

**The Gospel According to Matthew, Chapter 21, Greek Text – Westcott-Hort,  
Interlinear English – G.T. Emery.**

**Arrival in Jerusalem – The Triumphal Entry<sup>1</sup>**

Mk. 11:1-11; Lk. 19:28-38; Jn. 12:12-19

**21**

Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγή εἰς τὸ ὄρος τῶν Ἐλαιῶν,

And when they came near to Jerusalem and came into Bethphage<sup>2</sup> to the Mount of the Olives,

τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς

then Jesus sent off two disciples

<sup>2</sup> λέγων αὐτοῖς, Πορεύεσθε εἰς τὴν κώμην τὴν κατέναντι ὑμῶν καὶ εὐθέως

saying to them, Let you go on into the village the before you and immediately

εὐρήσετε ὄνον δεδεμένην

you shall find an ass having been fastened and a foal with her; having been loosed

ἀγάγετε μοι.

let you bring them to me.

<sup>3</sup> καὶ ἂν τις ὑμῖν εἴπη τι, ἐρεῖτε ὅτι ὁ κύριος αὐτῶν χρεῖαν ἔχει·

And if anyone to you should say anything, let you say that The Lord of them need has;

εὐθὺς δὲ ἀποστελεῖ αὐτούς.

immediately and he will send them.

<sup>4</sup> Τοῦτο δὲ γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου

All this and has come to pass that should be fulfilled the having been spoken through the prophet

λέγοντος,

saying,

<sup>5</sup> Εἶπατε τῇ θυγατρὶ Σιών,

Let you tell the daughter of Sion,

Ἴδου ὁ βασιλεὺς σου ἔρχεται σοι,

Behold the king of you comes to you,

πραῦς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον,

meeek and having been mounted upon an ass,

καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.

and upon a foal a son of a beast of burden.<sup>3</sup>

<sup>6</sup> πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ Ἰησοῦς

Having gone and the disciples and having done just as ordered them the Jesus

<sup>7</sup> ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ ἐπεκάθισεν

they brought the ass and the foal, and put upon on of them the garments, and set<sup>4</sup>

ἐπάνω αὐτῶν.

atop of them.

<sup>8</sup> ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον

The and greatest crowd spread out of themselves the garments in the road, others but were cutting

κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ.

young branches from of the trees and were spreading out in the road.

<sup>1</sup> See end note.

<sup>2</sup> **Beth-phage** House of the unripe fig, a village on the Mount of Olives, on the road from Jerusalem to Jericho (Mat 21:1; Mar 11:1; Luk 19:29), and very close to Bethany. It was the limit of a Sabbath-day's journey from Jerusalem. It has been identified with the modern Kefr-et-Tur.

<sup>3</sup> Zechariah 9:9.

<sup>4</sup> ἐπεκάθισεν, v., set on, cause to sit on, aorist, active, indicative, - only here in the NT.

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<sup>9</sup> οἱ δὲ ὄχλοι οἱ προάγοντες αὐτὸν καὶ οἱ ἀκολουθοῦντες ἔκραζον λέγοντες,  
The and crowds the leading him and the following were crying out saying,

**Ὠσαννὰ τῷ υἱῷ Δαυίδ·**

**Hosanna** to the son of David;

**Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·**

**Blessed the coming in name of Lord;**<sup>5</sup>

**Ὠσαννὰ ἐν τοῖς ὑψίστοις.**

**Hosanna** in the highest.

<sup>10</sup> Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσόλυμα ἐσεισθη πᾶσα ἡ πόλις λέγουσα, Τίς ἐστὶν οὗτος;  
And having entered him into Jerusalem was shaken all the city saying, Who is this one?

<sup>11</sup> οἱ δὲ ὄχλοι ἔλεγον, Οὗτος ἐστὶν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας.  
The and crowd said, This one is the prophet Jesus the from Nazareth of the Galilee.

### The Temple Cleansed

Mk. 11:15-19; Lk. 19:45-48; Jn. 2:13-22

<sup>12</sup> Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν καὶ ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν  
And entered Jesus into the Temple and threw out all the selling and buying in  
τῷ ἱερῷ, καὶ τὰς τραπέζας τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς καθέδρας τῶν  
the Temple, and the tables of the money-changers he overturned also the seats of the  
πωλούντων τὰς περιστεράς,  
selling the doves,

<sup>13</sup> καὶ λέγει αὐτοῖς, Γέγραπται,  
and he says to them, It has been written,

**Ὁ οἶκος μου οἶκος προσευχῆς κληθήσεται,**

**The house of me a house of prayer shall be called,**<sup>6</sup>

ὑμεῖς δὲ αὐτὸν ποιεῖτε **σπήλαιον ληστῶν.**

you but it are making **a cavern of plunderers.**<sup>7</sup>

<sup>14</sup> Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.  
And came near to him blind and lame in the Temple, and he healed them.

<sup>15</sup> ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν καὶ τοὺς  
Having seen but the chief priests and the scribes the wondrous things which he did and the  
παῖδας τοὺς κρίζοντας ἐν τῷ ἱερῷ καὶ λέγοντας, Ὠσαννὰ τῷ υἱῷ Δαυίδ,  
children the crying out in the Temple and saying, Hosanna to the son of David,  
ἠγανάκτησαν  
were irritated

<sup>16</sup> καὶ εἶπαν αὐτῷ, Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς λέγει αὐτοῖς, Ναί. οὐδέποτε  
and they said to him, Hear you what these say? The but Jesus says to them, Yes. Never  
ἀνέγνωτε ὅτι **Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αἶνον;**  
knew you that **Out of mouth of babes and sucklings you perfected praise?**<sup>8</sup>

<sup>17</sup> καὶ καταλιπὼν αὐτούς ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν καὶ ἠυλίσθη ἐκεῖ.  
And having left behind them he went out of the city into Bethany and was lodged there.

5 Psalm 118: 25,26.

6 Isaiah 56:7.

7 Jeremiah 7:11.

8 Psalm 8:43 in the Greek version.

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**The Fig Tree Cursed**

Mk. 11:12-14, 20-24

<sup>18</sup> Πρωὶ δὲ ἐπαναγὰγων εἰς τὴν πόλιν ἐπείνασεν.

Early and turning back into the city he hungered.

<sup>19</sup> καὶ ἰδὼν συκὴν μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ' αὐτὴν καὶ οὐδὲν εὔρεν ἐν αὐτῇ  
And having seen fig tree one upon the road he came up to it and nothing he found in it  
εἰ μὴ φύλλα μόνον, καὶ λέγει αὐτῇ, Οὐ μηκέτι ἐκ σου καρπὸς γένηται εἰς τὸν αἰῶνα.  
except leaves only, and he says to it, Not hereafter from of you fruit may be into the age.  
καὶ ἐξηράνθη παραχρῆμα ἡ συκὴ.

And was dried up straightway the fig tree.

<sup>20</sup> καὶ ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες, Πῶς παραχρῆμα ἐξηράνθη ἡ συκὴ;

And having seen the disciples they wondered saying, How was instantly dried up the fig tree?

<sup>21</sup> ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐὰν ἔχητε πίστιν καὶ  
Responding and the Jesus said to them, Truly I tell you, if you should have faith and  
μὴ διακριθῆτε, οὐ μόνον τὸ τῆς συκῆς ποιήσετε, ἀλλὰ κὰν τῷ ὄρει τούτῳ  
not should doubt, not only the of the fig tree you shall do, but even if to the mountain this  
εἴπητε, Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν γενήσεται  
you should say, Let you be taken up and let you be cast into the sea it shall happen;

<sup>22</sup> καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες ληψήσεσθε.

and all as much as you may ask in the prayer believing you shall receive.

**Jesus' Authority Questioned**

Mk. 11:27-33; Lk. 20:1-8

<sup>23</sup> Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερόν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ  
And having entered him into the Temple came near to him teaching the chief priests and the  
πρεσβύτεροι τοῦ λαοῦ λέγοντες, Ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;  
elders of the people saying, By what sort of authority these things you do?

καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

And who to you gave the authority this?

<sup>24</sup> ἀποκριθεὶς [δὲ] ὁ Ἰησοῦς εἶπεν αὐτοῖς, Ἐρωτήσω ὑμᾶς κάγω λόγον ἓνα, ὃν ἐὰν  
Replying [and] the Jesus said to them, I will ask you also I a word one, which if  
εἴπητε μοι κάγω ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ·  
you should tell to me also I you will tell by what sort of authority these things I do;

<sup>25</sup> τὸ βάπτισμα τὸ Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων;

The baptism the of John from where was it? From heaven or from man?

οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς λέγοντες, Ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ,  
They but were debating among themselves saying, If we should say, From heaven,  
ἐρεῖ ἡμῖν, Διὰ τί οὖν οὐκ ἐπιστεύσατε αὐτῷ;

he will say to us, Why then not you believed him?

<sup>26</sup> ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, φοβούμεθα τὸν ὄχλον, πάντες γὰρ ὡς προφήτην  
If but we should say, From of man, we fear the crowd, all for as a prophet  
ἔχουσιν τὸν Ἰωάννην.

they hold the John.

<sup>27</sup> καὶ ἀποκριθέντες τῷ Ἰησοῦ εἶπαν, Οὐκ οἶδαμεν. ἔφη αὐτοῖς καὶ αὐτός,  
And answering to the Jesus they said, Not we have known, He said to them also self,

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Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποῖᾳ ἐξουσίᾳ ταῦτα ποιῶ.  
Nor I I tell you by what sort of authority these things I do.

### The Two Children

<sup>28</sup> Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχεν τέκνα δύο. προσελθὼν τῷ πρώτῳ εἶπεν, Τέκνον,  
What but you think? A man had children two. Having come near to the first he said, Child,  
ὑπάγε σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι.  
let you go today let you work in the vineyard.

<sup>29</sup> ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε, καὶ οὐκ ἀπῆλθεν.  
He but answering said, I, lord, and not he went.

<sup>30</sup> προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω,  
Having approached and the second he said in like manner. He but answering said, Not I wish,  
ὑστερον μεταμεληθεὶς ἀπῆλθεν.  
afterward having repented.

<sup>31</sup> τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρὸς; λέγουσιν, Ὁ ὕστερος. λέγει αὐτοῖς  
Which out of the two did the will of the father? They say, The latter. He says to them  
ὁ Ἰησοῦς, Ἀμὴν λέγω ὑμῖν ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν  
the Jesus, Truly I tell you that the tax-collectors and the harlots go before you into the  
βασιλείαν τοῦ θεοῦ.  
kingdom of the God.<sup>9</sup>

<sup>32</sup> ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης, καὶ οὐκ ἐπιστεύσατε αὐτῷ,  
Came for John before you in a way of righteousness, and not you believed him,  
οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε  
the but tax-collectors and the harlots they believed him; you but having seen not repented  
ὑστερον τοῦ πιστεῦσαι αὐτῷ.  
afterward the to believe him.

### The Vineyard and Its Tenants

Mk. 12:1-12; Lk. 20:9-19.

<sup>33</sup> Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα καὶ  
Another parable let you hear. A man was a householder who planted a vineyard and  
φραγμὸν αὐτῷ περιέθηκεν καὶ ὥρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον, καὶ  
a fence to it put around and dug in it a wine press and built a tower,<sup>10</sup> and  
ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν.  
was letting it to farmers and travelled abroad.

<sup>34</sup> ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς  
When and came the season of the fruits, he sent the slaves of him unto the  
γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.  
farmers to receive the fruits of it.

<sup>35</sup> καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ  
And having seized the farmer the slaves of him one they beat, one they killed, one  
ἐλιθοβόλησαν.  
they stoned.

<sup>9</sup> Verses 29-31 have many variants in the early MSS.

<sup>10</sup> Isaiah 5:1-2.

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<sup>36</sup> πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων, καὶ ἐποίησαν αὐτοῖς  
Again he sent other slaves more than the first, and they did to them  
ὡσαύτως.  
similarly.

<sup>37</sup> ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων, Ἐντραπήσονται  
Lastly and he sent unto them the son of him saying, They will be reverential towards  
τὸν υἱὸν μου.  
the son of me.

<sup>38</sup> οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς, Οὗτος ἐστὶν ὁ κληρονόμος·  
The but farmers having seen the son said among themselves, This one is the heir;  
δεῦτε ἀποκτείνωμεν αὐτὸν καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ,  
come on we should kill him and we may possess the inheritance of him,

<sup>39</sup> καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν.  
and having seized him they threw out outside of the vineyard and they killed.

<sup>40</sup> ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;  
Whenever then should come the lord of the vineyard, what shall he do to the farmers to those?

<sup>41</sup> λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα ἐκδώσεται  
They say to him, Wicked wretchedly he will destroy them, and the vineyard he will give over to  
ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρπούς ἐν τοῖς καιροῖς αὐτῶν.  
other farmers, who will return to him the fruits in the seasons of them.

<sup>42</sup> λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς,  
He says to them the Jesus, Never read you in the Scriptures,

**Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,**

**A stone which rejected the building,**

**οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·**

**this one became for head of a corner;**

**παρὰ κυρίου ἐγένετο αὕτη,**

**from Lord came to pass this,**

**καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;**

**and it is wonderful in eyes of us?<sup>11</sup>**

<sup>43</sup> διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται  
Because of this I tell you that shall be taken up from you the kingdom of the God and shall be given  
ἔθνει ποιοῦντι τοὺς καρπούς αὐτῆς.  
to a nation making the fruits of it.

<sup>44</sup> [Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ  
[And he falling upon the stone this shall be shattered in pieces; upon whoever it should fall  
λικμήσει αὐτὸν.]  
it shall scatter as chaff him.]<sup>12</sup>

<sup>45</sup> Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν ὅτι  
And having heard the chief priests and the Pharisees the parable of him they knew that  
περὶ αὐτῶν λέγει·  
concerning them he speaks;

<sup>46</sup> καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν  
and seeking him to seize they were afraid of the crowd, since for a prophet him

<sup>11</sup> Psalm 118 : 22,23.

<sup>12</sup> This verse is in most early MSS.

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εἶχον.

they were holding.

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

It is surely one of the strangest mistakes of modern criticism to regard this Entry of Christ into Jerusalem as implying that, fired by enthusiasm, He had for the moment expected that the people would receive Him as the Messiah. So notably Keim<sup>13</sup>. Of course, the theory proceeds on the assumption that the Discourses reported by St. Luke are spurious. And it seems little, if at all better, when this Entry is described as 'an apparent concession to the fevered expectations of His disciples and the multitude . . . the grave, sad accommodation to thoughts other than His own to which the Teacher of new truths must often have recourse when He finds Himself misinterpreted by those who stand together on a lower level. Dean Plumpton on St. Matt. xxi. 5. 'Apologies' are the weakness of 'Apologetics' - and any 'accommodation' theory can have no place in the history of the Christ. On the contrary, we regard His Royal Entry into the Jerusalem of Prophecy and of the Crucifixion as an integral part of the history of Christ, which would not be complete, nor thoroughly consistent, without it. It behoved Him so to enter Jerusalem, because He was a King; and as King to enter it in such manner, because He was such a King - and both the one and the other were in accordance with the prophecy of old.

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13 Keim, Karl Theodor, 1825 – 1878, one of the 19<sup>th</sup> century German theologians who supported various hypotheses (which by definition cannot be proved) against the objective history and tradition of the Church.