

**The Gospel According to Matthew, Chapter 2, Greek Text – Westcott-Hort,
Interlinear English, G.T. Emery.**

The Visit of the Magi¹

2

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλέεμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως,
The and Jesus having been born in Bethlehem of Judea in days of Herod the king,
ἰδοὺ μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα
behold magi from east came into Jerusalem

² λεγοντες· Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν
saying; Where is he having been born king of the Jews? We saw for of him the
ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.
star in the east and we came to do worship to him.

³ ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ,
Having heard but the king Herod was disquieted and all Jerusalem with him,

⁴ καὶ συναγαγὼν πάντας τοὺς ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο
and having brought together all the chief priests and scribes of the people he was inquiring
παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται.
from them where the Christ is being born.

⁵ οἱ δὲ εἶπαν αὐτῷ, Ἐν Βηθλέεμ τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται διὰ τοῦ
The and said to him, In Bethlehem of the Judaea; thus for it has been written through the
προφήτου·
prophet;

⁶ **Καὶ σὺ Βηθλέεμ γῆ Ἰούδα,
And you Bethlehem land of Juda,
οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγεμόσιν Ἰούδα·
not at all least are in the leaders of Juda;
ἐκ σοῦ γὰρ ἐξελεύσεται ἡγούμενος,
from you for shall come out one leading,
ὅστις ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
who shall shepherd the people of me the Israel.²**

⁷ Τότε Ἡρώδης λάθρα καλέσας τοὺς μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν χρόνον τοῦ
Then Herod secretly having called the magi inquired exactly from them the time of the
φαινομένου ἀστέρος,
appearing of star,

⁸ καὶ πέμψας αὐτοὺς εἰς Βηθλέεμ εἶπεν, Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ τοῦ
and having sent them into Bethlehem said, Having gone let you inquire precisely concerning the
παιδίου· ἐπὰν δὲ εὔρητε ἀπαγγείλατε μοι, ὅπως κἀγὼ ἐλθὼν
child; whenever and you may have found let you report to me, in order that I also having come
προσκυνήσω αὐτῷ.
may give worship to him.

⁹ οἱ δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ ἰδοὺ ὁ ἀστήρ ὃν εἶδον ἐν τῇ ἀνατολῇ.
They and having heard the king went away, and behold the star which they saw in the east
προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη ἐπάνω οὗ ἦν τὸ παιδίον.
was leading them, until having come it stood above where was the child.

1 See end note.

2 Micah 5:2 (paraphrase)/

The Gospel According to Matthew, Chapter 2, Greek Text – Westcott-Hort, Interlinear English, G.T. Emery.

¹⁰ ἰδόντες δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην σφόδρα.
Having seen and the star they were rejoicing a joy great exceedingly.

¹¹ καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ,
And having come into the house they saw the child with Mary the mother of him (it),³
καὶ πεσόντες προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν
and having fallen down offered worship to him, and having opened the treasures of them
προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
they set before him gifts, gold and frankincense and myrrh.

¹² καὶ χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ
And having been warned through a dream not to return unto Herod, through another road
ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν.
they withdrew into the country of them.

The Escape Into Egypt

¹³ Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ
Having withdrawn and of them behold an angel of Lord appears by a dream to the Joseph
λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε
saying; Having been awakened let you take the child and the mother of it (him) and let you flee
εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως ἄν εἴπω σοι· μέλλει γὰρ
into Egypt, and let you be there until whenever I should speak to you; intending for
Ἡρώδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
Herod to seek the child the to destroy it (him).

¹⁴ ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ
He and having been awakened took the child and the mother of it of a night time and
ἀνεχώρησεν εἰς Αἴγυπτον,
withdrew into Egypt,

¹⁵ καὶ ἦν ἐκεῖ ἕως τῆς τελευτῆς Ἡρώδου· ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ
and he was there until the death of Herod;⁴ that should be fulfilled the having been said by
κυρίου διὰ τοῦ προφήτου λέγοντος· Ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου.
Lord through the prophet saying; From Egypt I called the Son of me.⁵

The Slaughter of the Innocents

¹⁶ Τότε Ἡρώδης ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη λίαν, καὶ
Then Herod having seen that he was mocked by the magi was enraged⁶ exceedingly, and
ἀποστείλας ἀνεῖλεν πάντας τοὺς παῖδας τοὺς ἐν Βηθλέεμ καὶ ἐν πᾶσιν τοῖς ὀρίοις αὐτῆς ἀπὸ
having sent off killed all the boys the in Bethlehem and in all the borders of it from
διετοῦς καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν ἠκρίβωσεν
two years old⁷ downwards, according to the time which was accurately determined
παρὰ τῶν μάγων.
from of the magi.

3 Words for babies and children are neuter in Greek.

4 Herod died in April 4 BC.

5 Hosea 11:1.

6 ἐθυμώθη, v., enrage, make angry, aorist, passive, indicative, - only here in the NT.

7 διετοῦς, adj., of two years, two years old, - only here in the NT.

The Gospel According to Matthew, Chapter 2, Greek Text – Westcott-Hort, Interlinear English, G.T. Emery.

- 17 τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ἱερεμίου τοῦ προφήτου λέγοντος·
Then was fulfilled the having been spoken through Jeremiah the prophet saying;
- 18 Φωνὴ ἐν Ῥαμὰ ἠκούσθη,
A voice in Rama⁸ was heard,
κλαυθμὸς καὶ ὄδυρμὸς πολὺς·
weeping and mourning⁹ much;
Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
Rachel lamenting the children of her,
καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ εἰσιν.
and not she wished to be comforted because not they are.¹⁰

The Return from Egypt

- 19 Τελευτήσαντος δὲ τοῦ Ἡρώδου ἰδοὺ ἄγγελος κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσήφ ἐν Αἰγύπτῳ
Having ended and the Herod behold an angel of Lord appears by a dream to the Joseph in
Egypt
20 λέγων, Ἐγερθεὶς παραλάβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆν
saying, Having arisen let you take the child and the mother of it (him) and let you go into land
Ἰσραὴλ· τεθνήκασιν γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
of Israel; they have died for the seeking the life of the child.
21 ὁ δὲ ἐγερθεὶς παρέλαβεν τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς
He and having been awakened he took the child and the mother of it and entered into
γῆν Ἰσραὴλ.
land of Israel.
22 ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ τοῦ πατρὸς αὐτοῦ Ἡρώδου
Having heard and that Archelaus¹¹ reigns the Judaea instead of the father of him Herod
ἐφοβήθη ἐκεῖ ἀπελθεῖν χρηματισθεὶς δὲ κατ' ὄναρ ἀνεχώρησεν
he was afraid there to go; having been warned and by a dream he withdrew
εἰς τὰ μέρη τῆς Γαλιλαίας,
into the parts of the Galilee,
23 καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ· ὅπως πληρωθῇ
and having arrived dwelt in a city called Nazareth;¹² in order that should be fulfilled

8 **Ramah** (1.) A city first mentioned in [Jos 18:25](#), near Gibeah of Benjamin. It was fortified by Baasha, king of Israel ([Kg1 15:17](#); [Ch2 16:1](#)). Asa, king of Judah, employed Benhadad the Syrian king to drive Baasha from this city ([Kg1 15:18](#), [Kg1 15:20](#)). Isaiah ([Isa 10:29](#)) refers to it, and also Jeremiah, who was once a prisoner there among the other captives of Jerusalem when it was taken by Nebuchadnezzar ([Jer 39:8](#); [Jer 40:1](#)). Rachel, whose tomb lies close to Bethlehem, is represented as weeping in Ramah ([Jer 31:15](#)) for her slaughtered children. This prophecy is illustrated and fulfilled in the re-awakening of Rachel's grief at the slaughter of the infants in Bethlehem ([Mat 2:18](#)). It is identified with the modern village of er-Ram, between Gibeon and Beeroth, about 5 miles due north of Jerusalem.

9 Also in 2 Corinthians 7:7.

10 Jeremiah 31:15.

11 **Archelaus** Ruler of the people, son of Herod the Great, by Malthace, a Samaritan woman. He was educated along with his brother Antipas at Rome. He inherited from his father a third part of his kingdom viz., Idumea, Judea, and Samaria, and hence is called "king" ([Mat 2:22](#)). It was for fear of him that Joseph and Mary turned aside on their way back from Egypt. Till a few days before his death Herod had named Antipas as his successor, but in his last moments he named Archelaus.

12 **Nazareth** Separated, generally supposed to be the Greek form of the Hebrew netser, a "shoot" or "sprout." Some, however, think that the name of the city must be connected with the name of the hill behind it, from which one of the finest prospects in Palestine is obtained, and accordingly they derive it from the Hebrew notserah, i.e., one

The Gospel According to Matthew, Chapter 2, Greek Text – Westcott-Hort, Interlinear English, G.T. Emery.

τὸ ῥηθὲν διὰ τῶν προφητῶν ὅτι Ναζωραῖος κληθήσεται.
the having been said through the prophets that A Nazarene he shall be called.¹³

From 'The Life and Times of Jesus the Messiah' by Revd. Dr. Alfred Edersheim

But there is one illustrative Jewish statement which, though not astrological, is of the greatest importance, although it seems to have been hitherto overlooked. Since the appearance of Munter's well known tractate on the Star of the Magi, writers have endeavoured to show, that Jewish expectancy of a Messiah was connected with a peculiar sidereal conjunction, such as that which occurred two years before the birth of our Lord, and this on the ground of a quotation from the well-known Jewish commentator Abarbanel (or rather Abrabanel). In his Commentary on Daniel that Rabbi laid it down, that the conjunction of Jupiter and Saturn in the constellation Pisces betokened not only the most important events, but referred especially to Israel (for which he gives five mystic reasons). He further argues that, as that conjunction had taken place three years before the birth of Moses, which heralded the first deliverance of Israel, so it would also precede the birth of the Messiah, and the final deliverance of Israel.

But the argument fails, not only because Abarbanel's calculations are inconclusive and even erroneous, but because it is manifestly unfair to infer the state of Jewish belief at the time of Christ from a haphazard astrological conceit of a Rabbi of the fifteenth century. There is, however, testimony which seems to us not only reliable, but embodies most ancient Jewish tradition. It is contained in one of the smaller Midrashim, of which a collection has lately been published. On account of its importance, one quotation at least from it should be made in full. The so-called Messiah-Haggadah (Aggadah Mashiach) opens as follows: I A star shall come out of Jacob. There is a Boraita in the name of the Rabbis: The heptad in which the Son of David cometh -in the first year, there will not be sufficient nourishment; in the second year the arrows of famine are launched; in the third, a great famine; in the fourth, neither famine nor plenty; in the fifth, great abundance, and the Star shall shine forth from the East, and this is the Star of the Messiah. And it will shine from the East for fifteen days, and if it be prolonged, it will be for the good of Israel; in the sixth, sayings (voices), and

guarding or watching, thus designating the hill which overlooks and thus guards an extensive region. This city is not mentioned in the Old Testament. It was the home of Joseph and Mary ([Luk 2:39](#)), and here the angel announced to the Virgin the birth of the Messiah ([Luk 1:26](#)). Here Jesus grew up from his infancy to manhood ([Luk 4:16](#)); and here he began his public ministry in the synagogue ([Mat 13:54](#)), at which the people were so offended that they sought to cast him down from the precipice whereon their city was built ([Luk 4:29](#)). Twice they expelled him from their borders ([Luk 4:16](#); [Mat 13:54](#)); and he finally retired from the city, where he did not many mighty works because of their unbelief ([Mat 13:58](#)), and took up his residence in Capernaum. Nazareth is situated among the southern ridges of Lebanon, on the steep slope of a hill, about 14 miles from the Sea of Galilee and about 6 west from Mount Tabor. It is identified with the modern village en-Nazirah, of six or ten thousand inhabitants. It lies "as in a hollow cup" lower down upon the hill than the ancient city. The main road for traffic between Egypt and the interior of Asia passed by Nazareth near the foot of Tabor, and thence northward to Damascus. It is supposed from the words of Nathanael in [Joh 1:46](#) that the city of Nazareth was held in great disrepute, either because, it is said, the people of Galilee were a rude and less cultivated class, and were largely influenced by the Gentiles who mingled with them, or because of their lower type of moral and religious character. But there seems to be no sufficient reason for these suppositions. The Jews believed that, according to [Mic 5:2](#), the birth of the Messiah would take place at Bethlehem, and nowhere else. Nathanael held the same opinion as his countrymen, and believed that the great "good" which they were all expecting could not come from Nazareth. This is probably what Nathanael meant. Moreover, there does not seem to be any evidence that the inhabitants of Galilee were in any respect inferior, or that a Galilean was held in contempt, in the time of our Lord. The population of this city (now about 10,000) in the time of Christ probably amounted to 15,000 or 20,000 souls. "The so-called 'Holy House' is a cave under the Latin church, which appears to have been originally a tank. The 'brow of the hill', site of the attempted precipitation, is probably the northern cliff: the traditional site has been shown since the middle ages at some distance to the south. None of the traditional sites are traceable very early, and they have no authority. The name Nazareth perhaps means 'a watch tower' (now en-Nasrah), but is connected in the New Testament with Netzer, 'a branch' ([Isa 4:2](#); [Jer 23:5](#); [Zac 3:8](#); [Zac 6:12](#); [Mat 2:23](#))

13 Robertson suggests that this could be a term of contempt as might be derived from Psalms 22:6,8; 69:11:1; Isaiah 11:1, 52:2-4.

The Gospel According to Matthew, Chapter 2, Greek Text – Westcott-Hort, Interlinear English, G.T. Emery.

announcements (hearings); in the seventh, wars, and at the close of the seventh the Messiah is to be expected.' A similar statement occurs at the close of a collection of three Midrashim -respectively entitled, 'The Book of Elijah,' 'Chapters about the Messiah,' and 'The Mysteries of R. Simon, the son of Jochai' -where we read that a Star in the East was to appear two years before the birth of the Messiah. The statement is almost equally remarkable, whether it represents a tradition previous to the birth of Jesus, or originated after that event. But two years before the birth of Christ, which, as we have calculated, took place in December 749 a.u.c., or 5 before the Christian era, brings us to the year 747 a.u.c., or 7 before Christ, in which such a Star should appear in the East.

Did such a Star, then, really appear in the East seven years before the Christian era? Astronomically speaking, and without any reference to controversy, there can be no doubt that the most remarkable conjunction of planets -that of Jupiter and Saturn in the constellation of Pices, which occurs only once in 800 years - did take place no less than three times in the year 747 a.u.c., or two years before the birth of Christ (in May, October and December). This conjunction is admitted by all astronomers. It was not only extraordinary, but presented the most brilliant spectacle in the night-sky, such as could not but attract the attention of all who watched the sidereal heavens, but especially of those who busied themselves with astrology. In the year following, that is, in 748 a.u.c., another planet, Mars, joined this conjunction. The merit of first discovering these facts - of which it is unnecessary here to present the literary history - belongs to the great Kepler, who, accordingly, placed the Nativity of Christ in the year 748 a.u.c. This date, however, is not only well nigh impossible; but it has also been shown that such a conjunction would, for various reasons, not answer the requirements of the Evangelical narrative, so far as the guidance to Bethlehem is concerned. But it does fully account for the attention of the Magi being aroused, and - even if they had not possessed knowledge of the Jewish expectancy above described - for their making inquiry of all around, and certainly, among others, of the Jews. Here we leave the domain of the certain, and enter upon that of the probable. Kepler, who was led to the discovery by observing a similar conjunction in 1603-4, also noticed, that when the three planets came into conjunction, anew, extraordinary, brilliant, and peculiarly colored evanescent star was visible between Jupiter and Saturn, and he suggested that a similar star had appeared under the same circumstances in the conjunction preceding the Nativity. Of this, of course, there is not, and cannot be, absolute certainty. But, if so, this would be 'the star' of the Magi, 'in its rising.' There is yet another remarkable statement, which, however, must also be assigned only to the domain of the probable. In the astronomical tables of the Chinese - to whose general trustworthiness so high an authority as Humboldt bears testimony - the appearance of an evanescent star was noted. Pingre and others have designated it as a comet, and calculated its first appearance in February 750 a.u.c., which is just the time when the Magi would, in all probability, leave Jerusalem for Bethlehem, since this must have preceded the death of Herod, which took place in March 750. Moreover, it has been astronomically ascertained, that such a sidereal apparition would be visible to those who left Jerusalem, and that it would point - almost seem to go before - in the direction of, and stand over, Bethlehem. Such, impartially stated, are the facts of the case - and here the subject must, in the present state of our information, be left.