



The Gospel According to Matthew

Author: Matthew

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The Genealogy of Jesus Christ

1 The book of the genealogy of Jesus Christ, the son of David, the son of Abraham:

From Abraham to David

² Abraham became the father of Isaac, and Isaac became the father of Jacob, and Jacob became the father of Judah and his brothers, ³ and Judah became the father of Perez and Zerah by Tamar, and Perez became the father of Hezron, and Hezron became the father of Ram,^a ⁴ and Ram became the father of Amminadab, and Amminadab became the father of Nahshon, and Nahshon became the father of Salmon, ⁵ and Salmon became the father of Boaz by Rahab, and Boaz became the father of Obed by Ruth, and Obed became the father of Jesse, ⁶ and Jesse became the father of David the king.

From David to the Babylonian Exile

And David became the father of Solomon by the wife of Uriah, ⁷ and Solomon became the father of Rehoboam, and Rehoboam became the father of Abijah, and Abijah became the father of Asa,^b ⁸ and Asa became the father of Jehoshaphat, and Jehoshaphat became the father of Joram,^c

^a Aram in some manuscripts; also verse 4

^b Gr *Asaph*; Asaph in some manuscripts; also verse 8

^c Gr for *Jehoram* in 2 Kings 8:16; See 1 Chronicles 3:11

and Joram became the father of Uzziah, ⁹ and Uzziah became the father of Jotham, and Jotham became the father of Ahaz, and Ahaz became the father of Hezekiah, ¹⁰ and Hezekiah became the father of Manasseh, and Manasseh became the father of Amon,^d and Amon became the father of Josiah, ¹¹ and Josiah became the father of Jeconiah^e and his brothers, at the time of the deportation to Babylon.

From the Exile to the Messiah

¹² And after the deportation to Babylon, Jeconiah became the father of Shealtiel,^f and Shealtiel became the father of Zerubbabel,¹³ and Zerubbabel became the father of Abiud,^g and Abiud became the father of Eliakim, and Eliakim became the father of Azor, ¹⁴ and Azor became the father of Zadok, and Zadok became the father of Achim, and Achim became the father of Eliud, ¹⁵ and Eliud became the father of Eleazar, and Eleazar became the father of Matthan, and Matthan became the father of Jacob, ¹⁶ and Jacob became the father of Joseph, of whom Jesus was born, who is called Christ.^h

¹⁷ So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon fourteen generations; and from the deportation to Babylon to the Christ fourteen generations.

^d Gr *Amos*; Amos in some of the earliest and most trustworthy manuscripts; See 2 Kings 21:18

^e It is Occasionally contracted to Coniah. (Jeremiah 22:24; 37:1) In certain translations it is sometimes spelled Jechoniah (Mt 1:11, 12, RSV; *ESV*, *HCSB*, *LEB*), but most often it occurs as Jehoiachin. See 2Kings 24:6, 8-15

^f Gr *Salathiel*; twice in this verse

^g Gr form of the Hebrew name Abihud; twice in this verse

^h Or *Messiah*



Birth of Jesus

¹⁸ Now the birth of Jesus Christ^a was in this way: When his mother Mary had been betrothed^b to Joseph, before they came together she was found to be with child by the Holy Spirit. ¹⁹ And Joseph her husband, being a righteous man and not wanting to disgrace her, intended to divorce her secretly.^c ²⁰ But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as your wife, for that which^d is begotten^e in her is of the Holy Spirit. ²¹ She will bear a Son; and you shall call his name Jesus, for he himself will save his people from their sins.” ²² Now all this has happened to fulfill what was spoken by the Lord through the prophet: ²³ “Behold, the virgin shall be with child and shall bear a son, and they shall call his name Immanuel,”^f which being translated means, “God with us.” ²⁴ And Joseph awoke^g from his sleep and did as the angel of the Lord commanded him, and took his wife,^h ²⁵ and he was not knowing herⁱ until she gave birth to a son; and he called his name Jesus.

^a Or *Messiah*

^b In the Jewish culture of the time, engaged couples were viewed more legally committed, as though they were already married if you will.

^c See note on verse 18 as to why engaged couples would have to seek a divorce.

^d I.e., *the Child*

^e Or *conceived*

^f A quotation from Isaiah 7:14; Gr *Emmanuel*; Heb. *Immanuel*

^g Lit *got up*

^h Lit *and took the woman of him*

ⁱ Or *did not know her intimately*, i.e., he kept her as a virgin

The Magi Visit

2 Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, magi^j from the east arrived in Jerusalem, saying, ² “Where is he who has been born King of the Jews? For we saw his star in the east and have come to do him homage.”^k ³ When Herod the king heard this, he was troubled, and all Jerusalem with him. ⁴ And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. ⁵ So they said to him, “In Bethlehem of Judea; for this is what has been written through the prophet:

⁶ ‘And you, Bethlehem, land of Judah, are by no means least among the leaders^l of Judah,

for out of you will go out a ruler who will shepherd my people Israel.’”^m

⁷ Then Herod secretly called the magi and determined from them the exact time the star appeared.ⁿ ⁸ And he sent them to Bethlehem and said, “Go and search carefully for the child; and when you have found him, bring me word, that I also may come and pay reverence^o to him.” ⁹ After having heard the king, they went their way; and the star, which they had seen in the east, went on before them until it came and stood over the place where the young child was. ¹⁰ When they saw the star, they rejoiced exceedingly with great joy. ¹¹ And when they

^j Gr., *magoi*; i.e., several wise men, who were astrologers

^k Gr *proskuneo*, the Greek word denotes an act of reverence whether paid to a creature (See 4:9; 18:26), or to the Creator (See 4:10)

^l Gr *hegemosis*

^m A quotation from Mic. 5:2

ⁿ Lit *the time of the appearing star*

^o Gr *proskuneo*, Gr *proskuneo*, to do reverence to:—bow down, bow down before, prostrated himself before, or worship— (Thomas 1998, Strong’s Greek #4352)



went into the house they saw the young child with Mary its mother, and, falling down, they honored^a him. Then, opening their treasures, they presented to him gifts of gold, frankincense, and myrrh. ¹²And having been given divine warning in a dream not to return to Herod, they departed to their own country by another way.

Flight to Egypt

¹³Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, “Rise, take the young child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the young child, to destroy him.”

¹⁴And he rose and took the young child and his mother by night and departed to Egypt ¹⁵and was there until the death of Herod. This was to complete^b what had been spoken by the Lord through the prophet, “Out of Egypt I called my son.”^c

Herod Kills Babies

¹⁶Then Herod, when he saw that he had been tricked by the magi, became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi. ¹⁷Then was fulfilled what was spoken through Jeremiah the prophet:

¹⁸“A voice was heard in Ramah, weeping and great mourning, Rachel weeping for her children,

and she refused to be comforted, because they are no more.”^d

Return to Nazareth

¹⁹But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, ²⁰“Rise, take the young child and his mother and go into the land of Israel, for those who sought the young child’s life are dead.” ²¹And he^e rose and took the young child and his mother and came into the land of Israel. ²²But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew into the regions of Galilee. ²³And he went and lived in a city called Nazareth, so that what was to fulfill what was spoken through the prophets, that “he shall be called a Nazarene.”^f

John the Baptist Preaches

3 Now in those days John the Baptist came preaching in the wilderness of Judea, saying, ²“Repent, for the kingdom of heaven has come near.”^g ³For this is the one referred to by Isaiah the prophet when he said,

“The voice of one crying out in the wilderness,

‘Make ready the way of the Lord, make his paths straight.’”^h

⁴Now John himself had his garment of camel’s hair and a leather belt around his waist; and his food was locusts and wild honey. ⁵Then Jerusalem was going out to him, and all Judea and all the region around the Jordan; ⁶and they were baptized by him in the river Jordan, confessing their sins.

^a Gr *proskuneo*, Gr *proskuneo*, to do reverence to:—bow down, bow down before, prostrated himself before, or worship— (Thomas 1998, Strong’s Greek #4352)

^b Gr *plēroō*

^c A quotation from Hos. 11:1

^d A quotation from Jer. 31:15

^e I.e., Joseph

^f A quotation from Isa.11:1

^g Matt. 4:17

^h A quotation from Isa. 40:3



⁷ But when he saw many of the Pharisees and Sadducees coming to his baptism,^a he said to them, “You brood of vipers! Who warned you to flee from the wrath to come? ⁸ Therefore bear fruit in keeping with repentance;^b ⁹ And do not think to say to yourselves, ‘We have Abraham as our father;’ for I say to you that God is able from these stones to raise up children to Abraham. ¹⁰ Even now the axe is laid to the root of the trees; every tree therefore that does not bear good fruit is cut down and thrown into the fire.

¹¹ “As for me, I baptize you with^c water for repentance, but the one who is coming after me is mightier than I, whose sandals I am not worthy^d to remove; he will baptize you with^e the Holy Spirit and fire. ¹² His winnowing fork is in his hand, and he will clear his threshing floor; and he will gather his wheat into the barn, but the chaff he will burn with unquenchable fire.”

Baptism of Jesus

¹³ Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ¹⁴ But the one^f tried to prevent him, saying, “I need to be baptized by you, and do you come to me?” ¹⁵ But Jesus answering said to him, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.” Then he allowed him. ¹⁶ After being baptized, Jesus came up immediately from the water; and behold, the heavens were opened up, and he saw the Spirit of God descending as if a dove coming upon him. ¹⁷ and behold, a voice out of the heavens said, “This is my Son, the beloved, in whom I am well pleased.”

^a Or for baptism

^b Or Your repentance

^c Or in, with or by

^d Or fit

^e Or in, with or by

^f I.e., John the Baptist

The Devil Tempts Jesus

⁴ Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ² And after he had fasted forty days and forty nights, he later became hungry. ³ And the tempter came and said to him, “If you are the Son of God, command that these stones become bread.”^g ⁴ But he answered, “It is written,

“‘Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.’”^h

⁵ Then the devil took him into the holy city and set him on the pinnacle of the temple. ⁶ and said to him, “If you are the Son of God, throw yourself down; for it is written,

“‘He will command his angels concerning you,’

and

“‘On their hands they will bear you up, lest you strike your foot against a stone.’”ⁱ

⁷ Jesus said to him, “Again it is written, ‘You shall not put the Lord your God to the test.’”^j

⁸ Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory; ⁹ and he said to him, “All these I will give you, if you will fall down and worship me.”^k ¹⁰ Then Jesus said to him, “Be gone, Satan! For it is written,

“‘You shall worship the Lord your God^l and him alone^m shall you serve.’”ⁿ

¹¹ Then the devil left him, and behold, angels came and began to minister to him.

^g Or loaves

^h A quotation from Deut. 8:3

ⁱ A quotation from Psa. 91:11-12

^j A quotation from Deut. 6:16

^k A quotation from Deut. 11:16

^l A quotation from Deut. 5:9

^m A quotation from Deut. 6:13

ⁿ Gr *latreuseis*; you shall render sacred service (**worship**), Deut. 10:20



Jesus Begins His Ministry

¹² Now when he heard that John had been arrested, he withdrew into Galilee. ¹³ and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. ¹⁴ That there might be fulfilled what was spoken through Isaiah the prophet:

¹⁵ "The land of Zebulun and the land of Naphtali,

by the way of the sea, beyond the Jordan, Galilee^a of the Gentiles—

¹⁶ the people who were sitting in darkness have seen a great light,

and as for those sitting in a region and shadow of death,

a light has dawned on them."^b

¹⁷ From that time Jesus began to preach, saying, "Repent, for the kingdom of heavens has drawn near."

First Disciples

¹⁸ walking by the Sea of Galilee, he saw two brothers, Simon (who is called Peter) and Andrew his brother, casting a net into the sea, for they were fishermen. ¹⁹ And he said to them, "Come after me, and I will make you fishers of men." ²⁰ Immediately they left their nets and followed him. ²¹ And going on from there he saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets, and he called them. ²² Immediately they left the boat and their father, and followed him.

Jesus Preaches, Teaches, and Heals

²³ And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every kind of sickness among the people.

²⁴ And a report about him went in the whole of Syria; and they brought him all the sick, those afflicted with various diseases and torments, demon-possessed and epileptic and paralyzed persons, and he healed them. ²⁵ And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

Jesus Begins Teaching on the Mountain

5 Having seen the crowds, he went up on the mountain;^c and when he sat down, his disciples came to him. ² And he opened his mouth and taught them, saying

Nine Beatitudes

³ "Blessed^d are the poor^e in spirit, for theirs is the kingdom of the heavens.

⁴ "Blessed are those who mourn, for they shall be comforted.^f

⁵ "Blessed are the meek,^g for they shall inherit the earth.

⁶ "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

⁷ "Blessed are the merciful, for they shall receive mercy.

⁸ "Blessed are the pure in heart, for they shall see God.

^c Or *hill*

^d I.e. fortunate or prosperous

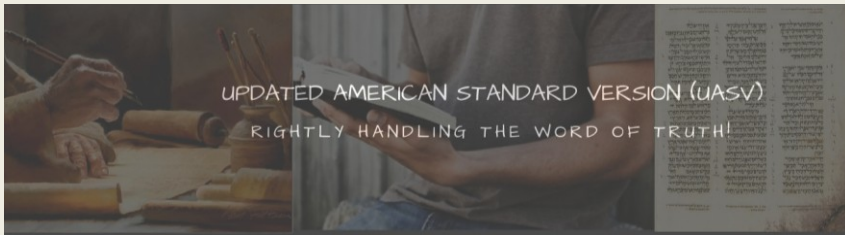
^e "Blessed are those who [are poor in spirit] recognize they are spiritually helpless ..." (GOD'S WORD Translation) The Greek word *ptochos* means "beggar." The "poor in spirit" is an alternative literal rendering. The meaning is that the "beggar/poor in spirit" is aware of his or her spiritual needs, as if a beggar or the poor would be aware of their physical needs.

^f Some ancient authorities transpose verses 4 and 5

^g Or *gentle*

^a A quotation from Isa. 9:1

^b A quotation from Isa. 9:1-2



⁹ “Blessed are the peacemakers, for they shall be called sons of God.

¹⁰ “Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of the heavens.

¹¹ “Blessed are you when men reproach you and persecute you, and say all kinds of wicked thing against you falsely on account of me.¹² Rejoice and be glad, for your reward in the heavens is great; for so they persecuted the prophets who were before you.

Disciples and the World

¹³ “You are the salt of the earth; but if the salt loses its taste, how shall its saltiness be restored? It is no longer good for anything but to be thrown outside to be walked over by men.

¹⁴ “You are the light of the world. A city set on a hill^a cannot be hidden; ¹⁵ nor do men light a lamp and put it under a basket, but on the lampstand, and it gives light to all the ones in the house. ¹⁶ In the same way, let your light shine before men, so that they may see your good works and give glory to your Father in the heavens.

Jesus to Fulfill the Law

¹⁷ “Do not think that I have come to destroy the Law or the Prophets; I came not to destroy, but to fulfil. ¹⁸ For truly, I say to you, until heaven and earth pass away, not one iota or one point^b shall pass from the Law until all is accomplished. ¹⁹ Therefore, whoever breaks one of the least of these commandments and teaches mankind^c to do

^a Or *mountain*

^b *one iota* is the smallest letter of the Greek alphabet and is akin to the Hebrew yodh, which is the smallest of the Hebrew letters, while *one point* is part of a letter of the alphabet, a small stroke attached to the letter.

^c Gr *anthropoi* (in the plural) ‘people, persons, mankind.’

so shall be called least in the kingdom of heavens; but whoever does them and teaches them shall be called great in the kingdom of heavens. ²⁰ For I say to you that unless your righteousness exceeds that of the scribes and Pharisees, you will not ever^d enter the kingdom of the heavens.

Counsel on Anger

²¹ “You have heard that it was said to the ancients, ‘You shall not murder; and whoever murders will be liable to judgment.’ ²² But I say to you that everyone who is angry with his brother will be liable to judgment; whoever says to his brother, ‘You fool,’^e will be brought before the Sanhedrin;^f and whoever says, ‘You fool!’ will be liable to the fire of Gehenna.^g ²³ If, then, you are offering your gift at the altar and there remember that your brother has something against you, ²⁴ leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. ²⁵ Come to an agreement quickly with your opponent while you are going with him on the way, lest you

^d The combination οὐ μὴ [not not] is a type of idiom that combine to form an emphatic negation.

^e Gr *Raca to*, an Aramaic term of contempt

^f The Jewish supreme court, which held life and death over the people in ancient Jerusalem before 70 C.E.

^g **Gehenna:** *geenna* (Gehenna) occurs 12 times and is the Greek name for the valley of Hinnom, southwest of Jerusalem (Jer. 7:31), where the horrendous worship of Moloch took place, and it was prophetically said that where dead bodies would be thrown. (Jer. 7:32; 19:6) It was an incinerator where trash and dead bodies were destroyed, not a place to be burned alive or tormented. Jesus and his disciples used Gehenna to symbolize eternal destruction, annihilation, or the “second death,” an eternal punishment of death.



opponent hand you over to the judge, and the judge to the officer, and you be thrown into prison. ²⁶ Truly, I say to you, you will not ever^a come out until you have paid the last quadrans.^b

Counsel on Adultery

²⁷ “You have heard that it was said, “You shall not commit adultery”;^c ²⁸ but I say to you that everyone who looks at a woman with lust^d for her has already committed adultery with her in his heart. ²⁹ If your right eye makes you stumble,^e tear it out and throw it from you; for it is better for one of your members to be lost to you than for your whole body to be thrown into Gehenna.^f ³⁰ If your right hand makes you stumble, cut it off and throw it from you; for it is better for you that one of your

members to be lost than for your whole body be thrown into Gehenna.^g

Counsel on Divorce

³¹ “It was said, “Whoever divorces his wife away, let him give her a certificate of divorce”;^h ³² but I say to you that everyone who divorces his wife, except on the ground of sexual immorality,ⁱ makes her commit adultery; and whoever marries a divorced woman commits adultery.

Counsel on Oaths

³³ “Again you have heard that it was said to those of old, “You shall not swear falsely, but shall perform to the Lord what you have sworn.”^j ³⁴ But I say to you, Do not swear at all, either by heaven, for it is the throne of God, ³⁵ or by the earth, for it is his footstool of his feet, or by Jerusalem, for it is the city of the great King. ³⁶ Nor shall you make an oath by your head, for you cannot make one hair white or black. ³⁷ But let your word ‘yes’ be ‘yes,’ and your ‘no’ be ‘no’; anything more than this is from the wicked one.

^a The combination οὐ μή [not not] is a type of idiom that combine to form an emphatic negation.

^b A roman copper or bronze coin that equaled one sixty-fourth (1/64) of a day’s wage.

^c Ex. 20:14; Deut. 5:17

^d ἐπιθυμία [Epithumia] is a strong desire to have what belongs to another, as well as becoming involved in anything that is morally wrong, i.e., coveting, lusting, evil desires, and the like.

^e i.e. sin

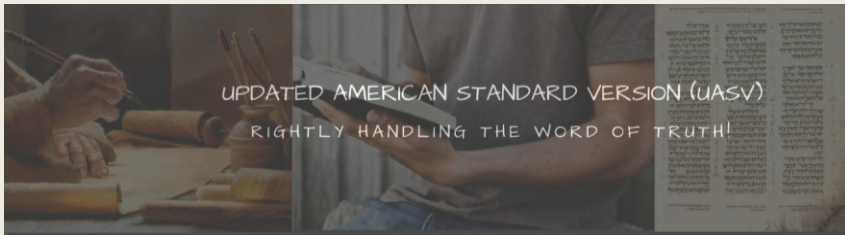
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^h A quotation from Deut. 24:1

ⁱ **Sexual immorality:** From the Greek *porneia*, a general term for immoral sexual acts of any kind: such as adultery, prostitution, sexual relations between people not married to each other, homosexuality, and bestiality.

^j A quotation from Lev. 19:12



Counsel on Retaliation

³⁸ "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'^a ³⁹ But I say to you, Do not resist the one who is wicked; but whoever slaps you on your right cheek, turn the other to him also. ⁴⁰ If anyone wants to sue you and take your tunic,^b let him have your cloak^c also. ⁴¹ Whoever forces you to go one mile, go with him two. ⁴² Give to him who asks of you, and do not turn away from one that wants to borrow from you.

Counsel on Love of Enemies

⁴³ "You have heard that it was said, 'You shall love your neighbor'^d and hate your enemy.'^e ⁴⁴ But I say to you, love your enemies and pray for those who persecute you, ⁴⁵ so that you may be sons of your Father who is in heaven; for he makes his sun rise on the wicked and on the good, and sends rain on the just and on the unjust. ⁴⁶ For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷ And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸ You therefore shall be perfect, as your heavenly Father is perfect.^f

Giving to the Poor

6 "Beware of practicing your righteousness before men to be seen by them; otherwise you have no reward with your Father who is in heaven.

² "So when you [a]give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the

streets, so that they may be glorified by men. Truly I say to you, they have received their reward in full. ³ But when you give to the poor, do not let your left hand know what your right hand is doing, ⁴ so that your giving might be in secret; and your Father who sees in secret will reward you.

How to Pray

⁵ "And when you pray, you are not be like the hypocrites; for they love to stand and pray in the synagogues and on the street corners, that they may be seen by men. Truly, I say to you, they have received their reward. ⁶ But you, when you pray, go into your inner room, close your door and pray to your Father who is in secret, your Father who sees in secret will reward you.

⁷ "And when you are praying, do not use meaningless repetition as the Gentiles do, for they think that they will be heard for their many words. ⁸ So do not be like them; for your Father knows what you need before you ask Him.

The Model Prayer

⁹ Pray in this way:
"Our Father who is in the heavens,
hallowed be your name.
¹⁰ Your kingdom come.
Your will be done,
on earth as it is in heaven.
¹¹ Give us this day our daily bread,^g
¹² and forgive us our debts,
as we also have forgiven our debtors.
¹³ And do not lead us into temptation,
but deliver us from the wicked one.
¹⁴ For if you forgive others their trespasses, your heavenly Father will also forgive you. ¹⁵ But if you do not forgive others their trespasses, neither will your Father forgive your trespasses.

^a A quotation from Ex. 21:24; Lev. 24:20

^b Or *shirt*

^c Or *coat*

^d A quotation from Lev. 19:18

^e A twisting of Deut. 23:3–6

^f Or complete

^g Or *our bread for tomorrow*



How to Fast

¹⁶ “Whenever you fast, do not become sad-faced as the hypocrites do, for they distort their faces^a so that they will be noticed by men when they are fasting. Truly I say to you, they have their reward in full. ¹⁷ But when you fast, anoint your head and wash your face, ¹⁸ so that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.

Treasures on Earth and In Heaven

¹⁹ “Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. ²⁰ But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal; ²¹ for where your treasure is, there your heart will be also.

²² “The eye is the lamp of the body; so then if your eye is simple,^b your whole body will be full of light. ²³ But if your eye is evil,^c your whole body will be full of darkness. If then the light that is in you is darkness, how great is the darkness!

²⁴ “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other. You cannot serve God and wealth.^d

^a Throughout fasts the Pharisees were neither to wash nor to anoint themselves with oil but rather to smear ashes on their heads.

^b I.e., *clear, sound, sincere, open, focused on good*

^c Or *bad, wicked*; i.e., *envious*

^d Gr., *mamonai*, dative, for Aram *mamon* (*mammon*); transliterated from the Aramaic; usually in a derogatory sense property, wealth, earthly goods (LU 16.9); personification *Mammon*, the Syrian god of riches, money (MT 6.24).

The Cure for Anxiety

²⁵ “For this reason I say to you, do not be anxious about your soul,^e what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing?

²⁶ Look at the birds of the air, that they do not sow, nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not worth much more than they? ²⁷ And who of you by being anxious can add one cubit^f to his life span? ²⁸ And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, ²⁹ Yet I say to you that not even Solomon in all his glory was adorned like one of these! ³⁰ But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? ³¹ Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³² For the nations eagerly seek all these things; for your heavenly Father knows that you need all these things.

Keep Seeking Kingdom First

³³ But be you seeking^g the kingdom of God and his righteousness, and all these things will be added to you.

³⁴ “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own wickedness.

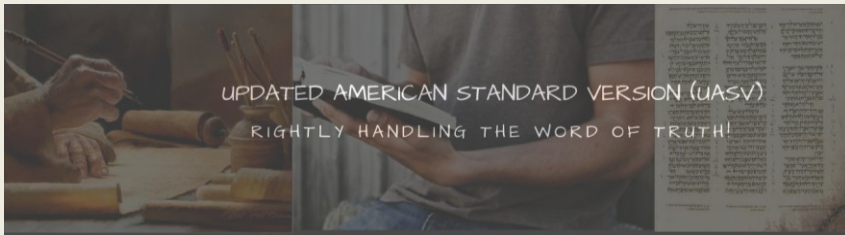
Stop Judging

7 “Do not judge so that you will not be judged. ² For with the judgment you are judging you will be judged, and by what measure you are measuring, it will be

^e I.e. *life*

^f I.e., *a single hour*

^g Gr., *zeteite*; the verb form indicates continuous action.



measured to you. ³Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? ⁴Or how will you say to your brother, 'Let me take the speck out of your eye,' and look, the log is in your own eye? ⁵You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.

⁶“Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under their feet, and turn and tear you to pieces.

Keep Asking, Seeking, Knocking

⁷“Keep on asking, and it will be given you; keep on seeking, and you will find; keep on knocking, and it will be opened to you. ⁸For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. ⁹Or what man among you whom his son asks for bread, he will not give him a stone, will he? ¹⁰Or if he asks for a fish, he will not give him a snake, will he? ¹¹If you then, being wicked, know how to give good gifts to your children, how much more will your Father who is in heaven give what is good to those who ask Him!

Golden Rule

¹²“In all things, therefore, whatever you want that people should do to you, thus also you do to them. For this is the law and the prophets.

The Narrow and Wide Gates

¹³“Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. ¹⁴For the gate is small and the way is narrow that leads to life, and there are few who find it.

Recognize Them by Their Fruits

¹⁵“Beware of the false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. ¹⁶You will recognize them by their fruits. They do not gather grapes from thorn bushes, or figs from thistles, do they? ¹⁷So every good tree bears good fruit, but the bad tree bears bad fruit. ¹⁸A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. ¹⁹Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰So then, you will recognize them by their fruits.

²¹“Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. ²²On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' ²³And then I will declare to them, 'I never knew you; depart from me, you who practice lawlessness.'

The Two Foundations

²⁴“Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. ²⁵And the rain fell, and the floods^a came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. ²⁶And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. ²⁷And the rain fell, and the floods^b came, and the winds blew and beat against that house, and it fell, and great was its fall.”

²⁸And it happened when Jesus finished these sayings, the crowds were astonished at his teaching; ²⁹for he was teaching them as one having authority, and not as their scribes.

^a Lit *rivers*

^b Lit *rivers*



Jesus Cleanses a Leper

8 When he came down from the mountain, great crowds followed him. **2** And a leper came to him and bowed down before him, and said, “Lord, if you are willing, you can make me clean.” **3** And Jesus stretched out his hand and touched him, saying, “I want to. Be made clean.” And immediately his leprosy was cleansed. **4** And Jesus said to him, “See that you tell no one, but go, show yourself to the priest^a and offer the gift^b that Moses commanded, for a testimony to them.”

The Faith of a Centurion

5 When he^c had entered Capernaum, a centurion came forward to him, imploring him, **6** and saying, “Lord, my slave^d is lying paralyzed in my house, terribly tormented!” **7** Jesus ^{*}said to him, “I will come and heal him.” **8** But the centurion said, “Lord, I am not worthy for You to come under my roof, but just say the word, and my slave^e will be healed. **9** For I also am a man under authority, with soldiers under me; and I say to this one, ‘Go!’ and he goes, and to another, ‘Come!’ and he comes, and to my slave,^f ‘Do this!’ and he does it.” **10** Now when Jesus heard this, He marveled and said to those who were following, “Truly I say to you, I have not found such great faith with anyone in Israel. **11** I say to you that many will come from east and west, and recline at the table with Abraham, Isaac and Jacob in the kingdom of heaven; **12** but the sons of the kingdom will be cast out into the outer

darkness; in that place there will be weeping and gnashing^g of teeth.” **13** And to the centurion Jesus said, “Go; let it be done for you as you have believed.” And the slave^h was healed at that very moment.

Jesus Heals Many at Capernaum

14 When Jesus came into Peter’s home, he saw his mother-in-law lying sick with a fever. **15** He touched her hand, and the fever left her, and she got up and began to serve him. **16** When evening came, they brought to him many who were demon-possessed; and he cast out the spirits with a word, and healed all who were ill. **17** This was to fulfill what was spoken through Isaiah the prophet:

“He himself took away our sicknesses, and carried away our diseases.”ⁱ

How to Follow Jesus

18 Now when Jesus saw a crowd around him, he gave orders to go over to the other side.^j **19** And a scribe came up and said to him, “Teacher, I will follow you wherever you go.” **20** But Jesus said to him, “Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.” **21** Another of the disciples said to him, “Lord, permit me first to go and bury my father.”^k **22** But Jesus said to him, “Follow me, and let the dead bury their own dead.”

^g the grinding or the gnashing of the teeth, whether involuntary as in the case of certain illnesses, or as an expression of an emotion such as anger or of pain and suffering—‘to grind the teeth, to gnash the teeth, gnashing of teeth.’

^h Lit *boy* or *boy slave* (a personal attendant, who is especially trusted)

ⁱ A quotation from Isa. 53:4

^j I.e., the other side of the Sea of Galilee

^k His father was not already dead, this was an excuse to beg off from following Jesus.

^a A quotation from Lev. 13:49; 14:2

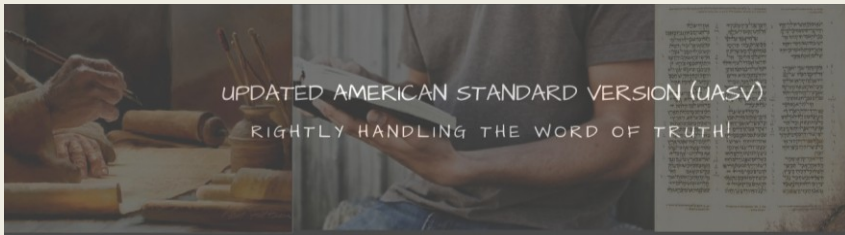
^b A quotation from Lev. 14:4, 20

^c That is *Jesus*

^d Lit *boy* or *boy slave* (a personal attendant, who is especially trusted)

^e Lit *boy* or *boy slave* (a personal attendant, who is especially trusted)

^f Lit *boy* or *boy slave* (a personal attendant, who is especially trusted)



Jesus Calms a Storm

²³When he got into the boat, his disciples followed him. ²⁴And behold, there arose a great^a storm on the sea, so that the boat was being covered by the waves; but he himself was asleep. ²⁵And they came and woke him, saying, "Save us, Lord; we are perishing!" ²⁶And he said to them, "Why are you afraid, O you of little faith?" Then he rose and rebuked the winds and the sea, and a great calm occurred. ²⁷And the men were astonished, saying, "What sort of man is this, that even the winds and the sea obey him?"

Jesus Casts Out Demons

²⁸When he came to the other side into the country of the Gadarenes,^b two men who were demon-possessed met him as they were coming out of the tombs, extremely violent, so that no one could pass by that way. ²⁹And behold, they cried out, "What have you to do with us,^c O Son of God? Have you come here to torment us before the time?" ³⁰Now a distance from them a large herd of swine was feeding. ³¹The demons implored him, saying, "If you are going to expel us, send us into the herd of swine." ³²And He said to them, "Go!" And they came out and went into the swine, and the whole herd rushed down the steep bank into the sea and perished in the waters. ³³The herdsmen fled, and went to the city and reported everything, including the things concerning the demon-possessed

^a Lit *a shaking*

^b *Gerasenes* in Mk 5:1; Lu 8:26

^c Lit *What is there to us and to you*, which is a Hebrew idiom; a revolting question indicating objection. It is found in the Hebrew Scriptures, namely, in Josh. 22:24; Judg. 11:12; 2Sa 16:10; 19:22; 1 Ki 17:18; 2 Ki 3:13; 2 Ch. 35:21; Hos. 14:8. The demons are asking in a disgusted tone, 'what do we have in common with you?' In the Greek New Testament it is found in in Matt. 8:29; Mk 1:24; 5:7; Lu 4:34; 8:28; John 2:4.

men. ³⁴And behold, the whole city came out to meet Jesus; and when they saw him, they implored him to leave their region.

Jesus Heals a Paralytic

9 And getting into a boat he^d crossed over and came to his own city.

²And behold, they brought to him a paralytic lying on a bed. On seeing their faith Jesus said to the paralytic, "Take courage, child; your sins are forgiven." ³And behold, some of the scribes said among themselves, "This man is blaspheming." ⁴And Jesus knowing their thoughts said, "Why are you thinking wicked things in your hearts? ⁵For which is easier to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? ⁶But so that you may know that the Son of Man has authority on earth to forgive sins"—then He said to the paralytic, "Get up, pick up your bed and go home." ⁷And he got up and went to his home. ⁸But when the crowds saw this, they were afraid,^e and glorified God, who had given such authority to men.

Jesus Calls Matthew

⁹As Jesus passed on from there, he saw a man called Matthew sitting at the tax booth, and he said to him, "Follow me." And he rose and followed him.

¹⁰Then it happened that as he was reclining at the table in the house, behold, many tax collectors and sinners came and were reclining with Jesus and his disciples. ¹¹And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" ¹²But when he heard it, he said, "Those who are healthy have no need of a physician, but those who are sick."^f ¹³But go and learn what this means, 'I desire mercy,

^d That is, *Jesus*

^e That is, *awestruck*

^f Lit *having badly*



and not sacrifice.^{1a} For I came not to call the righteous, but sinners.”

The Question about Fasting

¹⁴Then the disciples of John came to him, saying, “Why do we and the Pharisees fast,^b but your disciples do not fast?” ¹⁵And Jesus said to them, “The sons of the bridal chamber^c are not able to mourn as long as the bridegroom is with them, can they? The days will come when the bridegroom is taken away from them, and then they will fast. ¹⁶But no one puts a patch of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear becomes worse. ¹⁷Nor do they put new wine into old wineskins. If they do, then the wineskins burst and the wine spills out and the wineskins are ruined. But they do put new wine into new wineskins, and both are preserved.”

A Girl Restored to Life and a Woman Healed

¹⁸While he was saying these things to them, behold, a ruler came in and bowed down before him, saying, “My daughter has just died, but come and lay your hand on her, and she will live.” ¹⁹Then Jesus, getting up, began to follow him; and so did his disciples.

²⁰And, look! a woman suffering twelve years from a flow of blood came up behind and touched the fringe^d of his outer garment; for she said to herself, “If I only touch his outer garment, I will be saved.”^e ²²But Jesus turning and seeing her

said, “Daughter, take courage: your faith has saved you.”^f At once the woman was saved.^g

²³And when Jesus came to the ruler’s house and saw the flute players and the crowd in noisy confusion, ²⁴he said, “leave, for the girl has not died but she is sleeping.” And they laughed at him. ²⁵But when the crowd had been sent outside, he went in and took her by the hand, and the girl got up. ²⁶And this news spread into that whole region.

Jesus Heals the Blind and the Speechless

²⁷And as Jesus was passing on from there, two blind men followed him, crying out and saying, “Have mercy on us, Son of David!” ²⁸And when he entered the house, the blind men came up to him, and Jesus said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” ²⁹Then he touched their eyes, saying, “According to your faith let it be done to you.” ³⁰And their eyes were opened. And Jesus sternly warned them, “See that no one knows about it.” ³¹But they went out and spread the news about him in all that region.

³²And as they were going out, they brought to him a mute, demon-possessed man. ³³And when the demon had been cast out, the mute man spoke. And the crowds marveled, saying, “Nothing like this has ever been seen^h in Israel.” ³⁴But the Pharisees were saying: “By the ruler of the demons he casts out the demons.”

The Harvest Is Great but the Workers Are Few

³⁵And Jesus went throughout all the cities and villages, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction.

^a A quotation from Hos. 6:6; (See Pro. 21:3; Matt. 12:7)

^b Some mss add *much*, or *often*

^c That is, *wedding guests*

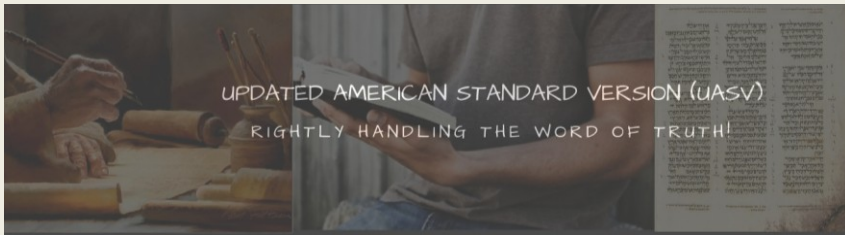
^d That is, *border* or *tassel fringe* with a blue cord

^e That is, *I will be made well*

^f That is, *has made you well*

^g That is, *made well*

^h Lit *ever appeared*



³⁶When he saw the crowds, he had compassion for them, because they were harassed and scattered, like sheep without a shepherd.³⁷ Then he said to his disciples, “The harvest is plentiful, but the workers are few.³⁸ Therefore, beg the Master of the harvest to send out workers into his harvest.”

The Twelve Apostles Commissioned and Sent Out

10 And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every sickness.

² Now the names of the twelve apostles are these: The first, Simon, who is called Peter,^a and Andrew his brother; and James the son of Zebedee, and John his brother; ³ Philip and Bartholomew;^b Thomas and Matthew^c the tax collector; James the son of Alphaeus, and Thaddaeus;^d ⁴ Simon the Zealot, and Judas Iscariot, the one who betrayed him.

Instructions for the Ministry

⁵ These twelve Jesus sent out, instructing them: “Do not go off into the way of the Gentiles, and do not enter a city of the Samaritans; ⁶ but go rather to the lost sheep of the house of Israel.⁷ And as you go, proclaim, saying, ‘The kingdom of heavens has drawn near.’ ⁸ Heal the sick, raise the dead, cleanse the lepers, cast out demons.

^a “Peter” is named five different ways: here as “Simon, who is called Peter;” in 14:28, most often as “Peter;” in 16:16, “Simon Peter;” in John 1:42, “Cephas;” in Ac 15:14, “Symeon.”

^b I.e. son of Talmi (Aramaic). On occasion he was called Nathanael, likely his surname. See John 1:46; John 21:2.

^c Also known as Levi. See Lu 5:27.

^d Also known as “Judas the son of James.” See Lu 6:16; John 14:22; Ac 1:13.

Freely you received, freely give. ⁹ Do not acquire gold, or silver, or copper for your money belts, ¹⁰ or a bag^e for your journey, or even two undergarments,^f or sandals, or a staff; for the worker is worthy of his food. ¹¹ And whatever town or village you enter, find out who is worthy in it and stay there until you depart. ¹² As you enter the house,^g greet it.^h ¹³ And if the house is worthy, let your peace come upon it, but if it is not worthy, let your peace return to you. ¹⁴ Whoever does not receive you, nor hearⁱ your words, as you go out of that house or that city, shake the dust off your feet. ¹⁵ Truly I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.

Disciples Will Be Persecuted

¹⁶ “Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves. ¹⁷ But beware of men, for they will hand you over to the courts and scourge you in their synagogues; ¹⁸ and you will even be brought before governors and kings for my sake, as a testimony to them and to the Gentiles. ¹⁹ But when they hand you over, do not worry about how or what you are to say; for it will be given you in that hour what you are to say, ²⁰ but the Spirit of your Father speaking through you.

Christian Persecution

²¹ “Brother will betray brother to death, and a father his child; and children will rise up against parents and put them to

^e I.e., food pouch

^f undergarment worn under the cloak next to the skin

^g Or *household*; those family members and servants living in a house;

^h I.e., *them*

ⁱ I.e., *accept*



death.^a ²² You will be hated by all because of my name, but it is the one who has endured to the end who will be saved. ²³ “But whenever they persecute you in this city, flee to the other; for truly I say to you, you will not finish going through the cities of Israel until the Son of Man comes.

The Meaning of Discipleship

²⁴ “A disciple is not above his teacher, nor a slave above his master. ²⁵ It is enough for the disciple that he become like his teacher, and the slave like his master. If they have called the head of the house Beelzebul, how much more the members of his household!

Fear God, Not Men

²⁶ “Therefore do not fear them, for there is nothing covered that will not be revealed, or hidden that will not be known. ²⁷ What I tell you in the darkness, speak in the light; and what you hear whispered in your ear, proclaim upon the housetops. ²⁸ Do not fear those who kill the body but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in Gehenna.^b ²⁹ Are not two sparrows sold for an assarion?^c And yet not one of them will fall to the ground apart from your Father. ³⁰ But

^a Or *cause them to be put to death*

^b **Gehenna:** *geenna* (Gehenna) occurs 12 times and is the Greek name for the valley of Hinnom, southwest of Jerusalem (Jer. 7:31), where the horrendous worship of Moloch took place, and it was prophetically said that where dead bodies would be thrown. (Jer. 7:32; 19:6) It was an incinerator where trash and dead bodies were destroyed, not a place to be burned alive or tormented. Jesus and his disciples used Gehenna to symbolize eternal destruction, annihilation, or the “second death,” an eternal punishment of death.

^c I.e., one sixteenth of a denarius (a denarius is a days wages for a common laborer)

the very hairs of your head are all numbered ³¹ So do not fear; you are more valuable than many sparrows.

Benefits of True Discipleship

³² “Therefore everyone who confesses me^d before men, I will also confess him before my Father who is in the heavens. ³³ But whoever will deny me^e before men, I will also deny him before my Father who is in the heavens.

³⁴ “Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. ³⁵ For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; ³⁶ and a man’s enemies will be the members of his household.

³⁷ “He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. ³⁸ And he who does not take his cross and follow after me is not worthy of me. ³⁹ He who has found his soul^f will lose it, and he who has lost his soul^g for my sake will find it.

The Reward of Service

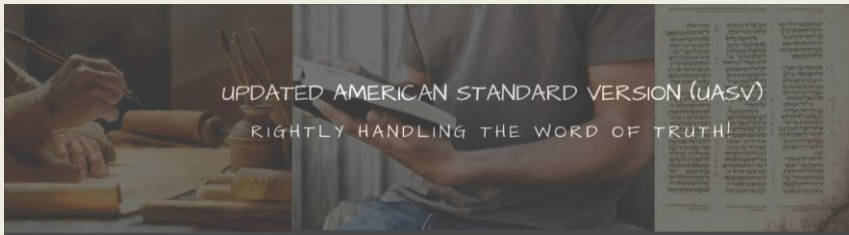
⁴⁰ “The one who receives you receives me, and the one who receives me receives the one who sent me. ⁴¹ The one who receives a prophet in the name of a prophet will receive a prophet’s reward, and the one who receives a righteous man in the name of a righteous man will receive a righteous man’s reward. ⁴² And whoever gives one of these little ones only a cup of cold water to drink in the name of a disciple, truly I say to you, he will not lose his reward.”

^d Lit *will confess in me*

^e Or *whoever denies me*

^f Or *life*

^g Or *life*



John the Baptist Praised

11 When Jesus had finished giving instructions to his twelve disciples, he set out from there to teach and preach in their cities.

The Messengers from John the Baptist

² Now when John heard in prison the works of Christ, he sent word by his disciples ³ and said to him, “Are you the one who is to come, or should we look for another?” ⁴ And Jesus answered and said to them, “Go and tell John what you hear and see: ⁵ the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. ⁶ And blessed is the one who is not offended by me.”

Jesus’ Tribute to John

⁷ As these men were going away, Jesus began to speak to the crowds concerning John, “What did you go out into the wilderness to see? A reed shaken by the wind? ⁸ What, then, did you go out to see? A man dressed in soft garments?^a Why, those wearing soft garments are in the houses of kings. ⁹ What, then, did you go out to see? To see a prophet? Yes, I tell you, and far more than a prophet. ¹⁰ This is the one about whom it is written,

“Behold, I send my messenger before your face,
who will prepare your way before you.”

The Prophet like John

¹¹ Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist! Yet the one who is least in the kingdom of heaven is greater than he. ¹² From the days of John the Baptist

until now the kingdom of heaven has suffered violence, and violent men take it by force. ¹³ For all the Prophets and the Law prophesied until John. ¹⁴ And if you are willing to accept it, he is Elijah, the one who is to come. ¹⁵ He who has ears to hear, let him hear.

Unresponsive Generation Condemned

¹⁶ “But to what shall I compare this generation? It is like children sitting in the marketplaces who call out to one another,

¹⁷ “‘We played the flute for you, and you did not dance;

we sang a lament, and you did not mourn.’^b

¹⁸ For John came neither eating nor drinking, and they say, ‘He has a demon!’ ¹⁹ The Son of Man came eating and drinking, and they say, ‘Behold, a man who is a glutton and a drunkard, a friend of tax collectors and sinners!’ But wisdom is vindicated by her works.”

Woes to Unrepentant Cities

²⁰ Then he began to denounce the cities where most of his mighty works had been done, because they did not repent. ²¹ “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.^c ²² Nevertheless I say to you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. ²³ And you, Capernaum, will not be exalted to heaven? You will descend to Hades;^d for if the mighty

^b Lit *beat the breast*. Beating the breasts signified extreme distress and grief.

^c Sackcloth and ashes were symbols of weeping, mourning or sorrow.

^d Hades is the standard transliteration into English of the corresponding Greek word *hades*, which occurs ten times in the UASV. (Matt. 11:23; 16:18; Lu 10:15; 16:23; Ac 2:27,

^a I.e. *fine clothing?*



works had occurred in Sodom which occurred in you, it would have remained to this day. ²⁴ Nevertheless I say to you that it will be more tolerable for the land of Sodom in the day of judgment, than for you.”

Jesus praises the Father for Favoring the Humble

²⁵ At that time Jesus said, “I praise You, Father, Lord of heaven and earth, that you have hidden these things from the wise and intelligent and have revealed them to infants.^a ²⁶ Yes, Father, for such was well-pleasing in your sight. ²⁷ All things have been handed over to me by my Father, and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son wants to reveal him.

Jesus’ Yoke Is Refreshing

²⁸ “Come to me, all you who are laboring and loaded down, and I will give you rest. ²⁹ Take my yoke upon you and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For my yoke is easy,^b and my burden is light.”

31; Rev. 1:18; 6:8; 20:13, 14.) It has the underlying meaning of ‘a place of the dead, where they are conscious of nothing, awaiting a resurrection, for both the righteous and the unrighteous.’ (John 5:28-29; Acts 24:15) It corresponds to “Sheol” in the OT. It does not involve torment and punishment.

^a Figuratively speaking, Jesus’ disciples were given understanding because they humbly sought answers, as spiritual babes, unlike the Jewish religious leaders, the so-called wise and intelligent. “A small child above the age of a helpless infant but probably not more than three or four years of age—‘small child.’”

^b I.e. *easy to bear*

Lord of the Sabbath

12 At that time Jesus went through the grainfields on the Sabbath, his disciples were hungry, and they began to pluck heads of grain and to eat. ² But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” ³ So he said to them, “Have you not read what David did when he was hungry, and those with him, ⁴ how he entered into the house of God and ate the bread of the presentation,^c which it was not lawful for him or for those with him to eat, but only for the priests? ⁵ Or have you not read in the Law how on the Sabbath the priests in the temple profane^d the Sabbath and are guiltless? ⁶ But I say to you that something greater than the temple is here. ⁷ But if you had known what this means,^e ‘I desire mercy, and not sacrifice,’^f you would not have condemned the guiltless.

The Man with a Withered Hand Healed

⁸ For the Son of Man is lord of the Sabbath.”

⁹ And going on from there he went into their synagogue. ¹⁰ And a man was there with a withered hand. And they asked him,^g “Is it lawful to heal on the Sabbath?” so that they might accuse him. ¹¹ And he said to them, “What man will there be among you who will have one sheep and if this one fell into a pit on the Sabbath, will not take hold of it and lift it out? ¹² Then how much more valuable is a man than a sheep! So then, it is lawful to do good on the Sabbath.” ¹³ Then he said to the man, “Stretch out your hand.”

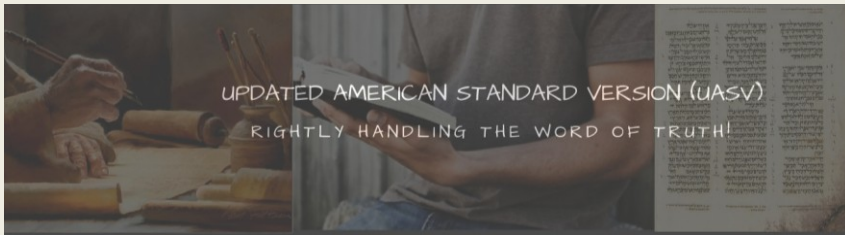
^c Or *showbread*; i.e., *sacred bread*

^d to cause something to become unclean, profane, or ritually unacceptable—‘to make unclean, to defile, to profane.’

^e *Lit it is*

^f Reference to Hos. 6:6

^g I.e. *Jesus*



So he stretched it out, and it was restored healthy like the other. ¹⁴ But the Pharisees went out and took counsel^a against him, to destroy him.

The Chosen Servant

¹⁵ But Jesus, knowing this, withdrew from there. And many followed him, and he healed them all, ¹⁶ And he warned them that they should not make him known. ¹⁷ This was to fulfill what was spoken through Isaiah the prophet:

¹⁸ "Behold, myservant whom I have chosen,
my beloved with whom my soul is well pleased.
I will put my Spirit upon him,
and he will proclaim justice to the nations.
¹⁹ He will not quarrel or cry aloud,
nor will anyone hear his voice in the streets.
²⁰ No bruised reed will he crush,
and a smoldering wick he will not extinguish,
until he brings justice to victory.
²¹ and in his name the nations will hope."^b

Demons Expelled by Holy Spirit

²² Then a demon-possessed man who was blind and mute was brought to him, and he healed him so that the man spoke and saw. ²³ All the crowds were amazed, and began saying, "This man cannot be the Son of David, can he?" ²⁴ But when the Pharisees heard this, they said, "This man casts out demons only by Beelzebul the ruler of the demons." ²⁵ Knowing their thoughts, he said to them, "Every kingdom divided against itself is laid waste, and every city or house divided against itself will not stand. ²⁶ And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? ²⁷ And if I by Beelzebul cast out demons, by whom do your sons cast them

out? For this reason they will be your judges. ²⁸ But if it is by the Spirit of God that I cast out demons, then the kingdom of God has come upon you. ²⁹ Or how can someone enter a strong man's house and seize his possessions, unless he first binds the strong man? Then indeed he may plunder his house.

The Unforgivable Sin

³⁰ The one who is not with me is against me, and the one who does not gather with me scatters.

³¹ "Therefore I say to you, any sin and blasphemy shall be forgiven people, but blasphemy against the Spirit shall not be forgiven. ³² And whoever speaks a word against the Son of Man, it will be forgiven him. But whoever speaks against the Holy Spirit, it will not be forgiven him either in this age or in that to come.

Tree Known by Its Fruit

³³ "Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit. ³⁴ Offspring of vipers, how can you speak good things when you are wicked? For out of the abundance of the heart the mouth speaks. ³⁵ The good man brings out of his good treasure what is good; and the wicked man out of his wicked treasure brings out wicked things. ³⁶ But I tell you that every worthless word that men speak, they will give an account for it in the day of judgment. ³⁷ For by your words you will be declared righteous, and by your words you will be condemned."

Sign of Jonah

³⁸ Then some of the scribes and Pharisees answered him, saying, "Teacher, we want to see a sign from you." ³⁹ But he answered and said to them, "A wicked and adulterous generation keeps on seeking a sign, and no sign will be given to it except the sign of the prophet Jonah. ⁴⁰ For just as Jonah was three days and three nights in the belly of the great

^a Or *conspired*

^b Verses 18-21 are a quotation from Isa 42:1-4



fish, so will the Son of Man be three days and three nights in the heart of the earth. ⁴¹The men of Nineveh will stand up at the judgment with this generation and will condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. ⁴²The queen of the South will rise up at the judgment with this generation and will condemn it, for she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

When Unclean Spirit Returns

⁴³“Now when the unclean spirit has gone out of a man, it passes through waterless places seeking rest, and does not find it. ⁴⁴Then it says, ‘I will return to my house from which I came’; and when it comes, it finds it unoccupied, swept, and put in order. ⁴⁵Then it goes and takes along with it seven other spirits more wicked than itself, and they go in and live there; and the last state of that man becomes worse than the first. In this way, it will also be with this wicked generation.”

Jesus’ Mother and Brothers

⁴⁶While he was still speaking to the crowds, behold, his mother and brothers were standing outside, seeking to speak to him. [⁴⁷And someone said to him, “Look, your mother and your brothers are standing outside seeking to speak to you.”]^a ⁴⁸But he replied to the man who told him, “Who is my mother, and who are my brothers?” ⁴⁹And stretching out his hand toward his disciples, he said, “Behold my

mother and my brothers! ⁵⁰For whoever does the will of my Father who is in heaven, he is my brother and sister and mother.”

The Kingdom Parables

13 On that day Jesus left the house and was sitting by the sea. ²And such large crowds gathered to him that he went aboard a boat and sat down, and all the crowd was standing on the beach.

The Parable of the Sower

³Then he told them many things by parables, saying: “Behold, a sower went out to sow; ⁴and as he was sowing, some seeds fell alongside the road, and the birds came and ate them up. ⁵Others fell on the rocky places, where they did not have much soil; and immediately they sprang up, because they had no depth of soil. ⁶But when the sun had risen, they were scorched; and because they had no root, they withered away. ⁷Others fell among the thorns, and the thorns came up and choked them. ⁸Still others fell upon the good soil and they began to yield fruit, this one a hundredfold, that one sixty, the other thirty. ⁹The one who has ears, let him hear.”

Why Jesus Used Parables

¹⁰And the disciples came and said to him, “Why do you speak to them in parables?” ¹¹And he answered them, “To you it has been granted to know the secrets of the kingdom of heaven, but to them it has not been granted. ¹²For whoever has, to him more shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. ¹³This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. ¹⁴In their case the prophecy of Isaiah is being fulfilled, which says, “With hearing, you will hear but never understand,

^a This verse is omitted in early mss (κ^a B L it^k Syc.^s cop^{sa}), as well as WH, while the NU Committee enclosed the words within square brackets, suggesting uncertainty. It is likely the verse was omitted accidentally because of homoeoteleuton (λαλιῆσαι ... λαλιῆσαι). The following verses seem to suggest the necessity of verse 47.



and Seeing, you will see but never perceive.”
¹⁵ For the heart of this people has become dull,

and with their ears they heard unwillingly,
and their eyes they have closed,
otherwise they would see with their eyes
and hear with their ears
and understand with their heart
and turn, and I would heal them.”^a

¹⁶ But blessed are your eyes, because they see; and your ears, because they hear. ¹⁷ For truly I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

The Sower Parable Explained

¹⁸ “Hear then the parable of the sower. ¹⁹ When anyone hears the word of the kingdom and does not understand it, the wicked one comes and snatches away what has been sown in his heart. This is the one on whom seed was sown alongside the road. ²⁰ As for what was sown on rocky ground, this is the one who hears the word and immediately receives it with joy; ²¹ Yet he has no root in himself but continues for a time, and after tribulation or persecution has arisen on account of the word he is at once stumbled. ²² And the one on whom seed was sown among the thorns, this is the man who hears the word, and the worry of the world and the deceitfulness of wealth choke the word, and it becomes unfruitful. ²³ As for the one on whom seed was sown on the good soil, this is the man who hears the word and understands it; who indeed bears fruit and brings forth, some a hundredfold, some sixty, and some thirty.”

The Parable of the Wheat and the Weeds

²⁴ Another parable he set before them, saying: “The kingdom of the heavens was

likened to^b a man who sowed fine seed in his field. ²⁵ But while his men were sleeping, his enemy came and sowed darnel^c among the wheat, and went away. ²⁶ But when the wheat^d sprouted and bore grain, then the darnel became evident also. ²⁷ So the slaves of the master of the house came and said to him, ‘Master, did you not sow good seed in your field? From where^e then does it have darnel?’ ²⁸ And he said to them, ‘An enemy has done this!’ So the slaves said to him, ‘Then do you want us to go and gather them?’ ²⁹ But he said, ‘No, for fear that while gathering the darnel, you uproot the wheat with them’ ³⁰ Let both grow together until the harvest, and in the harvest season, I will tell the reapers: First collect the darnel and bind them in bundles to burn them up; then gather the wheat into my storehouse.”

The Parable of the Mustard Seed

³¹ He presented another parable to them, saying: “The Kingdom of the heavens is like a mustard seed that a man took and sowed in his field; ³² and this is smaller than all other seeds, but when it is full grown, it is larger than the garden plants^f and becomes a tree, so that the birds of the sky come and nest in its branches.”

The Parable of the Leaven

³³ He spoke another parable to them, “The kingdom of heaven is like leaven, which a woman took and hid in three measures^g of flour until it was all leavened.”

^b Or *may be compared to*

^c Or *tares*, a weed resembling wheat but has poisonous seeds

^d Lit *grass*

^e Or *how*

^f Literally, vegetables, i.e., “any one of the smaller plants cultivated in a garden”

^g Or *pecks*, Gr *sata*. A seah measure equaled 21.14 L (19.2 dry qt)

^a A Quotation from Isa 6:9–10



³⁴All these things Jesus spoke to the crowds in parables, and without a parable he would not speak to them. ³⁵This was to fulfill what was spoken through the prophet: “I will open my mouth in parables;

I will utter what has been hidden since the foundation of the world.”

The Wheat and the Weeds Explained

³⁶Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the tares^a of the field.” ³⁷He answered, “The one who sows the good seed is the Son of Man, ³⁸and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the wicked one; ³⁹and the enemy who sowed them is the devil, and the harvest is the end of the age;^b and the reapers are angels. ⁴⁰So just as the tares are gathered up and burned with fire, so shall it be at the end of the age. ⁴¹The Son of Man will send forth His angels, and they will gather out of his kingdom all things that cause stumbling and those who practice lawlessness, ⁴²and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

The Parable of the Treasure Hidden in a Field

⁴⁴“The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid; and from joy over it he goes and sells all that he has and buys that field.

The Parable of the Valuable Pearl

⁴⁵“Again, the kingdom of the heavens is like a merchant seeking fine pearls, ⁴⁶and

upon finding one pearl of great value, he went and sold all that he had and bought it.

The Parable of the Dragnet

⁴⁷“Again, the kingdom of heaven is like a dragnet cast into the sea, and gathering fish of every kind; ⁴⁸and when it was filled, they drew it up on the beach; and they sat down and gathered the good fish into containers, but the bad they threw away. ⁴⁹So it will be at the end of the age; the angels will go out and separate the wicked from among the righteous, ⁵⁰and throw them into the fiery furnace; in that place there will be weeping and gnashing of teeth.

Treasures New and Old

⁵¹“Have you understood all these things?” They said to him, “Yes.” ⁵²And he said to them, “Therefore every scribe who has become a disciple^c of the kingdom of heaven is like a head of a household,^d who brings out of his treasure things new and old.”

Jesus rejected in Nazareth

⁵³When Jesus had finished these parables, He departed from there. ⁵⁴After coming to his hometown,^e he began teaching them in their synagogue, so that they were astonished and said: “Where did this man get this wisdom and these powerful works?^f ⁵⁵Is not this the carpenter’s son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? ⁵⁶And his sisters, are they not all with us? Where then did this man get all these things?” ⁵⁷And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his hometown^g and in his own household.” ⁵⁸And he did not do many

^c Or every learned person

^d Lit is like to a man, a householder

^e Or home territory

^f Or miraculous powers

^g Or home territory

^a Or darnel, a weed resembling wheat but has poisonous seeds

^b Or the conclusion of the age



powerful works^a there because of their lack of faith.^b

John the Baptist Beheaded

14 At that time Herod the tetrarch^c heard about the fame of Jesus, ²and said to his servants, “This is John the Baptist; he was raised up from the dead, and that is why miraculous powers are at work in him.”

The Persecution of John

³For Herod had seized John and bound him and put him in prison for the sake of Herodias, the wife of his brother Philip. ⁴For John had been saying to him, “It is not lawful for you to have her.” ⁵And though he wanted to put him to death, he feared the people, because they regarded him^d to be a prophet.

The Performance, Promise and Plot Has John Beheaded by Herod

⁶But when Herod’s birthday came, the daughter of Herodias danced in the midst of them and pleased Herod,⁷so that he promised with an oath to give her whatever she might ask. ⁸Having been urged by her mother, she said, “Give me here on a platter the head of John the Baptist.” ⁹And having been grieved, the king, because of his oaths, and because of his dinner guests, he commanded it to be given. ¹⁰He sent and had John beheaded in the prison. ¹¹And his head was brought on a platter and given to the girl, and she brought it to her mother. ¹²And his disciples came and took the body and buried it, and they went and reported to Jesus.

^a Or *miracles*

^b Or *unbelief*

^c Meaning ruler of the fourth (i.e., a district ruler), who was lower than a king.

^d I.e., John

The Feeding of the Five Thousand

¹³Now when Jesus heard this, he withdrew from there in a boat to a desolate place by himself. But when the crowds heard it, they followed him on foot from the cities. ¹⁴When he went ashore^e he saw a great crowd, and he had compassion on them and healed their sick.

¹⁵Now when it was evening, the disciples came to him and said, “This is a desolate place, and the hour is late;^f send the crowds away to go into the villages and buy food for themselves.” ¹⁶But Jesus said to them, “They do not need to go away; you give them something to eat!” ¹⁷And they say to him, “We have here only five loaves and two fish.” ¹⁸And he said, “Bring them here to me.” ¹⁹And he commanded the crowds to sit down on the grass, he took the five loaves and the two fish, and looking up toward heaven, he said a blessing, and breaking the loaves He gave them to the disciples, and the disciples gave them to the crowds ²⁰they all ate and were satisfied. And they took up what was left over of the broken pieces, twelve baskets full. ²¹And those who ate were about five thousand men, besides women and children.

Jesus Walking on the Water

²²Immediately he compelled the disciples get into the boat and go before him to the other side, while he sent the crowds away. ²³And after he had sent the crowds away, he went up on the mountain by himself to pray; and when it was evening, he was there alone. ²⁴But the boat was already many stadia distance^g from the land, struggling against the waves because the wind was against them. ²⁵And in the fourth

^e Lit *out*

^f Lit *passed by*

^g I.e., many hundreds of yards (a stadia from), a stadion is equal to 185 m (606.95 ft).



watch of the night he came to them, walking on the sea. ²⁶ But when the disciples saw him walking on the sea, they were terrified, and said, "It is a ghost!" and they cried out in^a fear. ²⁷ But immediately Jesus spoke to them, saying, "Take courage, it is I; do not be afraid."

Peter Attempts to Walk on Water

²⁸ And Peter answered him and said, "Lord, if it is you, command me to come to you on the water." ²⁹ And He said, "Come!" And Peter got out of the boat, and walked on the water and came toward Jesus. ³⁰ But when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me!" ³¹ Immediately Jesus stretched out his hand and took hold of him, and said to him, "You of little faith, why did you doubt?" ³² And when they got into the boat, the wind ceased. ³³ And those in the boat bowed down before him, saying, "Truly you are the Son of God!"

The Healing of the Sick in Gennesaret

³⁴ And when they had crossed over, they came to land at Gennesaret. ³⁵ And when the men of that place recognized him, they sent word into all that surrounding region and brought to him all who were sick; ³⁶ and they implored him that they might only touch the fringe of his garment, and as many as touched it were made completely well.^b

The Traditions of the Elders

15 Then there came to Jesus from Jerusalem Pharisees and scribes, saying, ² "Why do Your disciples break the tradition of the elders? For they do not wash their hands when they eat bread."

Jesus Condemns the Pharisees for Their Twisting of the Scriptures

³ And he answered and said to them, "Why do you also overstep the commandment of God for the sake of your tradition? ⁴ For God said, 'Honor your father and your mother,' and 'The one who speaks evil of father or mother let him die the death.'^c ⁵ But you say, 'Whoever says to his father or mother: "Whatever I have that could benefit you is a gift dedicated to God," ⁶ he need not honor his father at all.' So you have made the word of God invalid because of your tradition.

Jesus Condemns the Pharisees for Hypocrisy

⁷ You hypocrites, Isaiah rightly prophesied about you saying:

⁸ "'This people honors me with their lips, but their heart is far removed from me; ⁹ But in vain do they worship me, teaching as doctrines the commandments of men.'"^d

Defilement Comes from the Heart

¹⁰ And he called the crowd to him, he said to them, "Hear and understand. ¹¹ It is not what enters into the mouth that defiles the man, but what proceeds out of the mouth, this defiles the man."

Blind Guides

¹² Then the disciples came and said to him: "Do you know that the Pharisees were stumbled^e at hearing what you said?" ¹³ But he answered and said, "Every plant that my heavenly Father did not plant will be uprooted. ¹⁴ Let them alone; they are blind guides of the blind. And if the blind guide the blind, both will fall into a pit."

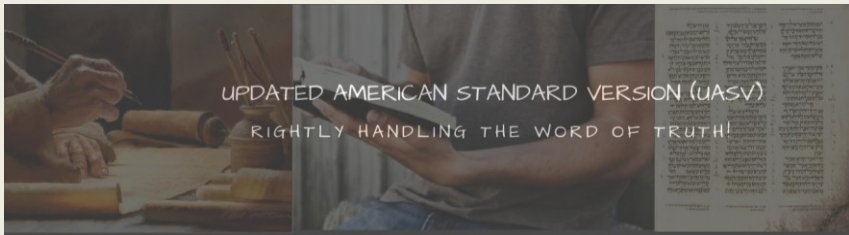
^a Lit from

^b I.e., they were completely cured

^c A quotation from Ex. 21:17; Lev. 20:9

^d A quotation from Isa. 29:13

^e Or *offended*



The Heart of Man

¹⁵ But Peter answered and said to him, "Explain this parable to us." ¹⁶ But he said, "Are you also still without understanding? ¹⁷ Do you not understand that everything that goes into the mouth passes into the stomach, and is thrown out into the latrine? ¹⁸ But the things that proceed out of the mouth come from the heart, and those defile the man. ¹⁹ For out of the heart come evil thoughts, murder, adultery, sexual immorality,^a theft, false witness, slander. ²⁰ These are the things which defile the man; but to eat with unwashed hands does not defile the man."

The Canaanite Women's Great Faith

²¹ And Jesus went away from there and withdrew to the district of Tyre and Sidon. ²² And a Canaanite woman woman from that region came and cried out, saying "Have mercy on me, Lord, Son of David; my daughter is cruelly demon possessed." ²³ But he did not answer her a word. And his disciples came and begged him, saying, "Send her away, for she is crying out after us." ²⁴ But he answered and said, "I was sent only to the lost sheep of the house of Israel." ²⁵ But she came and knelt before him, saying, "Lord, help me!" ²⁶ And he answered and said, "It is not right to take the children's bread and throw it to the dogs." ²⁷ But she said, "Yes, Lord, for even the dogs eat the crumbs that fall from their master's table." ²⁸ Then Jesus said to her, "O woman, your faith is great; it shall be done for you as you wish." And her daughter was healed from that hour.^b

^a **Sexual immorality:** From the Greek *porneia*, a general term for immoral sexual acts of any kind: such as adultery, prostitution, sexual relations between people not married to each other, homosexuality, and bestiality.

^b I.e. *at once* or *immediately*

The Healing of Many People

²⁹ And departing from there, Jesus went along the Sea of Galilee, and he went up on the mountain, he was sitting there. ³⁰ And great crowds came to him, bringing with them the lame, the blind, the crippled, the mute, and many others, and they put them at his feet, and he healed them. ³¹ So that the crowd marveled as they saw the mute speaking, the crippled healthy, and the lame walking, and the blind seeing; and they glorified the God of Israel.

Jesus Feeds Four Thousand

³² And Jesus called his disciples and said, "I have compassion on the crowd, because they have been with me now three days and have nothing to eat, and I do not want to send them away hungry lest they give out on the way." ³³ And the disciples said to him, "Where in this isolated place are we going to get enough bread so as to satisfy such a crowd?" ³⁴ And Jesus said to them, "How many loaves do you have?" They said, "Seven, and a few small fish." ³⁵ And after commanding the crowd to sit on the ground, ³⁶ he took the seven loaves and the fish, and having given thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. ³⁷ And they all ate and were satisfied. And they took up what was left over of the broken pieces, seven large baskets full. ³⁸ Those who ate were four thousand men, besides women and children.

³⁹ And after sending away the crowds, he got into the boat and went to the region of Magadan.

Pharisees Demand a Sign

16 And the Pharisees and Sadducees came, and to test him they asked him to show them a sign from heaven. ² But he answered and said to them, ["When it is evening you say, 'It will be fair weather, for the sky is red.' ³ And in the morning, 'It will



be stormy today, for the sky is red and threatening.^a You know how to interpret the appearance^a of the sky, but you cannot interpret the signs of the times.^b ⁴ An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah.” So he left them and departed.

Leaven of the Pharisees and Sadducees

⁵ And the disciples crossed to the other side and forgot to take loaves along. ⁶ And Jesus said to them, “Watch out for and beware of the leaven^c of the Pharisees and Sadducees.” ⁷ So they began to reason among themselves, saying: “We did not take any loaves along.” ⁸ Knowing this, Jesus said: “Why are you discussing among yourselves that you have no loaves, you with little faith? ⁹ Do you not yet understand or do you not remember the five loaves for the five thousand, and how many baskets you took up? ¹⁰ Or the seven loaves for the four thousand and how many baskets you took up? ¹¹ How is it you do not discern that I did not talk to you about loaves? But watch out for the leaven of the Pharisees and Sadducees.” ¹² Then they understood that he

did not say to beware of the leaven of loaves, but of the teaching of the Pharisees and Sadducees.

The Keys of the Kingdom

¹³ Now when Jesus came into the district of Caesarea Philippi, he was asking his disciples, “Who do people say that the Son of Man is?” ¹⁴ And they said, “Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets.” ¹⁵ He said to them, “But who do you say that I am?” ¹⁶ Simon Peter answered, “You are the Christ, the Son of the living God.” ¹⁷ And Jesus said to him, “Blessed are you, Simon Barjona,^d because flesh and blood did not reveal this to you, but My Father who is in heaven. ¹⁸ Also, I say to you: You are Peter, and on this rock I will build my congregation,^e and the gates of Hades^f will not overpower it. ¹⁹ I will give you the keys of the Kingdom of the heavens, and whatever you may bind on earth will already be bound in the heavens, and whatever you may loosen on earth will already be loosened in the heavens.” ²⁰ Then he commanded the disciples that they should tell no one that he was the Christ.

^a Lit *face*

^b This portion of verse 2 and the whole of verse 3 is omitted in early mss (א B Γ f¹³ 157 *al* syr^c. s cop^{sa}. bomss arm Origen 047), so they are double square-bracketed in WH and square-bracketed in the NU, suggesting uncertainty. The evidence for the reading is found in (C D L W Δ Θ f¹ 22 33 372 (579), 700, 892, 2737 Maj syr^{h-p} It Vg Diatess^{Ara} Eusebius). It is highly unlikely that this reading is original but rather was added later by scribe, possibly by the middle of the 4th century C.E., borrowing from Luke 12:54-56. (NTTC 2008, 45-6)

^c (a figurative extension of meaning of ζύμη ‘yeast,’ 5.11) hypocritical behavior, probably implying hidden attitudes and motivations—‘hypocrisy, pretense.’

^d I.e. son of Jonah

^e *Gr ekklesia* (“assembly;” “congregation, i.e., of Christians”)

^f Hades is the standard transliteration into English of the corresponding Greek word *hades*, which occurs ten times in the UASV. (Matt. 11:23; 16:18; Lu 10:15; 16:23; Ac 2:27, 31; Rev. 1:18; 6:8; 20:13, 14.) It has the underlying meaning of ‘a place of the dead, where they are conscious of nothing, awaiting a resurrection, for both the righteous and the unrighteous.’ (John 5:28-29; Acts 24:15) It corresponds to “Sheol” in the OT. It does not involve torment and punishment.



Jesus Foretells His Death

²¹From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day. ²²And Peter took him aside and began to rebuke him, saying, God forbid, Lord! This will never happen to you!" ²³But he turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; for you are not setting your mind on the things of God, but on the things of man."

Take Up Your Cross and Follow Jesus

²⁴Then Jesus said to his disciples, "If anyone wants to come after me, let him deny himself and take up his cross and follow me. ²⁵For whoever would save his life will lose it, but whoever loses his life for my sake will find it. ²⁶For what will it profit a man if he gains the whole world and forfeits his soul? Or what will a man give in return for his soul? ²⁷For the Son of Man is going to come in the glory of his Father with his angels, and will then repay^a every man according to his deeds.

²⁸"Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in his kingdom."

The Transfiguration

17 Six days later Jesus *took with Him Peter and James and John his brother, and led them up on a high mountain by themselves. ²And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. ³And look, Moses and Elijah appeared to them, talking with him. ⁴And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make three tabernacles^b here, one for you and one for Moses and one for Elijah." ⁵He

was still speaking when, look, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." ⁶When the disciples heard this, they fell on their faces and were terrified. ⁷And Jesus came and touched them and said, "Get up and do not be afraid." ⁸And lifting up their eyes, they saw no one except Jesus himself alone.

⁹And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead." ¹⁰And the disciples asked him, saying, "Then why do the scribes say that Elijah must come first?" ¹¹And he answered and said, "Elijah is coming and will restore all things; ¹²but I say to you that Elijah has already come, and they did not recognize him, but did with him whatever they wanted. So also the Son of Man is going to suffer at their hands." ¹³Then the disciples understood that he had spoken to them about John the Baptist.

Faith Like a Mustard Seed

¹⁴And when they came to the crowd, a man came up to him and, kneeling before him, ¹⁵and saying, "Lord, have mercy on my son, because he is an epileptic and suffers severely, for often he falls into the fire and often into the water. ¹⁶And I brought him to your disciples, and they were not able to heal him." ¹⁷And Jesus answered, "O faithless and twisted generation, how long am I to be with you? How long must I put up with you? Bring him here to me." ¹⁸And Jesus rebuked him, and the demon came out of him and the boy was healed from that hour.

¹⁹Then the disciples came to Jesus privately and said, "Why could we not drive it out?" ²⁰And he said to them, "Because of your little faith. For truly I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Move from here to there,'

^a Or *recompense*

^b I.e., *sacred tents*



and it will move, and nothing will be impossible for you.” ²¹ —^a

Jesus’ Death again Foretold

²² As they were gathering in Galilee, Jesus said to them, “The Son of Man is about to be delivered into the hands of men; ²³ and they will kill him, and he will be raised on the third day.” And they were greatly distressed.

Tax Paid with Coin from mouth of Fish

²⁴ When they arrived in Capernaum, the ones who collected the double drachma tax^b came up to Peter and said, “Does your teacher not pay the double drachma tax?”^c ²⁵ He said, “Yes.” And when he came into the house, Jesus spoke to him first, saying, “What do you think, Simon? From whom do kings of the earth collect tolls or tax? From their sons or from strangers?” ²⁶ And when he said, “From strangers,” Jesus said to him, “Then the sons are free. ²⁷ However, so that we do not cause them to stumble, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel.^d Take that and give it to them for you and me.”

Rank in the Kingdom

18 At that hour the disciples came to Jesus and said, “Who then is greatest in the

Kingdom of the heavens?” ² So calling to him a child, he put him in the midst of them, ³ and said, “Truly, I say to you, unless you turn and become like young children, you will never enter the kingdom of heaven. ⁴ Therefore, whoever will humble himself like this young child is the one who is the greatest in the Kingdom of the heavens. ⁵ And whoever receives one such young child in my name receives me; ⁶ but whoever stumbles one of these little ones who have faith in me, it would be better for him to have hung around his neck a millstone that is turned by a donkey and to be drowned in the depth of the sea.

Stumbling Blocks

⁷ “Woe to the world because of the stumbling blocks! For it is inevitable that stumbling blocks will come, but woe to the man through whom the stumbling block comes!

⁸ If, then, your hand or your foot makes you stumble, cut it off and throw it away from you; it is better for you to enter into life crippled or lame than to be thrown with two hands or two feet into the eternal fire. ⁹ If your eye makes you stumble, tear it out and throw it away from you. It is better for you to enter one-eyed into life than to be thrown with two eyes into the fiery Gehenna.^e

^e **Gehenna:** *geenna* (Gehenna) occurs 12 times and is the Greek name for the valley of Hinnom, southwest of Jerusalem (Jer. 7:31), where the horrendous worship of Moloch took place, and it was prophetically said that where dead bodies would be thrown. (Jer. 7:32; 19:6) It was an incinerator where trash and dead bodies were destroyed, not a place to be burned alive or tormented. Jesus and his disciples used Gehenna to symbolize eternal destruction, annihilation, or the “second death,” an eternal punishment of death.

^a Many later Greek manuscripts add vs 21, scribes making it agree with Mark 9:29, [But this kind does not go out except by prayer and fasting.] However, \aleph^b B Θ 0281 33 892^{*c} it^e Sy^c cop^{sa} WHNU omit vs 21.

^b This was two drachmas paid by each male Jew as a yearly temple tax.

^c This was two drachmas paid by each male Jew as a yearly temple tax.

^d A stater coin, a silver coin worth two didrachma or approximately one shekel.



¹⁰ “See that you do not despise one of these little ones, for I say to you that their angels in heaven continually see the face of my Father who is in heaven. ¹¹ _____^a

Parable of the Lost Sheep

¹² “What do you think? If any man has a hundred sheep, and one of them has gone astray, does he not leave the ninety-nine on the mountains and go and search for the one that is straying? ¹³ And if he happens to find it, truly I say to you that he rejoices over it more than over the ninety-nine which have not gone astray. ¹⁴ So it is not the will of your Father who is in heaven that one of these little ones perish.

A Brother Who Sins

¹⁵ “If your brother should sin, go reprove him between you and him alone. If he listens to you, you have gained your brother. ¹⁶ But if he does not listen, take along with you one or two more, in order that at the mouth of two or three witnesses every word might stand. ¹⁷ If he should refuse to hear to them, speak to the congregation.^b If he does not listen even to the congregation,^c let him be to you as a Gentile and a tax collector ¹⁸ Truly I say to you, whatever you bind on earth shall have been bound in heaven; and whatever you loose on earth shall have been loosed in heaven.

¹⁹ “Again, truly I say to you that if two of you agree on earth about any matter that they ask, it will be done for them from my Father who is in heaven. ²⁰ For where two or three have gathered together in my name, I am there in their midst.”

^a [For the Son of Man has come to save that which was lost.] This verse is missing from the earliest and best manuscripts, as well as several text types. Is is an interpolation.

^b *Gr ekklesia* (“assembly;” “congregation, i.e., of Christians”)

^c *Gr ekklesia* (“assembly;” “congregation, i.e., of Christians”)

The Parable of the Unforgiving Servant

²¹ Then Peter came up and said to him, “Lord, how often will my brother sin against me, and I forgive him? Up to seven times?” ²² Jesus said to him, “I do not say to you seven times, but seventy-seven times.

²³ “For this reason the Kingdom of the heavens may be likened to a king who wanted to settle accounts with his slaves. ²⁴ When he began to settle, one was brought to him who owed him ten thousand talents.^d ²⁵ But because he did not have the means to pay it back, his master ordered him and his wife and his children and all the things he owned to be sold and payment to be made. ²⁶ So the slave fell down and did obeisance^e to him, saying, ‘Be patient with me, and I will pay back everything to you.’ ²⁷ So the master of that slave felt compassion and released him and forgave him the debt. ²⁸ But that slave went out and found one of his fellow slaves who owed him a hundred denarii,^f and taking hold of him, he began to choke him, saying, ‘Pay back everything that you owe owe.’ ²⁹ Then his fellow slave threw himself to the ground and began to plead with him, saying, ‘Be patient with me and I will repay you.’ ³⁰ But he was not willing, but he went and had him thrown into prison until he could pay back what he owed. ³¹ So when his fellow slaves saw what had happened, they became greatly distressed, and they went and reported to their master all the things that had happened. ³² Then his master summoned him and said to him: ‘Wicked slave, I canceled all that debt for you when you pleaded with me. ³³ Should you not also have shown mercy to your fellow slave as I showed mercy to you?’ ³⁴ And his master,

^d Ten thousand talents of silver are equal to 60 million denarii. It is equal to 60 million day’s wages.

^e I.e., bowed down

^f This is equal to a hundred day’s wages.



provoked to wrath, handed him over to the jailers^a until he repaid all that he owed. ³⁵My heavenly Father will also deal with you in the same way if each of you does not forgive your brother from your hearts.”

Marriage and Divorce

19 When Jesus had finished saying these things, he departed from Galilee and came into the region of Judea beyond the Jordan; ²and large crowds followed him, and he healed them there.

³And Pharisees came to him intent on testing him, and they asked: “Is it lawful for a man to divorce his wife on every sort of grounds?” ⁴And he answered and said, “Have you not read that he who created them from the beginning made them male and female, ⁵and said, ‘For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh?’ ⁶So they are no longer two but one flesh. What therefore God has joined together, let not man separate.” ⁷They said to him, “Why then did Moses command one to give a certificate of divorce and to send her away?”^b ⁸He said to them, “Because of your hardness of heart Moses permitted you to divorce your wives; but from the beginning it has not been this way. ⁹And I say to you, whoever divorces his wife, except for immorality, and marries another woman commits adultery.”

Gift of Singleness

¹⁰The disciples said to him, “If such is the case of a man with his wife, it is better not to marry.” ¹¹But he said to them: “Not all men make room for the saying, but only those to whom it is given. ¹²For there are eunuchs who were born such from their mother’s womb, and there are eunuchs who were

made eunuchs by men, and there are eunuchs who have made themselves eunuchs on account of the kingdom of the heavens. Let him who can make room for it make room for it.”

Jesus Blesses Little Children

¹³Then some children were brought to him so that he might lay his hands on them and pray; and the disciples rebuked them. ¹⁴But Jesus said, “Let the little children come to me and do not hinder them, for the Kingdom of the heavens belongs to such ones.” ¹⁵And he laid his hands on them and departed from there.

The Rich Young Ruler

¹⁶And look, a man came up to him, saying, “Teacher, what good deed must I do to have eternal life?” ¹⁷And he said to him, “Why do you ask me about what is good? There is only one who is good. But if you want to enter into life, keep the commandments.” ¹⁸He said to him, “Which ones?” And Jesus said, “You shall not murder, You shall not commit adultery, You shall not steal, You shall not bear false witness; ¹⁹Honor your father and mother, and, You shall love your neighbor as yourself.”^c ²⁰The young man said to him, “All these things I have kept; what am I still lacking?” ²¹Jesus said to him: “If you want to be perfect,^d go sell your belongings and give to the poor, and you will have treasure in heaven; and come be my follower.” ²²But when the young man heard this, he went away grieved, for he had many possessions.

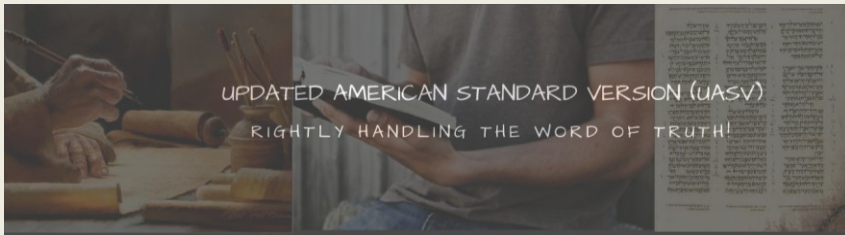
²³Then Jesus said to his disciples: “Truly I say to you that it will be difficult for a rich man to enter the Kingdom of the heavens. ²⁴Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of

^a Or *to the tormentors*; Gr *tois basanistais*

^b A reference to Deuteronomy 24:1-4

^c A reference to Exodus 20:12-16; Leviticus 19:18; Deuteronomy 5:16-20

^d Or *complete*



God.” ²⁵When the disciples heard this, they were greatly astonished, saying, “Who then can be saved?” ²⁶But Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

Sacrifices for the Kingdom

²⁷Then Peter said to him, “Look, we have left everything and followed you; what then will there be for us?” ²⁸Jesus said to them: “Truly I say to you, in the renewal,^a when the Son of man sits down on his glorious throne, you who have followed me will sit on twelve thrones, judging the twelve tribes of Israel. ²⁹And everyone who has left houses or brothers or sisters or father or mother or children or lands, for the sake of my name will receive a hundred times as much, and will inherit eternal life. ³⁰But many who are first will be last; and the last first.

The Workers in the Vineyard

20 “For the Kingdom of the heavens is like the master of a house who went out early in the morning to hire workers for his vineyard. ²After agreeing with the laborers for a denarius^b a day, he sent them into his vineyard. ³And going out about the third hour,^c he saw others standing idle in the marketplace; ⁴and to those he said, ‘You also go into the vineyard, and whatever is right I will give you.’ ⁵So they went. Going out again about the sixth hour and the ninth hour, he did the same thing. ⁶And about the eleventh hour^d he went out and found others standing around; and he said to them, ‘Why have you been standing here idle all

day long?’ ⁷They said to him, ‘Because no one has hired us.’ He said to them, “You go into the vineyard too.’

⁸And when evening came, the owner of the vineyard said to his foreman, ‘Call the laborers and pay them their wages, beginning with the last, up to the first.’ ⁹And when those hired about the eleventh hour came, each of them received a denarius.^e ¹⁰Now when those hired first came, they thought they would receive more, but each of them also received a denarius.^f ¹¹Having receiving it, they began to grumble against the master of the house, ¹²saying, ‘These last worked only one hour, and you have made them equal to us who have borne the burden of the day and the scorching heat.’ ¹³But he answered and said to one of them, ‘Friend, I am doing you no wrong; did you not agree with me for a denarius?’^g ¹⁴Take what is yours and go, but I wish to give to this last man the same as to you. ¹⁵Is it not lawful for me to do what I want with my own things? Or is your eye wicked^h because I am good?’ⁱ ¹⁶So the last will be first, and the first last.”

Jesus’ death Again foretold

¹⁷And as Jesus was about to go up to Jerusalem, he took the twelve disciples aside by themselves, and on the way he said to them, ¹⁸“Look! We are going up to Jerusalem, and the Son of man will be handed over to the chief priests and the scribes, and they will condemn him to death,¹⁹ and will hand him over to the Gentiles to mock and scourge and crucify him, and on the third day he will be raised up.”

^a Gr., *palingenesiai* (recreation), “an era involving the renewal of the world (with special reference to the time of the Messiah)—‘new age, Messianic age.’”

^b A denarius was a day’s wage for a laborer

^c I.e. about 9:00 a.m.

^d I.e. about 5:00 p.m.

^e A denarius was a day’s wage for a laborer

^f A denarius was a day’s wage for a laborer

^g A denarius was a day’s wage for a laborer

^h I.e. *envious*

ⁱ I.e., *generous*



Request for Positions in Kingdom

²⁰Then the mother of the sons of Zebedee came up to him^a with her sons, and bowing down and asking for something from him. ²¹And he said to her, “What do you want?” She said to him, “Say that these two sons of mine are to sit, one at your right hand and one at your left, in your kingdom.” ²²But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am to drink?” They said to him, “We are able.” ²³He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left is not mine to give, but it is for those for whom it has been prepared by my Father.”

²⁴When the ten others heard about it, they became indignant at the two brothers. ²⁵But Jesus called them to him and said, “You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. ²⁶It is not this way among you, but whoever wishes to become great among you shall be your servant, ²⁷and whoever wishes to be first among you must be your slave; ²⁸even as the Son of Man came not to be served but to serve, and to give his soul as a ransom for many.”

Two Blind Men Healed

²⁹And as they were going out of Jericho, a large crowd followed him. ³⁰And look! two blind men sitting beside the road heard that Jesus was passing by and cried out: “Lord, have mercy on us, Son of David!” ³¹But the crowd rebuked them, telling them to keep silent; yet they cried all the louder, saying: “Lord, have mercy on us, Son of David!” ³²And Jesus stopped, called them, and said: “What do you want me to do for you?” ³³They said to him: “Lord, let our eyes be opened.” ³⁴Moved with compassion, Jesus touched their eyes, and

immediately they recovered their sight, and they followed him.

The Triumphal Entry

21 When they got close to Jerusalem and arrived at Bethphage on the Mount of Olives, then Jesus sent two disciples, ²saying to them: “Go into the village that is within sight, and you will at once find a donkey tied and a colt with her; untie them and bring them to me. ³If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.” ⁴This took place so that what was spoken through the prophet would be fulfilled, saying:

⁵“Say to the daughter of Zion, ‘Look, your king is coming to you, humble, and mounted on a donkey, even on a colt, the foal of a beast of burden.’”^b

⁶The disciples went and did just as Jesus directed them, ⁷and brought the donkey and the colt, and laid their coats on them; and He sat on them.^c ⁸Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. ⁹And the crowds who went ahead of him and the ones who followed were shouting, saying,

“Hosanna to the Son of David!
Blessed is the one who comes in the name of the Lord!”^d

Hosanna in the highest!”

¹⁰And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” ¹¹And the crowds were saying, “This is the prophet Jesus from Nazareth of Galilee!”

Jesus’ Cleansing the Temple

¹²And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the

^a I.e. Jesus

^b A quotation from Zechariah 9:9

^c I.e. the coats

^d A quotation from Psalm 118:25–26



tables of the money changers and the seats of those who were selling doves.¹³ And he said to them, "It is written, 'My house will be called a house of prayer,'^a but you have made it a cave of robbers!"

¹⁴ And the blind and the lame came to him in the temple, and he healed them.¹⁵ But when the chief priests and the scribes saw the wonderful things that he did, and the children crying out in the temple, "Hosanna to the Son of David!" they were indignant,¹⁶ and they said to him, "Do you hear what these are saying?" And Jesus said to them, "Yes; have you never read,

"Out of the mouth of infants and nursing babies

you have prepared praise?"^b

¹⁷ And leaving them, he went outside of the city to Bethany and spent the night there.

The Barren Fig Tree Cursed

¹⁸ Now early in the morning, as he was returning to the city, he became hungry.¹⁹ And having seen a certain fig-tree on the way, he came to it, and found nothing in it except leaves only; and he said to it, "Let no fruit come from you ever again." And at once the fig tree withered.

²⁰ And the disciples having seen this, wondered, saying, "How did the fig tree wither at once?"²¹ And Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea,' it will happen.²² And all the things you ask in prayer, having faith, you will receive."

Jesus' Authority Challenged

²³ And when he entered the temple, the chief priests and the elders of the people came up to him as he was teaching, and said, "By what authority are you doing these

things, and who gave you this authority?"²⁴ Jesus answered them, "I also will ask you one thing,^c and if you tell me the answer, then I also will tell you by what authority I do these things.²⁵ The baptism of John, from where did it come? From heaven or from men?" And they discussed it among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'²⁶ But if we say, 'From man,' we are afraid of the crowd, for they all hold that John was a prophet."²⁷ So they answered Jesus: "We do not know." He, in turn, said to them: "Neither am I telling you by what authority I do these things.

Parable of the Two Sons

²⁸ "What do you think? A man had two sons.^d And he went to the first and said, 'Son,^e go and work in the vineyard today.'²⁹ In answer this one said, 'I will not,' but afterward, he felt regret and went out.³⁰ Approaching the second, he said the same. This one replied, 'I will, Sir,' but did not go out.³¹ Which of the two did the will of his father?" They said: "The first." Jesus said to them: "Truly I say to you that the tax collectors and the prostitutes are going ahead of you into the Kingdom of God.³² For John came to you in a way of righteousness, but you did not believe him. However, the tax collectors and the prostitutes believed him, and even when you saw this, you did not feel regret afterward so as to believe him.

Parable of the Murderous Cultivators

³³ "Hear another parable. There was a man, a landowner, who planted a vineyard and put a fence around it and dug a winepress in it and erected a tower; then he leased it to cultivators and went on a journey.³⁴ When the fruit season came around, he sent his slaves to the cultivators

^a A quotation from Isa. 56:7

^b A reference to Psalm 8:2

^c Lit *one word*

^d Lit *children*

^e Lit *Child*



to collect his fruit. ³⁵The cultivators took his slaves, and they beat one up, another they killed, another they stoned. ³⁶Again he sent other slaves, more than the first group, but they did the same to these. ³⁷But afterward he sent his son to them, saying, 'They will respect my son.' ³⁸On seeing the son, the cultivators said among themselves, 'This is the heir. Come, let us kill him and get his inheritance!' ³⁹So they took him and threw him out of the vineyard and killed him. ⁴⁰Therefore, when the owner of the vineyard comes, what will he do to those cultivators?" ⁴¹They said to him: "Because they are evil, he will destroy those evil men and will lease the vineyard to other cultivators, who will give him the fruits in their seasons."

Chief Cornerstone Rejected

⁴²Jesus said to them: "Did you never read in the Scriptures, 'The stone that the builders rejected, this has become the chief cornerstone. This has come from the Lord,^a and it is marvelous in our eyes?'"^b

⁴³Therefore I say to you, the kingdom of God will be taken away from you and given to a nation,^c producing the fruit of it. ⁴⁴And the person falling on this stone will be shattered. As for anyone on whom it falls, it will crush him."

⁴⁵When the chief priests and the Pharisees heard his parables, they knew that he was speaking about them. ⁴⁶When they wanted to seize him, they feared the crowds, because these regarded him as a prophet.

Parable of the Marriage Feast

22 Once more Jesus spoke to them in parables, saying, ²"The Kingdom of the heavens may be likened to a king who made a marriage feast for his son. ³ And he sent his

slaves to call those invited to the marriage feast, but they were unwilling to come.

⁴ Again he sent other slaves, saying, 'Tell those invited: "Look! I have prepared my dinner, my bulls and fattened animals are slaughtered, and everything is ready. Come to the marriage feast."' ⁵ But unconcerned they went off, one to his own field, another to his business; ⁶ and the rest seized his slaves and mistreated them and killed them.

⁷ "The king grew wrathful and sent his armies and killed those murderers and burned their city. ⁸ Then he said to his slaves, 'The marriage feast is ready, but those invited were not worthy. ⁹ Therefore, go to the roads leading out of the city, and invite anyone you find to the marriage feast.' ¹⁰ Those slaves went out to the roads and gathered all they found, both wicked and good; and the room for the wedding ceremonies was filled with those reclining at the table.

¹¹ "But when the king came in to inspect the guests, he caught sight of a man not wearing a marriage garment. ¹² So he said to him, 'Fellow, how did you get in here without a marriage garment?' He was speechless. ¹³ Then the king said to his servants, 'Bind him hand and foot and throw him into the darkness outside. There is where his weeping and the gnashing of his teeth will be.'

¹⁴ "For there are many invited, but few chosen."

God and Caesar

¹⁵ Then the Pharisees went and took counsel^d in order to trap him in his speech.

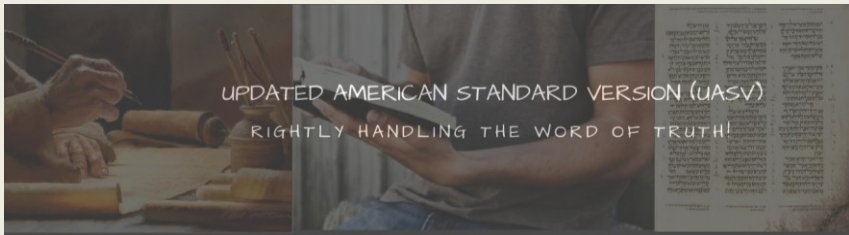
¹⁶ So they sent their disciples to him, together with party followers of Herod, saying: "Teacher, we know you are truthful and teach the way of God in truth, and you do not seek anyone's favor, for you do not look at the outward appearance of people. ¹⁷ Tell us, then, what do you think? Is it lawful to

^a I.e. the Father

^b A quotation from Psalm 118:22–23

^c Or *people*

^d I.e. *plotted together; conspired together*



pay head tax to Caesar or not?" ¹⁸ But Jesus, knowing their wickedness, said: "Why do you put me to the test, hypocrites? ¹⁹ Show me the tax coin." They brought him a denarius.^a ²⁰ He said to them: "Whose image and inscription is this?" ²¹ They said: "Caesar's." Then he said to them: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." ²² When they heard that, they were amazed, and they left him and went away.

Question about Resurrection

²³ On that day the Sadducees, who say there is no resurrection, came and asked him: ²⁴ "Teacher, Moses said: 'If any man dies without having children, his brother must marry his wife and raise up offspring for his brother.' ²⁵ Now there were seven brothers with us. The first married and died, and having no offspring, he left his wife for his brother. ²⁶ The same thing happened with the second and the third, through all seven. ²⁷ Last of all, the woman died. ²⁸ So in the resurrection, of the seven, whose wife will she be? For they all had her."

²⁹ But Jesus answered and said to them, "You are mistaken, neither having known the Scriptures nor the power of God. ³⁰ For in the resurrection neither do men marry nor are women given in marriage, but they are as angels in heaven. ³¹ Now concerning the resurrection of the dead, have you not read what was spoken to you by God: ³² 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?'^b He is not God of the dead, but of the living." ³³ And when the crowds heard this, they were astonished at his teaching.

Two Greatest Commandments

³⁴ But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. ³⁵ And one of

them, versed in the Law,^c tested him by asking, ³⁶ "Teacher, which is the great commandment in the Law?" ³⁷ And he said to him: "'You must love the Lord^d your God with your whole heart and with your whole soul and with your whole mind.'^e ³⁸ This is the greatest and first commandment. ³⁹ The second, like it, is this: 'You must love your neighbor as yourself.'^f ⁴⁰ On these two commandments the whole Law hangs, and the Prophets."

Is the Christ the son of David?

⁴¹ Now while the Pharisees were gathered together, Jesus asked them a question, ⁴² saying, "What do you think about the Christ? Whose son is he?" They said to him, "The son of David." ⁴³ He said to them, "How is it then that David, in the Spirit, calls him Lord, saying,

⁴⁴ "'The Lord^g said to my Lord,^h 'Sit at my right hand, until I put your enemies under your feet'?"ⁱ

⁴⁵ If then David calls him Lord, how is he his son?" ⁴⁶ And no one was able to answer him a word, and from that day on, no one dared to question him no longer.

Do Not Imitate Scribes and Pharisees

23 Then Jesus spoke to the crowds and to his disciples, saying: ² "The scribes and the Pharisees have seated themselves in the seat of Moses. ³ Therefore, all the things they tell you, do and observe, but do not do according to their deeds, for they say but they do not practice what they say. ⁴ They

^c I.e. an expert in the Mosaic Law

^d This is a reference to the Father, I.e., Jehovah of the Old Testament

^e A quotation from Deuteronomy 6:5

^f A quotation from Leviticus 19:18

^g The Father

^h The Son

ⁱ A quotation from Psalm 110:1

^a A denarius was a day's wage for a laborer

^b A quotation from Exodus 3:6



bind up heavy loads and put them on the shoulders of men, but they themselves are not willing to move them with their finger..

⁵ All the works they do, they do to be seen by men, for they broaden their phylacteries^a and lengthen the fringes of their garments.

⁶ They like the most prominent place at evening meals and the front seats in the synagogues ⁷ and the greetings in the marketplaces and to be called Rabbi by men.

⁸ But you, do not you be called Rabbi, for one is your Teacher, and all of you are brothers. ⁹ Do not call anyone your father on earth, for one is your Father, the heavenly One. ¹⁰ Do not be called leaders, for your Leader is one, the Christ. ¹¹ But the greatest among you shall be your servant.

¹² Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

Woes to Scribes and Pharisees

¹³ “Woe to you, scribes and Pharisees, hypocrites! because you shut up the Kingdom of the heavens before men; for you yourselves do not go in, neither do you permit those on their way in to go in. ¹⁴ —^b

¹⁵ Woe to you, scribes and Pharisees, hypocrites! For you travel across sea and land to make a single proselyte, and when

^a Either of two small leather boxes containing slips of paper with scriptures written on them, worn by Jewish men on the left arm and forehead during prayers as reminders of their religious duties.

^b [Woe to you, scribes and Pharisees, hypocrites, because you devour widows' houses and for a pretense make long prayers; therefore you will receive greater judgment.] Verse 14 is an interpolation developed from the parallel in Mark 12:40 or Luke 20:47. It is absent in the earliest and best manuscripts of the Alexandrian and the Western text types. The manuscripts that include verse 14, it is in different places, evidencing even further that it is an interpolation.

he becomes a proselyte, you make him twice as much a son of Gehenna^c as yourselves.

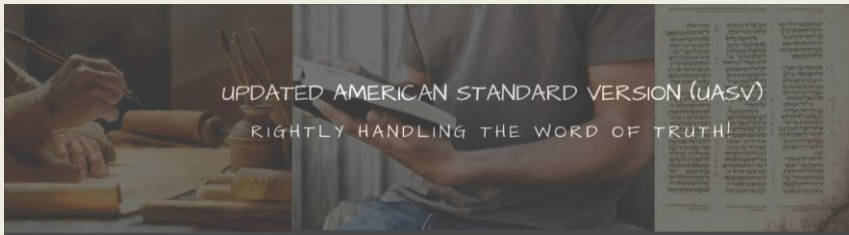
¹⁶ “Woe to you, blind guides, who say, ‘If anyone swears by the temple, it is nothing; but if anyone swears by the gold of the temple, he is under obligation.’ ¹⁷ Fools and blind ones! Which, in fact, is greater, the gold or the temple that has sanctified the gold? ¹⁸ Moreover, ‘If anyone swears by the altar, it is nothing; but if anyone swears by the gift on it, he is under obligation.’ ¹⁹ Blind ones! Which, in fact, is greater, the gift or the altar that sanctifies the gift? ²⁰ Therefore, whoever swears by the altar is swearing by it and by all the things on it. ²¹ And the one who swears by the temple swears by it and by the one who dwells in it. ²² And the one who swears by heaven swears by the throne of God and by the one who sits on it.

²³ “Woe to you, scribes and Pharisees, hypocrites! because you give the tenth of the mint and the dill and the cumin, but you have disregarded the weightier matters of the Law, namely, justice and mercy and faithfulness. These things it was necessary to do, yet not to disregard the other things. ²⁴ Blind guides, who strain out a gnat and swallow a camel!

²⁵ “Woe to you, scribes and Pharisees, hypocrites! because you cleanse the outside of the cup and of the dish, but inside they are full of greediness and self-indulgence.

²⁶ Blind Pharisee, cleanse first the inside of

^c **Gehenna:** *geenna* (Gehenna) occurs 12 times and is the Greek name for the valley of Hinnom, southwest of Jerusalem (Jer. 7:31), where the horrendous worship of Moloch took place, and it was prophetically said that where dead bodies would be thrown. (Jer. 7:32; 19:6) It was an incinerator where trash and dead bodies were destroyed, not a place to be burned alive or tormented. Jesus and his disciples used Gehenna to symbolize eternal destruction, annihilation, or the “second death,” an eternal punishment of death.



the cup and of the dish, so that the outside of it may also become clean.

²⁷ “Woe to you, scribes and Pharisees, hypocrites! because you resemble whitewashed tombs which on the outside appear beautiful, but inside they are full of dead men’s bones and all uncleanness. ²⁸ In the same way, on the outside you appear righteous to men, but inside you are full of hypocrisy and lawlessness.

²⁹ “Woe to you, scribes and Pharisees, hypocrites! because you build the graves of the prophets and decorate the tombs of the righteous ones, ³⁰ and you say, ‘If we had lived in the days of our forefathers, we would not have shared with them in shedding the blood of the prophets.’ ³¹ Therefore, you are testifying against yourselves that you are sons of those who murdered the prophets. ³² Fill up, then, the measure of your fathers.

³³ Serpents! Offspring of vipers! How will you escape from the judgment of Gehenna?^a

³⁴ “Therefore, look, I am sending you prophets and wise men and scribes; some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute from city to city, ³⁵ so that upon you will come all the righteous blood shed on the earth from the blood of righteous Abel up to the blood of Zechariah son of Barachiah, whom you murdered between the temple and the altar. ³⁶ Truly, I

say to you, all these things will come upon this generation.

Jesus Laments over Jerusalem

³⁷ “Jerusalem, Jerusalem, who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling.

³⁸ Look, your house is being left to you desolate!

³⁹ For I say to you, from now on you will not see me until you say, ‘Blessed is he who comes in the name of the Lord.’”

The Destruction of the Temple Foretold

24 Jesus came out from the temple and was going away when^b his disciples came up to point out the temple buildings to him. ² And he said to them, “Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.”

The Beginning of Woes

³ As he was sitting on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming,^c and of the end of the age?”

Wars and Rumors of Wars

⁴ And Jesus answered them, “See that no one leads you astray. ⁵ For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. ⁶ You will be hearing of wars and rumors of wars. See that you are not alarmed, for those things must take place, but the end is not yet.

^a **Gehenna:** *geenna* (Gehenna) occurs 12 times and is the Greek name for the valley of Hinnom, southwest of Jerusalem (Jer. 7:31), where the horrendous worship of Moloch took place, and it was prophetically said that where dead bodies would be thrown. (Jer. 7:32; 19:6) It was an incinerator where trash and dead bodies were destroyed, not a place to be burned alive or tormented. Jesus and his disciples used Gehenna to symbolize eternal destruction, annihilation, or the “second death,” an eternal punishment of death.

^b Lit *and*

^c Or *presence* (Gr *parousia*), which denotes both an “arrival” and a consequent “presence with.”



Wars, Food Shortages, Earthquakes

⁷ For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. ⁸ But all these are but the beginning of the birth pains.

Abandon Faith, Betrayal, Lawlessness Increases, Gospel to be Proclaimed

⁹ “Then they will deliver you up to tribulation, and will kill you, and you will be hated by all nations because of my name. ¹⁰ And then many will fall away,^a will betray^b one another, and will hate one another. ¹¹ And many false prophets will arise and will lead many astray. ¹² And because lawlessness will be increased, the love of many will grow cold. ¹³ But the one who endures to the end will be saved. ¹⁴ And this gospel of the kingdom will be proclaimed in all the inhabited earth^c as a testimony to all the nations, and then the end will come.

The Great Tribulation

¹⁵ “Therefore when you see the abomination of desolation, which was spoken of through Daniel the prophet, standing in the holy place (let the reader understand), ¹⁶ then let those who are in Judea flee to the mountains. ¹⁷ Let the man who is on the housetop not go down to take what is in his house, ¹⁸ and let the man who is in the field not turn back to take his cloak. ¹⁹ But woe to those who are pregnant and to those who are nursing babies in those days! ²⁰ But pray that your flight will not be in the winter, or on a Sabbath. ²¹ For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be. ²² And if those days had not been cut short, no flesh would have

been saved: but for the chosen ones^d sake those days will be cut short.

²³ Then if any man says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe it. ²⁴ For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the chosen ones.^e ²⁵ Look, I have told you in advance. ²⁶ So if they say to you, ‘Look, he is in the wilderness,’ do not go out, or, ‘Look, he is in the inner rooms,’ do not believe it. ²⁷ For just as the lightning comes from the east and flashes even to the west, so will be the coming^f of the Son of Man. ²⁸ Wherever the corpse is, there the vultures will gather.

The Coming of the Son of Man

²⁹ “But immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰ And then will appear in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. ³¹ And he will send forth his angels with a great trumpet call, and they will gather his chosen ones from the four winds, from one end of heaven to the other.

Parable of the Fig Tree

³² “Now learn the parable from the fig tree: Whenever its branch has already become tender and puts forth its leaves, you know that summer is near. ³³ So also you, when you see all these things, know that he is near, at the door. ³⁴ Truly, I say to you, this generation will not pass away until all these things take place. ³⁵ Heaven and earth

^d Or *the elect*

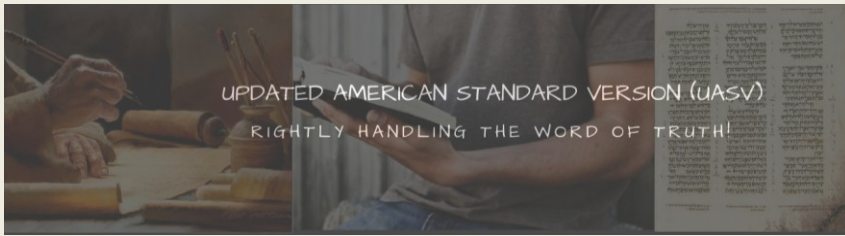
^e Or *the elect*

^f Or *presence* (Gr *parousia*), which denotes both an “arrival” and a consequent “presence with.”

^a Lit *be caused to stumble*

^b Or *hand over*

^c Or *in the whole world*



will pass away, but my words will not pass away.

The Unknown Day and Hour, Like Noah's Day

³⁶ "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. ³⁷ For as were the days of Noah, so will be the coming^a of the Son of Man. ³⁸ For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, ³⁹ and they knew not until the flood came, and took them all away; so will be the coming^b of the Son of Man. ⁴⁰ Then there will be two men in the field; one will be taken and one left. ⁴¹ Two women will be grinding at the mill; one will be taken and one left.

Keep on the Watch

⁴² Therefore, stay awake, for you do not know on what day your Lord is coming. ⁴³ But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. ⁴⁴ Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.

The Faithful or the Unfaithful Servant

⁴⁵ "Who then is the faithful and wise slave whom the master has put in charge of his household slaves to give them their food at the right time? ⁴⁶ Blessed is that slave whom his master will find so doing when he comes. ⁴⁷ Truly I say to you that he will put

him in charge of all his possessions. ⁴⁸ But if ever that evil slave says in his heart, 'My master is delaying,' ⁴⁹ and he begins to beat his fellow slaves and eats and drinks with drunkards, ⁵⁰ the master of that slave will come on a day that he does not expect and at an hour that he does not know, ⁵¹ and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

Parable of Ten Virgins

25 "Then the Kingdom of the heavens may be likened to ten virgins who took their lamps and went out to meet the bridegroom. ² Five of them were foolish, and five were discreet. ³ For the foolish took their lamps but took no oil with them, ⁴ but the discreet took oil in their flasks along with their lamps. ⁵ As the bridegroom was delaying, they all became drowsy and fell asleep. ⁶ But at midnight there was a shout: 'Here is the bridegroom! Go out to meet him.' ⁷ Then all those virgins rose and trimmed their lamps.^c ⁸ The foolish said to the discreet, 'Give us some of your oil, because our lamps are about to go out.' ⁹ The discreet answered, saying: 'Since there will not be enough for us and for you, go instead to those who sell it, and buy some for yourselves.' ¹⁰ And while they were going off to buy it, the bridegroom came. The virgins who were ready went in with him to the marriage feast, and the door was shut. ¹¹ Afterward, the rest of the virgins also came, saying, 'Sir, Sir, open to us!' ¹² In answer he said, 'I tell you the truth, I do not know you.'

¹³ "Keep on the watch, therefore, because you know neither the day nor the hour.

^a Or *presence* (Gr *parousia*), which denotes both an "arrival" and a consequent "presence with."

^b Or *presence* (Gr *parousia*), which denotes both an "arrival" and a consequent "presence with."

^c I.e., started getting their lamps ready



Parable of the Talents

¹⁴ “For it is just like a man about to go on a journey who summoned his slaves and entrusted his belongings to them. ¹⁵ He gave five talents^a to one, two to another, and one to still another, to each according to his own ability, and he went on his journey. ¹⁶ Immediately the one who received the five talents went and did business with them and gained five more. ¹⁷ In the same way, the one who received the two gained two more. ¹⁸ But the slave who received just one went off and dug in the ground and hid his master’s money.

¹⁹ “Now after a long time, the master of those slaves came and settled accounts with them. ²⁰ And the one who had received the five talents came forward and brought five additional talents, saying, ‘Master, you entrusted five talents to me; see, I gained five talents more.’ ²¹ His master said to him: ‘Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.’ ²² And the one who had received the two talents came forward and said, ‘Master, you entrusted two talents to me; see, I gained two talents more.’ ²³ His master said to him: ‘Well done, good and faithful slave! You were faithful over a few things. I will appoint you over many things. Enter into the joy of your master.’

²⁴ “And the one who had received the one talent came up and said: ‘Master, I knew you to be a demanding man, reaping where you did not sow and gathering where you did not winnow. ²⁵ And I was afraid and went and hid your talent in the ground. Here, you have what is yours.’ ²⁶ But his master answered and said to him: ‘Wicked and sluggish slave, you knew, did you, that I reaped where I did not sow and gathered where I did not winnow? ²⁷ Then you ought to have deposited my money with the

bankers, and on my coming I would have received it back with interest.

²⁸ “‘Therefore, take the talent away from him and give it to the one who has the ten talents. ²⁹ For to everyone who has, more will be given, and he will have an abundance. But the one who does not have, even what he has will be taken away from him. ³⁰ And throw the good-for-nothing slave out into the darkness outside; in that place there will be weeping and gnashing of teeth.

The Sheep and the Goats

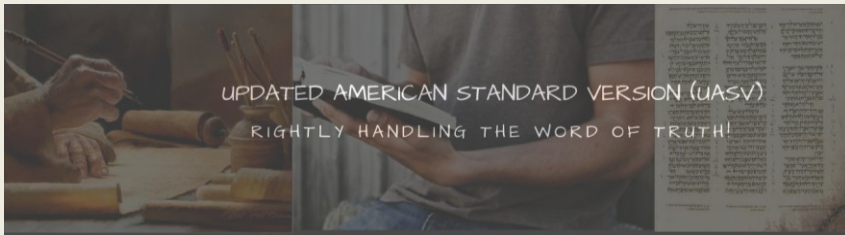
³¹ “When the Son of man comes in his glory, and all the angels with him, then he will sit down on his glorious throne. ³² All the nations will be gathered before him, and he will separate people one from another, just as a shepherd separates the sheep from the goats. ³³ And he will put the sheep on his right hand, but the goats on his left.

³⁴ “Then the King will say to those on his right: ‘Come, you who have been blessed by my Father, inherit the Kingdom prepared for you from the founding of the world. ³⁵ For I became hungry and you gave me something to eat; I was thirsty and you gave me something to drink. I was a stranger and you received me hospitably; ³⁶ naked and you clothed me. I fell sick and you looked after me. I was in prison and you visited me.’

³⁷ Then the righteous ones will answer him with the words: ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? ³⁸ When did we see you a stranger and receive you hospitably, or naked and clothe you? ³⁹ When did we see you sick or in prison and visit you?’ ⁴⁰ In reply the King will say to them, ‘Truly I say to you, to the extent that you did it to one of the least of these my brothers, you did it to me.’

⁴¹ “Then he will say to those on his left: ‘Go away from me, you who have been cursed, into the eternal fire prepared for the Devil and his angels. ⁴² For I became hungry,

^a A talent was worth about nineteen years’ wages for a laborer



but you gave me nothing to eat; and I was thirsty, but you gave me nothing to drink. ⁴³ I was a stranger, but you did not receive me hospitably; naked, but you did not clothe me; sick and in prison, but you did not look after me.' ⁴⁴ Then they too will answer with the words: 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison and did not minister to you?' ⁴⁵ Then he will answer them, saying: 'Truly I say to you, to the extent that you did not do it to one of these least ones, you did not do it to me.' ⁴⁶ And these will go away into eternal punishment,^a but the righteous into eternal life."

The Priests Plot to Kill Jesus

26 Now when Jesus had finished saying all these things, he said to his disciples: ² "You know that two days from now the Passover takes place, and the Son of Man will be delivered up to be crucified."

³ Then the chief priests and the elders of the people gathered in the courtyard of the high priest, who was named Ca'ia'phas, ⁴ and they ployed together to seize Jesus by cunning and to kill him. ⁵ But they were saying, "Not at the festival, so that there may not be an uproar among the people."

The Precious Ointment Poured on Jesus

⁶ Now when Jesus was in Bethany, at the home of Simon the leper, ⁷ a woman with an alabaster jar of costly perfumed oil approached him, and she began pouring it on his head as he was dining. ⁸ On seeing this, the disciples became indignant and said, "Why this waste? ⁹ For this could have been sold for a great deal of money and given to the poor." ¹⁰ But Jesus, aware of this, said to them, "Why do you try to make trouble for the woman? She did a fine deed toward me.

¹¹ For you always have the poor with you, but you will not always have me. ¹² When she put this perfumed oil on my body, she did it to prepare me for burial. ¹³ Truly I say to you, wherever this good news is preached in all the world, what this woman has done will also be told in memory of her."

The Last Passover and Betrayal

¹⁴ Then one of the Twelve, the one called Judas Is-car'i-ot, went to the chief priests ¹⁵ and said, "What are you willing to give me to betray him to you?" And they weighed out thirty pieces of silver^b to him. ¹⁶ So from then on, he kept looking for a good opportunity to betray him.

¹⁷ Now on the first day of Unleavened Bread the disciples came to Jesus, asking, "Where do you want us to prepare for you to eat the Passover?" ¹⁸ He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My appointed time is near; I will celebrate the Passover with my disciples at your home.'"¹⁹ So the disciples did as Jesus instructed them and prepared for the Passover.

The Last Passover

²⁰ Now when evening came, Jesus was reclining at the table with the twelve disciples. ²¹ While they were eating, he said, "Truly I say to you, one of you will betray me." ²² Being very much grieved at this, each and every one began to say to him, "Lord, it is not I, is it?" ²³ In reply he said, "The one who dips his hand with me into the bowl is the one who will betray me. ²⁴ True, the Son of Man is going away, just as it is written about him, but woe to that man through whom the Son of Man is betrayed! It would have been better for that man if he had not been born." ²⁵ Judas, who was about to betray him, replied: "It is not I, is it, Rabbi?" Jesus said to him, "You yourself said it."

^a That is eternal cutting off, from life. Lit., "lopping off; pruning."

^b I.e. silver shekels; it takes 50 shekels to equal 1 mina, and 60 minas to equal 1 talent.



The Lord's Supper Instituted

²⁶ While they were eating, Jesus took a loaf, and after saying a blessing, he broke it, and giving it to the disciples, he said: "Take, eat. This means my body." ²⁷ And taking a cup, he offered thanks and gave it to them, saying: "Drink out of it, all of you, ²⁸ for this means my 'blood of the covenant,' which is to be poured out in behalf of many for forgiveness of sins. ²⁹ But I say to you, I will by no means drink again any of this product of the vine until that day when I drink it new with you in the Kingdom of my Father." ³⁰ Finally, after singing psalms, they went out to the Mount of Olives.

Peter's Denial Foretold

³¹ Then Jesus said to them, "You will all fall away because of me this night. For it is written, 'I will strike the shepherd, and the sheep of the flock will be scattered.'^a ³² But after I have been raised up, I will go ahead of you into Gal'i-lee." ³³ But Peter, in response, said to him, "Although all the others are stumbled in connection with you, I will never be stumbled!" ³⁴ Jesus said to him: "Truly I say to you, on this night, before a rooster crows, you will disown me three times." ³⁵ Peter said to him: "Even if I should have to die with you, I will by no means disown you." All the other disciples also said the same thing.

Jesus Prays in the Garden of Gethsemane

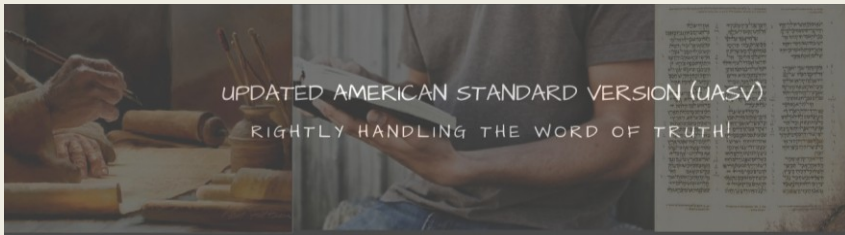
³⁶ Then Jesus went with them to a place called Gethsemane, and he said to the disciples, "Sit down here while I go over there and pray." ³⁷ And taking along Peter and the two sons of Zebedee, he began to feel grieved and to be greatly troubled. ³⁸ Then he said to them, "my soul is deeply grieved, to the point of death; remain here and keep watch with me."

³⁹ And going a little farther he fell on his face and prayed, saying, "My Father, if it be possible, let this cup pass from me; yet not as I will, but as you will." ⁴⁰ And he came to the disciples and found them sleeping, and he said to Peter, "Could you not so much as keep on the watch for one hour with me? ⁴¹ Keep on the watch and pray continually, so that you may not enter into temptation. The spirit, of course, is eager, but the flesh is weak." ⁴² Again, a second time, he went off and prayed: "My Father, if it is not possible for this to pass away unless I drink it, let your will take place." ⁴³ And he came again and found them sleeping, for their eyes were heavy. ⁴⁴ So leaving them, he again went off and prayed for a third time, saying once more the same thing. ⁴⁵ Then he returned to the disciples and said to them: "At such a time as this, you are sleeping and resting! Look! The hour has drawn near for the Son of Man to be betrayed into the hands of sinners. ⁴⁶ Get up, let us go. Look! My betrayer has drawn near." ⁴⁷ While he was still speaking, look! Judas, one of the twelve, came and with him a large crowd with swords and clubs, sent from the chief priests and the elders of the people.

Jesus' Betrayal and Arrest

⁴⁸ Now his betrayer had given them a sign, saying: "Whoever it is I kiss, he is the one; take him into custody." ⁴⁹ And going straight up to Jesus, he said, "Greetings, Rabbi!" and gave him a tender kiss. ⁵⁰ And Jesus said to him, "Friend, do what you have come for." Then they came and laid hands on Jesus and seized him. ⁵¹ And look, one of those who were with Jesus stretched out his hand and drew out his sword, and struck the slave of the high priest and cut off his ear. ⁵² Then Jesus said to him, "Return your sword to its place, for all those who take up the sword will perish by the sword. ⁵³ Or do you think that I cannot appeal to my Father to supply me at this moment more than

^a A quotation from Zech 13:7



twelve legions^a of angels? ⁵⁴ How then should the Scriptures be fulfilled, that it must be so?"

⁵⁵ At that hour Jesus said to the crowds, "Have you come out as against a robber, with swords and clubs to capture me? Every day I sat in the temple teaching, and you did not seize me. ⁵⁶ But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled.

Jesus' Trial before the Sanhedrin

⁵⁷ Those who took Jesus into custody led him away to Caiaphas the high priest, where the scribes and the elders were gathered together. ⁵⁸ But Peter kept following him from a good distance, as far as the courtyard of the high priest, and after going inside, he sat with the house attendants to see the outcome.

⁵⁹ Now the chief priests and the whole Sanhedrin were seeking false testimony against Jesus that they might put him to death. ⁶⁰ But they found none, although many false witnesses came forward. Later two came forward ⁶¹ and said, "This man said, 'I am able to throw down the temple of God and build it up in three days.'" ⁶² And the high priest stood up and said, "Have you no answer to make? What is it that these men testify against you? ⁶³ But Jesus remained silent. And the high priest said to him, "I adjure you by the living God, tell us if you are the Christ, the Son of God." ⁶⁴ Jesus said to him, "You yourself said it. But I say to you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." ⁶⁵ Then the high priest ripped his outer garments, saying: "He has blasphemed! What further need do we have of witnesses? See! Now you have heard the blasphemy. ⁶⁶ What do you think?" They answered, "He deserves death." ⁶⁷ Then they spat in his face

and hit him with their fists. Others slapped him on the face, ⁶⁸ saying, "Prophecy to us, you Christ. Who struck you?"

Peter Denies Jesus

⁶⁹ Now Peter was sitting outside in the courtyard. And a servant girl came up to him and said, "You also were with Jesus the Galilean." ⁷⁰ But he denied it before them all, saying, "I do not know what you mean." ⁷¹ And when he went out to the entrance, another servant girl saw him, and she said to those who were there, "This man was with Jesus of Nazareth." ⁷² And again he denied it with an oath: "I do not know the man." ⁷³ After a little while the bystanders came up and said to Peter, "Certainly you too are one of them, for your accent gives you away." ⁷⁴ Then he began to curse and swear, "I do not know the man!" And immediately a rooster crowed. ⁷⁵ And Peter called to mind what Jesus had said, namely: "Before a rooster crows, you will disown me three times." And he went outside and wept bitterly.

Jesus Handed Over to Pilate

27 When morning came, all the chief priests and the elders of the people took counsel against Jesus in order to put him to death; ² and they bound him and led him away and delivered him over to Pilate the governor.

Judas Hangs Himself

³ Then when Judas, the one who had betrayed him, saw that he had been condemned, he regretted what he had done and returned the thirty silver coins^b to the chief priests and elders, ⁴ saying, "I have sinned by betraying innocent blood." They said, "What is that to us? See to it yourself!" ⁵ And he threw the pieces of silver

^a A Roman legion equaled 6,000 soldiers.

^b I.e. silver shekels; it takes 50 shekels to equal 1 mina, and 60 minas to equal 1 talent.



into the temple and departed; and he went away and hanged himself.⁶ But the chief priests took the silver pieces^a and said, “It is not lawful to put them into the sacred treasury, because they are the price of blood.”⁷ After consulting together, they used the money to buy the potter’s field as a burial place for strangers.⁸ Therefore, that field has been called Field of Blood to this very day.⁹ Then what was spoken through Jeremiah the prophet was fulfilled: “And they took the thirty silver pieces,^b the price that was set on the man, the one on whom a price was set by some of the sons of Israel,¹⁰ and they gave them for the potter’s field, according to what the Lord^c had commanded me.”

Jesus before Pilate

¹¹ Jesus now stood before the governor, and the governor put the question to him, saying, “Are you the King of the Jews?” Jesus said, “You yourself say it.”¹² But while he was being accused by the chief priests and elders, he made no answer.¹³ Then Pilate said to him, “Do you not hear how many things they are testifying against you?”¹⁴ But he did not answer him, no, not a word, so that the governor was greatly amazed.

Jesus Sentenced to Die

¹⁵ Now from festival to festival, it was the custom of the governor to release a prisoner to the crowd, whomever they wanted.¹⁶ Just at that time they were holding a notorious prisoner called Barabbas.¹⁷ So when they were gathered together, Pilate said to them, “Which one do you want me to release to you, Barabbas or Jesus who is called Christ?”¹⁸ For he^d knew that it

was out of envy that they had delivered him up.¹⁹ While he was sitting on the judgment seat, his wife sent a message to him, saying, “Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him.”²⁰ But the chief priests and the elders persuaded the crowds to ask for Barabbas, but to have Jesus put to death.²¹ In response the governor said to them, “Which of the two do you want me to release to you?” They said, “Barabbas.”²² Pilate said to them, “Then what shall I do with Jesus who is called Christ?” They all said, “Let him be crucified!”²³ And he said, “Why, what evil has he done?” But they shouted all the more, “Let him be crucified!”

²⁴ Seeing that it did no good but, rather, an uproar was arising, Pilate took water and washed his hands before the crowd, saying: “I am innocent of the blood of this man. You yourselves must see to it.”²⁵ At that all the people said in answer, “Let his blood come upon us and upon our children!”²⁶ Then he released Barabbas to them, but having scourged^e Jesus, delivered him to be crucified.

The Soldiers Publicly Mock Jesus

²⁷ Then the soldiers of the governor took Jesus into the governor’s residence and they gathered the whole battalion^f before him.²⁸ And they stripped him and put a scarlet robe on him.²⁹ And after twisting together a crown of thorns, they put it on his head and put a reed in his right hand. And kneeling before him, they mocked him, saying, “Hail, King of the Jews!”³⁰ And they spat on him and took the reed and began hitting him on his head.³¹ Finally, after they had mocked

^a I.e. silver shekels; it takes 50 shekels to equal 1 mina, and 60 minas to equal 1 talent.

^b I.e. silver shekels; it takes 50 shekels to equal 1 mina, and 60 minas to equal 1 talent.

^c I.e. the Father

^d I.e. Pilate

^e A severe Roman judicial punishment, consisting of a severe whipping and beating, with a whip made of leather strips embedded with pieces of bone or metal, the victim being tied to a post.

^f A military unit typically consisting of about 600 men, a tenth of a Roman legion.



him, they stripped him of the cloak and put his outer garments on him and led him away to crucify him.

The Crucifixion of Jesus

³² As they were going out, they found a man of Cyrene named Simon. This man they compelled into service to carry his cross. ³³ And when they came to a place called *Golgotha*, that is, Skull Place, ³⁴ they gave him wine mixed with gall to drink; but after tasting it, he refused to drink it. ³⁵ And when they had crucified him, they divided his garments among them by casting lots. ³⁶ And sitting down, they began to keep watch over him there. ³⁷ And over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

³⁸ Then two robbers were crucified with him, one on the right and one on the left. ³⁹ And those who passed by reviled him, shaking their heads ⁴⁰ and saying, "You who would throw down the temple and build it in three days, save yourself! If you are the Son of God, come down from the cross." ⁴¹ In the same way also, the chief priests with the scribes and the elders began mocking him, saying, ⁴² "Others he saved; himself he cannot save! He is King of Israel; let him come down now from the cross, and we will believe in him. ⁴³ He has put his trust in God; let Him now rescue him if He wants him, for he said, 'I am the Son of God.'" ⁴⁴ And the robbers who were crucified with him also were reproaching him in the same way.

The Death of Jesus

⁴⁵ Now from the sixth hour^a there was darkness over all the land until the ninth hour.^b ⁴⁶ About the ninth hour^c Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" ⁴⁷ And some of

those who were standing there, when they heard it, began saying, "This man is calling for Elijah." ⁴⁸ And immediately one of them ran, and taking a sponge, he filled it with sour wine and put it on a reed, and gave him a drink. ⁴⁹ But the others said, "Let him be! Let us see whether Elijah will come to save him." ⁵⁰ And Jesus cried out again with a loud voice and yielded up his spirit.^d ⁵¹ And look, the curtain of the temple was torn in two, from top to bottom; and the earth shook, and the rocks were split. ⁵² The tombs also were opened, and many bodies of the holy ones who had fallen asleep were raised; ⁵³ and coming out of the tombs after his resurrection, they went into the holy city and appeared to many. ⁵⁴ Now the centurion,^e and those who were with him keeping watch over Jesus, when they saw the earthquake and the things that were happening, became terrified and said, "Truly this was the Son of God!"

⁵⁵ And many women were there watching from a distance, who had accompanied Jesus from Galilee to minister to him; ⁵⁶ among them were Mary Magdalene and Mary the mother of James and Joses and the mother of the sons of Zebedee.

The Burial of Jesus

⁵⁷ Now as it was evening,^f a rich man of Arimathea came, named Joseph, who had also become a disciple of Jesus. ⁵⁸ This man approached Pilate and asked for the body of Jesus. Then Pilate commanded that it be given to him. ⁵⁹ Joseph took the body, wrapped it up in a clean linen cloth, ⁶⁰ and placed it in his own new tomb that he had cut in the rock. And he rolled a large stone

^d I.e. the life-force (life-giving breath; breath of life); Jesus gave up his life, he died

^e I.e. the one in command of hundred soldiers

^f This was late afternoon, some time after sunset but before night.

^a I.e. about 12:00 noon

^b I.e. about 3:00 p.m.

^c I.e. about 3:00 p.m.



to the entrance of the tomb and went away.
⁶¹ But Mary Magdalene and the other Mary continued there, sitting opposite the tomb.

Tomb Securely Guarded

⁶² Now on the next day, which is after the day of preparation, the chief priests and the Pharisees assembled before Pilate, ⁶³ saying, “Sir, we remember that while that deceiver was still alive he said, ‘After three days I will rise.’ ⁶⁴ Therefore order the tomb to be made secure until the third day, lest his disciples go and steal him away and tell the people, ‘He has risen from the dead,’ and the last deception will be worse than the first.” ⁶⁵ Pilate said to them, “You have a guard of soldiers.^a Go, make it as secure as you know how.” ⁶⁶ And they went and made the grave secure by sealing the stone and posting a guard.

The Resurrection of Jesus

28 Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. ² And look, there was a great earthquake, for an angel of the Lord^b descended from heaven and came and rolled back the stone and sat on it. ³ And his appearance was like lightning, and his clothing as white as snow. ⁴ And the guards trembled from the fear of him and became like dead men. ⁵ But the angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. ⁶ He is not here, for he has been raised, just as he said. Come, see the place where he was lying. ⁷ And go quickly, tell his disciples, ‘He

^a One cannot be absolutely certain whether they were Roman soldiers or the temple police. However, if it were the Jewish temple police, there would have been no need for the Jewish religious leaders to ask Pilate.

^b I.e. the Father

has been raised from the dead, and look, he is going ahead of you into Galilee. You will see him there.’ Look, I have told you.”

⁸ And they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. ⁹ And look, Jesus met them and said, “Greetings!” And they came up and took hold of his feet and did obeisance^c to him. ¹⁰ Then Jesus said to them, “Do not be afraid; go and tell my brothers to go to Galilee, and there they will see me.”

Soldiers Bribed to Lie

¹¹ Now while they were going, look, some of the guard went into the city and told the chief priests all that had happened. ¹² And when they had assembled with the elders and taken counsel, they gave a large sum of money to the soldiers, ¹³ and said, “Say, ‘His disciples came by night and stole him away while we were asleep.’ ¹⁴ And if this comes to the governor’s ears, we will persuade him and keep you out of trouble.” ¹⁵ So they took the silver pieces and did as they were instructed, and this story has been spread abroad among the Jews up to this very day.

The Great Commission to Make Disciples

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ When they saw him, they did obeisance,^d but some doubted. ¹⁸ And Jesus came up and spoke to them, saying, “All authority has been given to me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰ teaching them to observe all that I commanded you; and look, I am with you always, even to the end of the age.”

^c I.e. bowed down

^d I.e. bowed down