

**The Gospel According to Matthew, Chapter 17, Greek Text – Westcott-Hort,
Interlinear English – G.T. Emery.**

The Transfiguration of Jesus¹

Mk. 9:2-13; Lk. 9 28-36.

17

Καὶ μεθ' ἡμέρας ἕξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν.
And after days six takes the Jesus the Peter and James and John the brother of him, and bringing up them into a mountain high privately.

² καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς τὸ φῶς.
And he was being transfigured before them, and radiated the face of him as the sun, the and garments of him became white as the light.

³ καὶ ἰδοὺ ὥφθη αὐτοῖς Μωϋσῆς καὶ Ἠλίας συλλαλοῦντες μετ' αὐτοῦ.
And behold became apparent to them Moses and Elijah talking together with him.

⁴ ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν τῷ Ἰησοῦ, Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι· εἰ θέλεις, ποιήσω ὧδε τρεῖς σκηνάς σοι μίαν καὶ Μωϋσεῖ μίαν καὶ Ἠλίᾳ μίαν.
Answering and the Peter said to the Jesus, Lord, good it is for us here to be; if you wish, we shall make here three tents for you one and Moses one and Elijah one.

⁵ ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα, Οὗτος ἐστὶν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ.
Still him speaking behold a cloud full of light overshadowed them, and behold a voice from the cloud saying, This one is the Son of me the Beloved, in whom I am well pleased; let you listen to him.

⁶ καὶ ἀκούσαντες οἱ μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ ἐφοβήθησαν σφόδρα.
And having heard the disciples they threw down themselves upon face of them and they became afraid greatly.

⁷ καὶ προσῆλθεν ὁ Ἰησοῦς καὶ ἀψάμενος αὐτῶν εἶπεν, Ἐγέρθητε καὶ μὴ φοβεῖσθε.
And approached the Jesus and having touched them said, Arise and not let you be afraid.

⁸ ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον εἰ μὴ αὐτὸν Ἰησοῦν μόνον.
Having lifted up and the eyes of them no one they saw except him Jesus alone.

⁹ Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων, Μηδενὶ εἶπητε τὸ ὄραμα ἕως οὗ ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἐγερθῆ.
And descending them from the mountain he commanded them the Jesus saying, No one may you tell the vision until of which the Son of the Man from of dead should rise.

¹⁰ καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ λέγοντες, Τί οὖν οἱ γραμματεῖς λέγουσιν ὅτι Ἠλίαν δεῖ ἐλθεῖν πρῶτον;
And questioned him the disciples saying, Why then the scribes say that Elijah must to come first?

¹¹ ὁ δὲ ἀποκριθεὶς εἶπεν, Ἠλίας μὲν ἔρχεται καὶ ἀποκαταστήσει πάντα·
He and answering said, Elijah indeed is coming and shall restore all things;

1 See end note.

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12 λέγω δὲ ὑμῖν ὅτι Ἠλίας ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν ἀλλὰ ἐποίησαν ἐν
I tell but you that Elijah already he came, and not they recognized him but they did to
αὐτῷ ὅσα ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου μέλλει πάσχειν ὑπ' αὐτῶν.
him whatever they wished; likewise also the Son of the Man is about to suffer by them.

13 τότε συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάννου τοῦ βαπτιστοῦ εἶπεν αὐτοῖς.
Then they perceived the disciples that concerning John the Baptist he spoke to them.

The Healing of a Boy with a Demon

Mk. 9:14-29; Lk. 9:37-43a.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτὸν
And they having come unto the crowd approached to him a man falling down before him

15 καὶ λέγων, Κύριε, ἐλέησον μου τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς ἔχει
and saying, Lord, let you have pity on of me the son, for he is moonstruck² and badly he has³
πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ,
many times for he falls into the fire and often into the water,

16 καὶ προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου, καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.
and I brought near him to the disciples of you, and not were they able him to cure.

17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γένεα ἄπιστος καὶ διεστραμμένη, ἕως πότε
Answering and the Jesus said, O generation faithless and having been perverted, until when
μεθ' ὑμῶν ἔσομαι; ἕως πότε ἀνέξομαι ὑμῶν; φέρετε μοι αὐτὸν ὧδε.
with you shall I be? Until when shall I endure you? Let you bring to me him here.

18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ ἐθεραπεύθη ὁ παῖς
And rebuked it the Jesus, and departed from him the demon; and was cured the boy
ἀπὸ τῆς ὥρας ἐκείνης.
from of the hour that.

19 Τότε προσέλθοντες οἱ μαθηταὶ τῷ Ἰησοῦ κατ' ἰδίαν εἶπον, Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν
Then having approached the disciples to the Jesus privately said, Why we not were able
ἐκβαλεῖν αὐτό;
to expel it?

20 ὁ δὲ λέγει αὐτοῖς· Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ λέγω ὑμῖν,
He and says to them, Through little faith of you; truly for I tell you
ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως, ερεῖτε τῷ ὄρει τούτῳ,
if you should have faith as a grain of mustard, you will say to the mountain to this,
Μετάβα ἔνθεν ἐκεῖ, καὶ μεταβήσεται· καὶ οὐδὲν ἀδυνατήσῃ ὑμῖν.
Pass over from here there, and it will pass over; and nothing shall be impossible to you.

21 See end note.4

2 to be moonstruck, i. e. epileptic,

3 Most texts have – πάσχει – 'suffers'.

4 This verse is not present in MSS earlier than the 5th century. The equivalent verse in Mark is 9:29 - καὶ εἶπεν αὐτοῖς, Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται ἐξελεθεῖν εἰ μὴ ἐν προσευχῇ. 'And he said to them, This the sort by nothing is able to come out except by prayer.'

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The Second Announcement of Jesus' Suffering and Death

Mk. 9:30-32; Lk. 9:43b-45.

²² Συστρεφομένων δὲ αὐτῶν ἐν τῇ Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μέλλει ὁ υἱὸς τοῦ
Collecting together and them in the Galilee said to them the Jesus, Must the Son of the
ἀνθρώπου παραδίδοσθαι εἰς χεῖρας ἀνθρώπων,
Man to be given over into hands of men,

²³ καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται. καὶ ἐλυπήθησαν σφόδρα.
and they shall kill him, and the third day he shall be raised up. And they were grieved greatly.

Payment of Temple Tax

²⁴ Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες
Having come and them into Capernaum approached them the two drachmae taking
τῷ Πέτρῳ καὶ εἶπαν, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;
to the Peter and said, The teacher of you not he pays the two drachmae?

²⁵ λέγει, Ναί. καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων,
He says, Yes. And he came into the house anticipated him the Jesus saying,
Τί σοι δοκεῖ Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνον;
What to you think Simon? The kings of the earth from whom do they receive custom or poll-tax?
ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;
From of the sons of them or from of the strangers?

²⁶ εἰπόντος δὲ, Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄρα γε ἐλεύθεροι εἰσιν οἱ υἱοί.
He having said but, From of the strangers, said to him the Jesus, Consequently free are the sons.

²⁷ ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ
That but not we should give offence to them, having gone to sea let you cast a fish-hook⁵ and
τὸν ἀναβάντα πρῶτον ἰχθὺν ἄρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὐρήσεις
the having landed first first let you take up, and having opened the mouth of it you will find
στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.
a stater;⁶ that having taken let you give to them for me and you.

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

Is it truth or falsehood; was it reality or vision, or part of both, this Transfiguration-scene on Hermon? One thing, at least, must be evident: if it be a true narrative, it cannot possibly describe a merely subjective vision without objective reality. But, in that case, it would be not only difficult, but impossible, to separate one part of the narrative - the appearance of Moses and Elijah - from the other, the Transfiguration of the Lord, and to assign to the latter objective reality, while regarding the former as merely a vision. But is the account true? It certainly represents primitive tradition, since it is not only told by all the three Evangelists, but referred to in 2 Peter i. 16-18, and evidently implied in the words of St. John, both in his Gospel, and in the opening of his First Epistle. Few, if any would be so bold as to assert that the whole of this history had been invented by the three Apostles, who professed to have been its witnesses. Nor can any adequate motive be imagined for its invention. It could not have been intended to prepare the Jews for the Crucifixion of the Messiah, since it was to be kept a secret till after His Resurrection; and, after the event, it could not have been necessary for the assurance of those who believed in the Resurrection, while to others it would carry no weight. Again, the special traits of this history are inconsistent with the theory of its invention. In a legend, the witnesses of such an event would not have been represented as scarcely awake, and not knowing what they said. Manifestly, the object would have been to convey the opposite impression. Lastly, it cannot be too often repeated, that, in view of the manifold witness of the Evangelists, amply confirmed in all essentials by the Epistles - preached, lived,

⁵ ἄγκιστρον, n.n., fish-hook, - only here in the NT.

⁶ Equal to two dachmae.

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and blood-sealed by the primitive Church, and handed down as primitive tradition - the most untenable theory seems that which imputes intentional fraud to their narratives, or, to put it otherwise, non-belief on the part of the narrators of what they related.

But can we suppose, if not fraud, yet mistake on the part of these witnesses, so that an event, otherwise naturally explicable, may, through their ignorance or imaginativeness, have assumed the proportions of this narrative? The investigation will be the more easy, that, as regards all the main features of the narrative, the three Evangelists are entirely agreed. Instead of examining in detail the various rationalistic attempts made to explain this history on natural grounds, it seems sufficient for refutation to ask the intelligent reader to attempt imagining any natural event, which by any possibility could have been mistaken for what the eyewitnesses related, and the Evangelists recorded.

There still remains the mythical theory of explanation, which, if it could be supported, would be the most attractive among those of a negative character. But we cannot imagine a legend without some historical motive or basis for its origination. The legend must be in character - that is, congruous to the ideas and expectancies entertained. Such a history as that of the Transfiguration could not have been a pure invention; but if such or similar expectancies had existed about the Messiah, then such a legend might, without intentional fraud, have, by gradual accretion, gathered around the Person of Him Who was regarded as the Christ. And this is the *rationale* of the so-called *mythical theory*. But all such ideas vanish at the touch of history. There was absolutely no Jewish expectancy that could have bodied itself forth in a narrative like that of the Transfiguration. To begin with the accessories, the idea, that the coming of Moses was to be connected with that of the Messiah, rests not only on an exaggeration, but on a dubious and difficult passage in the Jerusalem Targum. It is quite true, that the face of Moses shone when he came down from the Mount; but, if this is to be regarded as the basis of the Transfiguration of Jesus, the presence of Elijah would not be in point. On the other hand - to pass over other inconsistencies - anything more un-Jewish could scarcely be imagined than a Messiah crucified, or that Moses and Elijah should appear to converse with Him on such a Death! If it be suggested, that the purpose was to represent the Law and the Prophets as bearing testimony to the Dying of the Messiah, we fully admit it. Certainly, this is the New Testament and the true idea concerning the Christ; but equally certainly, it was not and is not, that of the Jews concerning the Messiah.

If it is impossible to regard this narrative as a fraud; hopeless, to attempt explaining it as a natural event; and utterly unaccountable, when viewed in connection with contemporary thought or expectancy - in short, if all negative theories fail, let us see whether, and how on the supposition of its reality, it will fit into the general narrative. To begin with: if our previous investigations have rightly led us up to this result, that Jesus was the Very Christ of God, then this event can scarcely be described as miraculous - at least in such a history. If we would not expect it, it is certainly that which might have been expected. For, first, it was (and at that particular period) a necessary stage in the Lord's History, viewed in the light in which the Gospels present Him. Secondly, it was needful for His own strengthening, even as the Ministry of the Angels after the Temptation. Thirdly, it was 'good' for these three disciples to be there: not only for future witness, but for present help, and also with special reference to Peter's remonstrance against Christ's death-message. Lastly, the Voice from heaven, in hearing of His disciples, was of the deepest importance. Coming after the announcement of His Death and Passion, it sealed that testimony, and, in view of it, proclaimed Him as the Prophet to Whom Moses had bidden Israel hearken, while it repeated the heavenly utterance concerning Him made at His Baptism.

But, for us all, the interest of this history lies not only in the past; it is in the present also, and in the future. To all ages it is like the vision of the bush burning, in which was the Presence of God. And it points us forward to that transformation, of which that of Christ was the pledge, when 'this corruptible shall put on incorruption.' As of old the beacon-fires, lighted from hill to hill, announced to them far away from Jerusalem the advent of solemn feast, so does the glory kindled on the Mount of Transfiguration shine through the darkness of the world, and tell of the Resurrection-Day.

On Hermon the Lord and His disciples had reached the highest point in this history. Henceforth it is a descent into the Valley of Humiliation and Death!