2-3] for (there) will rise, nation over nation and kingdom over kingdom

[4-5] and (there) will be famines and earthquakes according to places

[6] but all these (are) beginning of birth-pangs

[7-8] then they will deliver you to tribulation and kill you

[9] and you will be, being hated by all of the nations because of My name

[10] and then, (there) will be caused-to-stumble, many

[1] and one-another, they will deliver over

[2] and they will hate one-another

[3-4] and many false-prophets will be lifted up and will deceive many

[5-6] and because of the, to be multiplied, the lawlessness, (there) will grow cold,
the love of many

[7-8] but the, (he) enduring to end: this (person) will be saved

[9-10] and (there) will be proclaimed, this gospel of the kingdom, in the whole
world, for a witness to all the nations; and then (there) will come, the end

[1] when², then, you see the abomination of the desolation

[2-3] the having been spoken through Daniel, the prophet

[4-5] having stood in (the) place, holy –

[1-2] the, (he) reading, let understand –

[3-4] then (those) who (are) in Judea, let flee to the mountains

[5-8] (he) who (is) upon the housetop, let not come down, to take what (is) from his
house

[9-10] and (he) who (is) in the field, let not turn back –

[1] to take up his garment

[2-3] but woe (be) to (those) who, in womb, are having

[4] and to (those) who are nursing in those days

[5-6] and pray that (there) may not happen, your flight, of winter, neither on a
Sabbath

[7-8] for (there) will be, then, a tribulation, great

[9-10] such as has not happened from beginning of world until now – and not
otherwise, will it happen

[1-2] and unless (there) were cut short, the days, those – (there) would not be
saved, all flesh

[3-4] but because of the elect, (there) will be cut short, the days, those

[5] then, if anyone, to you, should say

[1-2] “behold, here (is) the Christ,” or, “there”

[3] do not believe (it)!

15 elements

“not yet is the end... (he) enduring to end” | The pairing of placements of “end” forms a 15-fold measure of adversity specific to God’s people, for the duration of the present age, until the end comes. This measure may be a component of a 45-fold stature of faith. See comments at 26:1, below.

Matthew

100 elements

[4-5] for (there) **will be lifted up**, **false-Christ**s and **false-prophets**
 [6-7] and they **will give signs**, **great**
 [8] and wonders, in order **to deceive**, if possible, even the elect
 [9] behold, I **have foretold** to you!
 [10] if then they **say** to you

[1] “behold, in the wilderness, he **is**”
 [2] **do not go out!**
 [3] “behold, in the inner rooms (he **is**)”
 [4] **do not believe** (it)!

[9-10] for as the lightning **goes out** from **east** and it **shines** unto **west** –
 [5] so (there) **will be**, the appearance of the Son of Man²
 [1-2] wherever (there) **be**, the body – there **will be gathered**, the vultures
 [1-2] but immediately after the tribulation of **days**, **those**, the sun **will be darkened**
 [3] and the moon **will not give** its splendor
 [4] and the stars **will fall** from the heaven
 [5] and the powers of the heavens **will be shaken**

[1] and **then**, (there) **will appear**, the **sign** of the Son of Man³ in heaven
 [3] and **then**, (there) **will mourn**, all the tribes of the earth
 [4] and they **will see** the Son of Man⁴:
 [2-4]* **coming** upon the clouds of heaven with **power** and **glory**, **great**
 [5-6] and He **will send** His angels with a **trumpet-sound**, **great**
 [7-10]* and they **will gather-together** His elect out of the **four** winds, from **ends of heavens** –

[1] unto [the] **ends of them**
 [5] and from the fig-tree, **learn** the parable:
 [1-2] **when**³, already, its branch **becomes** tender, and the leaves, it **puts out**
 [3-4] you **know** that, near (**is**) the summer
 [5-6] so also **you**, **when**⁴ **you see** all these, **know** that
 [2] near, He **is**, upon (the) entrance
 [7] truly I **say** to you
 [8-9]* that, **will not pass away**, the **generation**, **this**
 [10] **until** all these **happen**

[3-4] the **heaven** and the **earth will pass away**, but My words **will not pass away**
 [5-7] but concerning the **day**, **that**, and **hour**, no one **knows** –
 [8-9] neither the **angels** of the heavens nor the **Son**⁵ – but the Father,
 [10] **only**

“coming upon the clouds of heaven with power and glory, great” | From this point in the prophetic narrative, following the heavenly sign, the appearance of the Son of Man is modeled in the heavenly subject column.

“from ends of heavens / unto [the] ends of them” | The literary reflection about the red dashed line forms the 100-fold measure from the opening question. Given the parallel placements of “sign” at the opening and closing of this measure, it appears the passage offers a 100-fold literary measure for the question “what” in relation to “sign.” This literary measure has been observed to correspond with the turning back of time itself. See comments, Gen. 3, Judges 9, 2 Kings 20, Is. 38, and Rev. 1. Here, the “powers of the heavens,” being shaken, may correspond with impacts both to light and to time.

“(there) 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. Just as with the transfer of covenant heritage from the forefathers (physical descendancy) to the disciples (spiritual descendancy), so here it appears the focus is not on a particular human generation but upon a continuing spiritual descendancy of counterfeit spirituality.

Matthew

- [1] for just as (were) the days of Noah –
 [1] thus will be the appearance of the Son of Man⁶
 [2-3] for as they were – in the days [those] which (were) before the flood – eating,
 [4] and drinking
 [5-6] marrying and being given-in-marriage
 [7] until which day, (there) entered, Noah, into the ark
 [8] and they did not know
 [9-10] until (there) came, the flood, and took away everyone –
- [2] so will be [also] the appearance of the Son of Man⁷
 [1-2] then two will be in the field –
 [3-4] one is taken, and one is abandoned
 [5-6] two (will be) grinding in the mill –
 [7-8] one is taken and one is abandoned
 [9-10] watch therefore, because you do not know –
- [3] at what hour your Lord⁸ comes
 [1] but this know:
 [2] that if (there) had known, the head-of-household
 [3] at what watch-of-night the thief would come
 [4-5] he would have kept watch and would not have permitted
 [6] (there) to be broken through, his house
 [7] because of this, also you, be ready
 [8] because, to which, you do not suppose, hour –
- [4] the Son of Man⁹ comes
 [9-10] who then is the faithful servant, and wise:
 [1] whom, (there) will place in charge, the master, over his household
 [2]* who, to give to them the provision at (the) appointed-time?
 [3-4] blessed (is) the servant, that
 [5-6] whom, coming, his master will find
 [7] in this way, working!
 [8] truly I say to you
 [9-10] that, over all his, having, he will place him!
 [1-2] but if (there) should say, the wicked servant, that, in his heart
 [3] (there) 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] (there) 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

“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

[5] then (there) will be similar, the kingdom of the heavens:

25:1

[1-10] 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 as (there) was delaying, the bridegroom

[5-6] (there) became drowsy, all, and they slept

[7] and middle of night, a cry happened

[8-9] "behold, (it is) the bridegroom! come out to an encounter [of him]"

[10] then (there) awakened, all the virgins –

[1] those, and trimmed their lamps

[2] but the foolish, to the wise, said

[3-4] give to us from your oil, because our lamps have extinguished

[5-6] but (there) answered, the wise, saying

[7-8] because (there) is not enough for us and for you – go, rather,

[9-10] 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 (there) 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] he worked with them and gained another five

60 elements

1000 1000

If literary counts are accurate, the purple dashed line indicates the completion of the fifth thousandfold in total literary count in the Gospel of Matthew. The cardinal number 5 appears to be a structuring device in local context. Matthew may structure this prophetic sequence with multiple reflected measures. (If the questioned elements in chapter 16 are recognized as original, the five thousandth element occurs at the gray dotted line, which does not appear to fit the literary reflections in this context.)

Matthew

[1-2] likewise who, the **two** –
 [3-4] he **gained** another **two**
 [5] but who, the one, **receiving** –
 [6-8] **departing**, he **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] (there) **said** to him, his master
 [2-4] well (it **is**), **servant**, **good** and **faithful!**
 [5] over a little, you **were** faithful
 [6] over much, you, I **will place**
 [7] **enter** into the joy of your master!
 [8-9] and (there) **coming**, also, who, (there **were**) 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] (there) **said** to him, his master

[1-3] well (it **is**), **servant**, **good** and **faithful!**
 [4] over a little, you **were** faithful
 [5] over much, you, I **will place**
 [6] **enter** into the joy of your master!
 [7-9] but (there) **coming**, also, who, the one talent **receiving**, he **said**
 [10] master, **knowing** you –

[1] that severe, you **are** –
 [2-3] a man **reaping** where you **did not sow**
 [4-5] and **gathering** from where you **did not scatter** –
 [6-8] and **fearing**, **departing**, I **hid** your talent in the earth
 [9-10] behold, you **have**, what (**is**) yours!
 [1-2] but **answering**, his master **said** to him: **wicked** servant, and **idle!**
 [3] you **knew**
 [4-5] 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!

35 elements

35 elements

60 elements

Matthew

[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

[1-2] and when⁵ (there) comes, the Son of Man¹⁰ 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 (there) will say, the King¹¹

[1] to whom (are) by His right-hand

[2-3] come, the, (you) 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 (there) answered Him, the righteous, saying

[1-3] Lord¹², when⁶, You, did we see, hungering, and we fed?

[4-5] or thirsting, and we gave-to-drink?

[1-2] and when⁷, You, did we see, a stranger, and we welcomed?

[3] or naked, and we clothed?

[4-5] and when⁸, You, did we see, being sick

[6-7] or (being) in prison, and we came to You?

[8-9] and answering, the King¹³ 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

Matthew

[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

[8-9] naked (I **was**), and you **did not clothe** Me

[10] sick (I **was**) –

[1-2] and (**being**) in prison, and you **did not care** for Me

[3-4] then (there) **will answer**, also they, **saying**

[5-6] **Lord¹⁴**, **when⁹**, **You, did we see**, **hungering**

[7-10] or **thirsting** or (**being**) a **stranger** or (**being**) **naked** or (**being**) **sick**

[1-2] or (**being**) in prison, and we **did not serve** You?

[3-4] then He **will answer** them, **saying**

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

[1-3] to as much as you **did not do**, to one of **these**, the **least**, neither to Me
did you do (it)

[4-5] and (there) **will depart**, these to **punishment, eternal**

[6-7] but the righteous, to **life, eternal**

[8-9] and it **happened**, **when¹⁰** (there) **finished**, Jesus¹⁵, all the **words, these** 25:46

[10] He **said** to His disciples 26:1

[1-2] you **know**, that after **two days** the Passover **happens**

[3-4] and the Son of Man **will be given over**, to the, **to be crucified**

[5-6] then (there) **gathered**, the **high-priests** and the **elders** of the people in the
courtyard of the high-priest who (**was**) **being called**, Caiaphas

[7-9] and they **took counsel** in order that, Jesus, by cunning, they **might seize** and **kill**

[10] but they **said**

[1] (**let it**) **not (be)** in the feast

[2-3] that (there) **may not**, a tumult, **happen** among the people

[4] now while Jesus **was** in **Bethany**

[5-6] in (the) house of **Simon**, the **leper**

[7-8] (there) **came** to Him a woman **having** an alabaster-jar of **myrrh, expensive**

[9-10] and she **poured** (it) **out** upon His head, while He **was reclining**

[1] but **seeing** –

[2-3] the disciples **were indignant**, **saying**

[4-5] for what (**is**) the **waste, this?**

[6-8] for (there) **was able**, this, **to be sold** of much, and **to be given** to the poor!

[9-10] but **knowing**, Jesus **said** to them

[1] why, troubles, **do you cause**, to the woman?

[2-3] for a **deed, good**, she **has done** to Me

[4] for always, the poor, you **have** among yourselves

[5] but Me, you **do not** always **have**

450 elements

25:46

26:1

“when”

30 elements

“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. 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.

Here, the literary measure is 450 elements between the asking of the question and the answer here. The measure may be composed with (10x) significance of “when” (Greek instances of *pote* + *hote* + *hotan*, cyan superscript numbering) augmented by a (45x) measure of faith. The (45x) measure may be composed as follows:

- (15x) names attributed to Jesus (not including His impersonators)
- (15x) adversity for Jesus’ followers, normative for the present age
- (15x) stature of talents: (5 x 2) + (2 x 2) + 1 = 10 + 4 + 1 = 15-fold

The combination of these 15-folds yields a portrait of faith: God’s people persevering through adversity by faith in His name(s). The name of Jesus is a topic in this passage (24:4, 9). See final comments in Genesis and Daniel for a similar possibility of a literary 45-fold for faith. See also Psalm 119 (total literary count = 450 with comparable stature) and Heb. 11 (45-fold of faith heroes).

Matthew

[1-3] for pouring out, she, the myrrh, this upon My body, to the, to prepare-for-burial, Me – she has done

[4] truly I say to you

[5-6] wherever (there) is proclaimed, the good-news, this, in all the world, (there) will be spoken also

[7] what (there) has done, she, in remembrance of her

[8]* then going, one of the twelve

[9-10] the being called Judas Iscariot, to the high-priests, said

[1-2] what are you willing, to me, to give

[3] and I, to you, will deliver Him over?

[4-6] and they paid to him thirty, silver-money

[7-8] and from then, he sought opportunity in order that, Him, he might deliver over

[9-10] now on the first of Unleavened-Bread, (there) came, the disciples to Jesus, saying

[1] where do You want

[2-3] that we prepare for You, to eat the Passover?

[4] and He said

[5-6] go into the city, to a certain-person, and say to him

[7] the Teacher says

[8] My appointed-time, near, is

[9] at you, I keep the Passover with My disciples

[10] and (there) did, the disciples –

[1] as (there) directed them, Jesus

[2] and they prepared the Passover

[3-4] and when evening was happening, He reclined-at-table with the twelve 10

[5-6] and as they were eating, He said

[7] truly I say to you

[8] that one of you will deliver over, Me

[9-10] and being grieved, greatly

[1-2] they began, to say to Him, one, each

[3] “not I, is it, Lord?”

[4-5] but He, answering, said

[1] the, (he) dipping with Me, the hand in the dish –

[2] this, Me, delivers over!

[3] indeed, the Son of Man goes

[4] as it has been written concerning Him

[5-6] but woe (be) to the man, that

[7] by whom the Son of Man is delivered over!

[8] better it would be for him

[9-10] if (there) had not been born, the man, that

30 elements

30

10

“one of the twelve” | This phrase receives a literary count for the “one,” not for the “twelve” (typical). See similar counting, Rev. 6:1.

“thirty, silver-money” | Matthew may structure this measure to indicate Judas’ role in instigating the complaint 30 element prior (page above). For a similar literary connection, see John’s use of a 300-fold measure, John 11-12.

Matthew

[1-3] and **answering**, Judas, who **was delivering** Him **over**, **said**

[4] **not** I, **is** it, Rabbi?"

[5] He **said** to him

[1] you **have said** (it)

[2] and while they **were eating**

[3] **taking**, Jesus, bread

[4-5] and **blessing** (it), He **broke** (it)

[6-7] and **giving** to the disciples, He **said**

[8-10] **take, eat** – this **is** My body

[1-4] and **taking** cup and **giving thanks**, He **gave** (it) to them, **saying**

[5] **drink** of it, everyone

[6] for this **is** My blood of the covenant

[7] which, concerning many, **is being poured out** for forgiveness of sins

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

[9-10] I **will not drink** again, from this fruit of the vine until the **day, that**:

[1-2] 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 (there) **said** to them, Jesus

[4-5] all you **will be caused-to-stumble** on account of Me in the **night, this**

[1] for it **has been written**

[3] I **will strike** the Shepherd

[2] and (there) **will be scattered**, the sheep of the flock

[3-4] but after My, **to be raised**, I **will go before** you to Galilee

[5-6] but **answering**, Peter **said** to Him

[7] though all **will be caused-to-stumble** on account of You

[8] I **will never be caused-to-stumble!**

[9] (there) **said** to him, Jesus

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

[1] that in this night, before (there) – a rooster – **to crow**

[2-4] **three-times** you **will deny** Me!

[5] (there) **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 (there) **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**

Matthew

[1] and taking Peter
 [2-3] and the two sons of Zebedee – He began, to be grieved
 [4] and to be heavy-hearted
 [5] then He said to them
 [1] grieved is My soul unto death
 [2-3] remain here and watch with Me
 [4-5] and proceeding a little, He fell upon His face
 [6-7] praying and saying
 [8-9] My Father, if possible it is, let (there) pass from Me the cup, this
 [10] only, not as I want

[4] 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 (occasion) going, He prayed, saying
 [5-7] My Father, if (there) is not able, this, to pass by, except, it, I drink
 [5] let (there) happen, Your will
 [8-10] and coming again, He found them, sleeping
 [1-2] for (there) were, their eyes, having become heavy
 [3-5] and leaving them again, departing, He prayed of third (occasion)
 [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, (there) 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, (there) has come near, the, (he) 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, with swords,
 [1-2] and clubs, from the high-priests and elders of the people
 [3-5] and the, (he) delivering Him over, had given them a sign, saying
 [1] whomever I kiss
 [2] He it is!

430 elements

“behold, (there) 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 dashed line, Jesus releases His spirit at a 430-fold measure. This number 430 is well-established as a number for trial and for testing in Scripture (see examples in Genesis 1-3, Judges 11-13, Daniel 6, the Book of James; as well as Ex. 12:40-41, Gal. 3:17). This appears to be a deliberate literary design. See additional notes at the end of the book.

In this context, the phrase “into hands of sinners” is counted as a single element for the general plural noun “hands,” as a crowd of people is in view, rather than as twofold for two hands (Hebrew dual noun concept).

Matthew

[3] seize Him!

[4] and at once, coming to Jesus

[5] he said

[1-2] “(You) be glad, Rabbi”

[3] and he kissed Him

[4] but Jesus said to him

[5-6]* friend, upon what, are you present?

[7-8] then coming, they cast their hands upon Jesus

[9] and they seized Him

[10] and behold, one of the, (those being) with Jesus –

[1-2] stretching out the hand, he drew his sword

[3-4] and striking the servant of the high-priest, he cut off his ear

[5] then (there) said to him, Jesus

[1] restore your sword to its place!

[2-3] for all the, (those) taking a sword, by a sword will perish

[4] or do you think

[5-6] that I am not able, to call upon My Father

[1-2] and He would send to Me presently more than twelve legions of angels? 10

[7-9] how then would be fulfilled, the Scriptures – that thus, it is necessary, to happen?

[10] in that hour, said Jesus to the crowds

[1-2] as upon a robber, do you come out with swords and clubs, to apprehend Me?

[3-4] according to day, in the temple, I sat, teaching

[5] and you did not seize Me

[6-7] but this, all, has happened

[8] in order that (there) 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

[1-2] and they did not find, though many false-witnesses were coming forward

[3-4] but finally, coming forward, two said

[5] this He said:

[1-3] I am able, to destroy the temple of God, and in the course of three days, to build

“friend, upon what, are you 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

[4-5] and **standing**, the high-priest **said** to Him

[1] nothing, **do** You **reply**?

[2-3] what (**is** it), these, You, **witness-against**?

[4] but Jesus **was silent**

[5] and the high-priest **said** to Him

[1] I **adjure** You by the God –

[3] the **living** –

[2] that to us, you **say**

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

[5] (there) **said** to him, Jesus

[1] you **have said** (it)

[2] nevertheless, I **say** to you

[3] from now on, you **will see** the Son of Man

[4-5] **sitting** by the right-hand of the power and **coming** upon the clouds of the heaven

[4-5] then the high-priest **tore** his garment, **saying**

[1] He **has blasphemed**!

[2] what further need, **have** we, of witnesses?

[3] behold, now you **have heard** the blasphemy!

[4] what, to you, **does** it **seem**?

[5-6] and they, **answering**, **said**

[7] subject to death, He **is**!

[8-9] then they **spit** in His face and **struck** Him

[10] and some **slapped** (Him),

[1] **saying**

[2-3] (**You**) **prophecy** to us, **Christ**!

[4-5] who **is** the, (he) **having struck** You?

[1] but Peter **sat** outside in the courtyard

[2-3] and (there) **came** to him, one girl, **saying**

[4-5] and you **were** with **Jesus**, the **Galilean**!

[6-7] but he **denied** (it) before everyone, **saying**

[8-9] I **do not know**, what you **say**

[10] but as he **was going out** to the gate –

[1-3] (there) **saw** him, another, and she **said** to (those) who (**were**) there

[4-5] this (person) **was** with **Jesus**, the **Nazarene**

[6] and again he **denied** (it) with an oath, that

[7] “I **do not know** the Man”

[8-10] but after a little, **coming**, those **standing**, **said** to Peter

[1] truly, also you, of them, **are** –

[2-3] for also, your speech: **evident** – you – **makes**

Matthew

[4-6] then he **began, to curse** and **to swear**, that

[7] “I **do not know** the Man”

[8] and immediately, a rooster **crowed**

[9] and (there) **remembered**, Peter, of the word of Jesus –

[10] **having said** that

[1] before a rooster, **to crow**:

[2-4] **three** (occasions), you **will deny** Me

[5-7]* and **going** outside, he **wept, bitterly**

26:75

[8-9] but when **morning was happening**, counsel, (there) **took**, all the **high-priests** and the **elders** of the people, against Jesus

27:1

[10] in order to **put-to-death**, Him

[1-2] and **binding** Him, they **led** (Him) away

[3-4] and they **delivered** (Him) over to **Pilate**, the **governor**

[5-6] then **seeing**, Judas – who (**was**) **delivering over**, Him –

[7] that He **was condemned**

[8-10] **regretting**, he **returned** the **thirty** silver-money to the high-priests –

30

[1] and **elders**, **saying**

[2-3] I **sinned, delivering over blood, innocent**

[4] but they **said**

[5] what (**is** it) to us?

[1] you **will 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

[7] the price of which, (Him) **having been valued** –

30

[8] which (there) **was valued** by sons of Israel –

[9] and they **gave** them for the field of the potter

[1] just as (there) **directed** me, (the) Lord

[10] and Jesus **stood** before the governor

30 elements

“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 be restored.

Matthew

[1-2] and (there) **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 (there) **said** to Him, Pilate
 [9-10] **do** You **not hear** how much, You, they **witness-against**?

[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, (there) **was accustomed**, the governor, **to release one** to the crowd, a **prisoner**,
 [7] whom they **wanted**
 [8-9] and they **had** then a **prisoner**, **notorious**,
 [10]* **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] (there) **said** to them, Pilate
 [6] what, then, **shall I do** (with) Jesus
 [7] the, **being called**, Christ?
 [8] (there) **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!**

“[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

[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**
[1-2] innocent, I **am**, from the **blood**, **this**
[3] you **will see** [to it]!
[4-5] and **answering**, all the people **said**
[1-2] His blood (**be**) upon **us** and upon our **children**!
[3] then he **released** to them Barabbas
[4-6] but Jesus, **scourging**, he **delivered over**, in order that He **be crucified**
[7-8] then the soldiers of the governor, **taking** Jesus to the headquarters, **gathered**
to Him the whole battalion
[9-10] and **stripping** Him – a **robe**, **scarlet**, they **placed upon** Him
[1-2] and **twisting** a crown from thorns, they **put** (it) upon His **head**, and a reed in
His **right-hand**
[3-5] and **kneeling** before Him, they **mocked** Him, **saying**
[1-2] (You) **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**, by name,
[3] **Simon**
[4-5] this, they **compelled**, that he might **take up** His cross
[1-2] and **coming** to a place, **being called** “Golgotha”
[3] which **is**, “**Skull’s Place**,” **being called**
[4-6] they **gave** to Him, **to drink**, wine, with gall, **having been mixed**
[7-9] and **tasting** (it), He **was not willing**, **to drink**
[10] and **crucifying** Him –
[1-2] they **divided** His garments, **casting lots**
[3-4] and **sitting**, they **guarded** Him there
[5-6] and they **placed** above His head, His charge, **having been inscribed**:
[7-8] “this **is Jesus**, the **King** of the Jews”
[9-10] then they **crucified** with Him **two** robbers:
[1-2] **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] which, (You) **destroying** the temple and in **three days building** (it) –
[10] **save** Yourself!

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**

[1] others, He **saved**

[2-3] **Himself**, He **is not able**, to **save**!

[4] “King of Israel,” He **is** –

[5] **come down** now from the cross –

[1] and we **will believe** in Him!

[2] He **has trusted** upon God

[2-3] 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**, (there) **cried out**, Jesus, with a **voice**, **great**, **saying**

[4-6] “My **God**, My **God**, for what **have You forsaken** Me?” *[in Ancient Hebrew]*

[7] this **is**:

[8-10] “My **God**, My **God**, why, Me, **have You forsaken**?”

[1-3] and some of (those), there, **standing** – **hearing**, **said** that

[4] Elijah, (there) **calls**, He

[5-7] and at once, **running**, one of them, and **taking** a sponge, and **filling** (it)
with sour-wine,

[8-9] and **attaching** (it) to a reed, 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**,

[9-10] into **two**

[1-2] and the earth **shook**, and the rocks **were split**

[3] and the tombs **were opened**

[4-5] and many bodies of the, **sleeping**, saints, **were raised**

[1] and **coming out** from the tombs after His resurrection

[2-3] they **entered** into the holy city and **appeared** to many

[4-5] but the **centurion** and with him (those) **guarding** Jesus, **seeing** the earthquake

[6] and what **was happening**

[7-8] they **feared greatly**

[9] **saying**

[10] truly, of God, (the) Son, **was** this!

9-fold

9-fold

430 elements

“until hour, ninth” | Notice the (unit | quantity) format here, indicating literary device. In the following verse, the measure is inverted back to (quantity | unit) format: “ninth hour.” The literary device may be a nine-fold reflection in immediate context. The measure connects Jesus’ trust in the Father with Jesus’ cry of abandonment (in substitutionary atonement). The measure also connects “let Him [*the Father*] deliver now, if He wants Him” with Jesus’ cry of faithfulness, “My God, My God.”

“but Jesus, again calling out with a voice, great, released the spirit” | This line is the culmination and conclusion of Jesus’ “hour” of trial. See comments on the 430-fold literary measure at Mt. 26:45, above. See comments on the total time conversion value for the Gospel of Matthew, concluding table and remarks, below.

Matthew

[1-2] and (there) **were**, there, **women, many**, from far off, **watching**

[3-4] who **followed** with Jesus from Galilee, **serving** Him

[5-6] among them **were Mary**, the **Magdalene**

[7-8] and Mary who, of **James** and **Joseph**, (**was**) mother

[9] and the mother of the sons of **Zebedee**

[10] and as **evening was happening**

[1-2] (there) **came** a **man, wealthy**, from Arimathea

[3] the name (**being**) **Joseph**

[4] who also himself **was being disciplined** by Jesus

[5-6] this, **coming** to Pilate, **asked** (for) the body of Jesus

[7-8] then Pilate **commanded** (it), **to be given**

[9-10] and **taking** the body, Joseph **wrapped** it [*with*] **linen-cloth, pure**

[1-2] and he **placed** it into his own new tomb, which, it **was hewn** in the rock

[3-4] and **rolling** a **stone, great**, against the opening of the tomb, he **departed**

[5-6] and there **were**, there, **Mary**, the **Magdalene**

[7] and the other **Mary**, **sitting** opposite the sepulcher

[8-10] and the **next-day**, which **was** after the Preparation, (there) **were gathered** the **high-priests** and the **Pharisees** to Pilate, **saying**

[1] sir, we **remember** that this,

[2] the imposter, **said** –

[3-5] still **living** – “after **three days**, I **will rise**”

[6-7] **command**, then, (there) **to be made-safe**, the sepulcher, until the third **day**

[8-9] lest **coming**, His disciples, Him, **steal**

[10] and they **say** to the people

[1] “He **has been raised** from the dead”

[2] and (there) **will be**, the last deception, worse than the first

[3] (there) **said** to them, Pilate

[4] you **have** a guard

[5-7] **go, make-safe** as you **know**

[8-10] and (they), **going, made-safe** the sepulcher, **sealing** the stone with the guard

27:66

[1-2] and after **Sabbath**, at the **dawning** to **one** of **Sabbaths**, (there) **came** Mary,

28:1

[3] the **Magdalene**

[4] and the other **Mary**, **to watch** the sepulcher

[5-6] and behold, an **earthquake happened**, **great**

[7-8] for an angel of (the) Lord, **descending** from heaven and **coming**

[9-10] **rolled-away** the stone and **sat** upon it

Matthew

[1-2] and (there) **was**, his appearance, like lightning, and his clothing (**was**) white as snow

[3-4] and from the fear of him, **trembled**, (those) **guarding**

[5-6] and **they became** as **dead** (people)

[7-8] but **answering**, the angel **said** to the women

[9] **let** (there) **not fear**, you

[10] for I **know**

[1] that Jesus who (**was**) **having been crucified**

[2] you **seek**

[3-5] He **is not** here, for He **was raised**, just as He **said**

[6-7] **come**, **see** the place

[8] where He **lay**

[9-10] and quickly **going**, **tell** His disciples –

[1] that He **was raised** from the dead

[2] and behold, he **goes** before you to Galilee

[3] there, Him, you **will see**

[4] behold, I **have told** to you

[5-6] and **departing quickly** from the tomb with fear –

[7-8] and **joy, great** – they **ran**, **to tell** His disciples

[9-10] and behold, Jesus **met** the, **saying**

[1] **be glad!**

[2-3] and they, **coming**, **grasped** His **feet**

[4] and they **worshiped** Him

[5] then (there) **said** to them, Jesus

[1] **do not fear**

[2-3] **go**, **tell** My brothers

[4] that they **must go** to Galilee

[5] there, Me, they **will see**

[6] and as they **were going**

[7-9] behold, some of the guard, **coming** into the city **told** to the high-priests all that **had been happening**

[10] and **being assembled** with the elders –

[1] and counsel, **having taken** –

[2-3] **silver-money**, **sufficient**, they **gave** to (the) soldiers, **saying**

[4] **say** that

[5-6] His disciples, of night, **coming**, **stole** Him

[7] while we **were sleeping**

[8] and if, (there) **should be heard**, this, by the governor

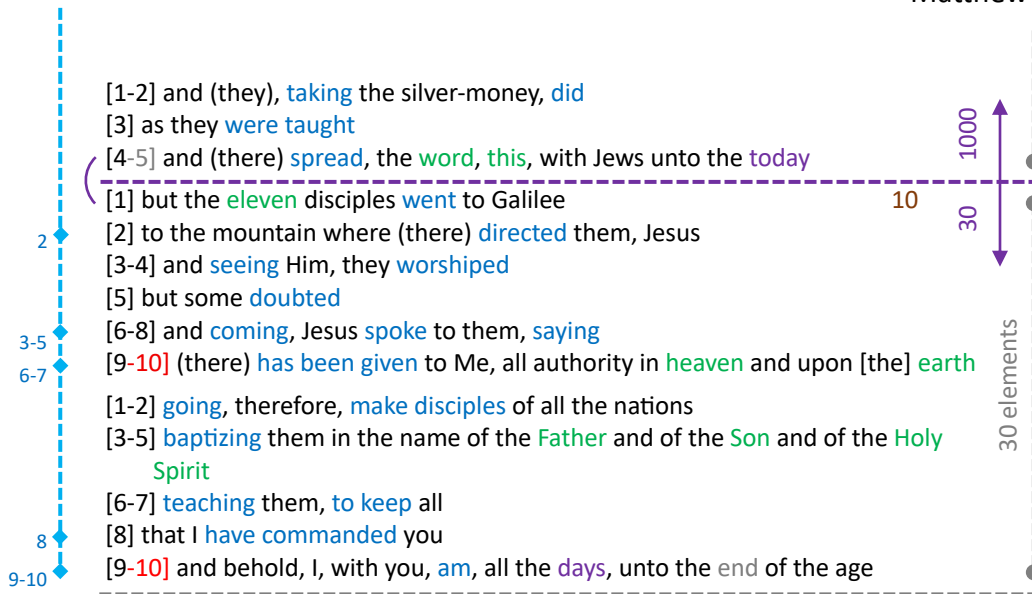
[9] we **will persuade** [him]

[10] and you, secure, we **will keep**

10-fold Literary Identity (within the closing reflection)

30 elements

Matthew



If literary counts are accurate, the purple dashed line indicates the completion of the sixth thousandfold in total literary count in Matthew. (If the ten questioned literary elements from chapter 16 are included, the gray dotted line, page above, is the 6000-fold mark. The location is awkward for a literary reflection point and appears to confirm the exclusion of those questioned lines in chapter 16 as not being original.)

This 30-fold reflection point encompasses the conclusion of the gospel: the Great Commission, and Jesus' promise to be with His disciples throughout the age. Notice the tenfold literary elements attributable to Jesus (that is, He being the subject of the verb forms) within this closing reflection. It is through Jesus, and by His authority in heaven and upon earth, that the disciples are to baptize the nations in three-fold names: the Father, the Son, and the Holy Spirit. The tenfold identity of Christ, authorizing a three-fold identity in the hearts and lives of His disciples, may give rise to the 30-fold stature of this concluding reflection:

$$(\text{Jesus' Identity}) \times (\text{Identity given via baptism}) = (10\text{-fold}) \times (3\text{-fold}) = 30\text{-fold}$$

Notice also the presence of "silver-money" within this literary reflection. It appears Matthew structures the measure to correspond with the previous 30-fold reflections from the valuation of Jesus' life (by betrayal) at "thirty, silver-money." Coming from Matthew the tax collector, who was keen about counting money, this measure is especially meaningful.

On this basis, the overall literary count of the Gospel of Matthew is 6030 elements. 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 6000-fold 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 continue to the end of "all the days" of the present age, leading to the 7th of rest at His return.

Are there literary correlations with "hour," "day," "year," and other units of time in Matthew, as have been observed in other books of Scripture? See the discussion of "days, forty" in Mt. 4:1. There, a measure of forty 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 to indicate literary device. There, the phrase resolves with Jesus' transfiguration: a preview of the glorious rest, as it were, that will be revealed at the seventh day. This phrase "after days, six" may correspond with the macrostructure of Matthew's gospel: 6 days to six thousandfold literary elements, leading to the end of the age.

See the discussion and table, next page, for literary time conversions in Matthew.

Matthew

From Mt. 26:45b to Mt. 27:50 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. Correspondingly, here is a table showing a possible macrostructural design resulting in the same number, 430-fold. This table uses the same literary time conversions observed elsewhere in Scripture.

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:						Total:	430.0

