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THE NEW TESTAMENT

The Words of Christ in Red

THE GOSPEL ACCORDING TO MATTHEW

► **AUTHOR:** The early church uniformly attributed this Gospel to Matthew, and no tradition to the contrary ever emerged. This book was known early and accepted quickly. Matthew occupied the unpopular post of tax collector in Capernaum for the Roman government, and as a result he was no doubt disliked by his Jewish countrymen. He was chosen as one of the twelve apostles, and the last appearance of his name in the Bible is in Acts 1:13. Matthew's life from that point on is veiled in tradition.

► **TIME:** c. 4 B.C.–A.D. 33 ► **KEY VERSES:** Matt. 16:16–19

► **THEME:** Matthew is typically described as the story of Jesus written by a Jew for Jewish people. In this context it contains the most references to Jewish culture and the Old Testament of the Gospels. The author's main purpose seems to be proving to his Jewish readers that Jesus is their Messiah. Matthew is also the fullest systematic account of Christ's teachings. These five "blocks" of teaching are one of the key differences with the other Gospels: Chapters 5–7, The Sermon on the Mount; chapter 10, The Mission Charge; chapter 13, The Parables of the Kingdom; chapter 18, The Church; chapters 23–25, Judgment and the End of the Age.

The Genealogy of Jesus Christ

1 The book of the ^agenealogy of Jesus Christ, ^bthe Son of David, ^cthe Son of Abraham:

^{2d}Abraham begot Isaac, ^eIsaac begot Jacob, and Jacob begot ^fJudah and his brothers. ^{3g}Judah begot Perez and Zerah by Tamar, ^hPerez begot Hezron, and Hezron begot Ram. ⁴Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. ⁵Salmon begot ⁱBoaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, ⁶and ^jJesse begot David the king.

^kDavid the king begot Solomon by her who had been the wife* of Uriah. ⁷Solomon begot Rehoboam, Rehoboam begot ^mAbijah, and Abijah begot Asa.* ⁸Asa begot ⁿJehoshaphat, Jehoshaphat begot Joram, and Joram begot ^oUzziah. ⁹Uzziah begot Jotham, Jotham begot ^pAhaz, and

Ahaz begot Hezekiah. ^{10q}Hezekiah begot Manasseh, Manasseh begot Amon,* and Amon begot ^rJosiah. ^{11s}Josiah begot Jecooniah and his brothers about the time they were ^tcarried away to Babylon.

¹²And after they were brought to Babylon, ^uJecooniah begot Shealtiel, and Shealtiel begot ^vZerubbabel. ¹³Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. ¹⁴Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. ¹⁵Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. ¹⁶And Jacob begot Joseph the husband of ^wMary, of whom was born Jesus who is called Christ.

* **1:6** Words in italic type have been added for clarity. They are not found in the original Greek.

* **1:7** NU-Text reads *Asaph*. * **1:10** NU-Text reads *Amos*.

1:1 genealogy. Jesus' genealogy is crucial to His claim to be the Messiah, as it traces the lineage of Joseph, His recognized father, back to Abraham through David. It shows that from a legal standpoint, Jesus is qualified to rule from the throne of David.

1:3 Tamar. The mention of women in a Jewish genealogy is unusual. But in addition to Mary, four women are listed in this catalogue of names: Tamar, who was involved in a scandal with Judah (Gen. 38); Rahab, the Canaanite harlot of Jericho (Josh. 2:1–21); Ruth, who was not an Israelite, but a Moabite (Ruth 1:4); and Bathsheba, the wife of Uriah, who committed adultery with David (2 Sam. 11:1–5). At the beginning of his Gospel, Matthew shows how God's grace forgives the darkest of sins and reaches beyond the nation of

Israel to the world. He also points out that God can lift the lowest and place them in royal lineage.

1:16 the husband of Mary. Matthew was careful not to identify Jesus as the physical son of Joseph. The Greek pronoun translated "of whom" is feminine and refers to Mary, **called Christ**. The words "Messiah"

1:1 ^aLuke 3:23 ^bJohn 7:42 ^cGen. 12:3; 22:18 **1:2** ^dGen. 21:2, 12 ^eGen. 25:26; 28:14 ^fGen. 29:35 **1:3** ^gGen. 38:27; 49:10 ^hRuth 4:18–22 **1:5** ⁱRuth 2:1; 4:1–13 **1:6** ^j1 Sam. 16:1 ^k2 Sam. 7:12; 12:24 **1:7** ^l1 Chr. 3:10 ^m2 Chr. 11:20 **1:8** ⁿ1 Chr. 3:10 ^o2 Kin. 15:13 **1:9** ^p2 Kin. 15:38 **1:10** ^q2 Kin. 20:21 ^r1 Kin. 13:2 **1:11** ^s1 Chr. 3:15, 16 ^t2 Kin. 24:14–16 **1:12** ^u1 Chr. 3:17 ^vEzra 3:2 **1:16** ^wMatt. 13:55

¹⁷So all the generations from Abraham to David are fourteen generations, from David until the captivity in Babylon are fourteen generations, and from the captivity in Babylon until the Christ are fourteen generations.

Christ Born of Mary

¹⁸Now the ^xbirth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child ^yof the Holy Spirit. ¹⁹Then Joseph her husband, being a just man, and not wanting ^zto make her a public example, was minded to put her away secretly. ²⁰But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take to you Mary your wife, ^afor that which is conceived in her is of the Holy Spirit. ^{21b}And she will bring forth a Son, and you shall call His name JESUS, ^cfor He will save His people from their sins."

²²So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: ^{23d}"Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,"* which is translated, "God with us."

²⁴Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, ²⁵and did not know her till she had brought forth ^eher firstborn Son.* And he called His name JESUS.

Wise Men from the East

2 Now after ^aJesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men ^bfrom the East came to Jerusalem, ²saying, ^c"Where is He

who has been born King of the Jews? For we have seen ^aHis star in the East and have come to worship Him."

³When Herod the king heard *this*, he was troubled, and all Jerusalem with him. ⁴And when he had gathered all ^ethe chief priests and ^fscribes of the people together, ⁵he inquired of them where the Christ was to be born.

⁵So they said to him, "In Bethlehem of Judea, for thus it is written by the prophet:

⁶ *'But^h you, Bethlehem, in the land of Judah, Are not the least among the rulers of Judah; For out of you shall come a Rulerⁱ Who will shepherd My people Israel.'*"*

⁷Then Herod, when he had secretly called the wise men, determined from them what time the ^jstar appeared. ⁸And he sent them to Bethlehem and said, "Go and search carefully for the young Child, and when you have found *Him*, bring back word to me, that I may come and worship Him also."

⁹When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. ¹⁰When they saw the star, they rejoiced with exceedingly great joy. ¹¹And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, ^kthey presented gifts to Him: gold, frankincense, and myrrh.

* **1:23** Isaiah 7:14. Words in oblique type in the New Testament are quoted from the Old Testament. * **1:25** NU-Text reads *a* Son. * **2:6** Micah 5:2

(from the Hebrew) and "Christ" (from the Greek) both mean "Anointed One."

1:17 Abraham . . . until the Christ. The genealogy is broken down into three groups of names with 14 generations in each list. A basic covenant is set forth in each period: the Abraham covenant, the Davidic covenant, and the new covenant.

1:18 betrothed. In Jewish culture, this covenant was made about a year before the marriage. Engagement was understood to be as binding as a marriage covenant, therefore a legal divorce was required to withdraw from the agreement.

1:23 Behold . . . Immanuel. The angel's message to Joseph indicated that Mary would fulfill the prophecy of Isaiah (Is. 7:14). "Jesus," the Greek form of "Joshua," means "salvation."

1:25 did not know her till. The clear implication is that Mary was a virgin only until the birth of Jesus. The brothers and sisters of Jesus (13:55–56) were probably younger siblings born to Joseph and Mary after Jesus' birth. Joseph could not have had children by a previous marriage, as some suppose, for then Jesus would not have been heir to the Davidic throne as the oldest son of Joseph.

2:1 wise men from the East. These "wise men" would have been of the same class as the "wise men" of Babylon over whom Daniel was made ruler (Dan. 2:48). **to Jerusalem.** Contrary to popular belief, the events of chapter two probably took place some months after Jesus' birth. Herod murdered all the male children age two and under, going by the time the wise men said the star had appeared (and probably leaving a significant margin for error). In addition, it would have been strange for Mary and Joseph to offer the sacrifice of the poor (see Lev. 12:8; Luke 2:24) if the wise men had just given them rich gifts.

2:7 Then Herod. This is Herod the Great, who reigned over Palestine for over thirty years. A crafty ruler and lavish builder, Herod had a reign marked by cruelty and bloodshed.

1:18 ^xLuke 1:27 ^yLuke 1:35 **1:19** ^zDeut. 24:1
1:20 ^aLuke 1:35 **1:21** ^bLuke 1:31; 2:21 ^cJohn 1:29
1:23 ^dIs. 7:14 **1:25** ^eLuke 2:7, 21 **2:1** ^fMic. 5:2;
Luke 2:4 ^gGen. 25:6 **2:2** ^cLuke 2:11 ^d[Num. 24:17]
2:4 ^e2 Chr. 36:14 ^f2 Chr. 34:13 ^gMal. 2:7 **2:6** ^hMic. 5:2
ⁱ[Rev. 2:27] **2:7** ⁱNum. 24:17 **2:11** ^kIs. 60:6

¹²Then, being divinely warned ^lin a dream that they should not return to Herod, they departed for their own country another way.

The Flight into Egypt

¹³Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."

¹⁴When he arose, he took the young Child and His mother by night and departed for Egypt, ¹⁵and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, ^m"*Out of Egypt I called My Son.*"*

Massacre of the Innocents

¹⁶Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. ¹⁷Then was fulfilled what was spoken by Jeremiah the prophet, saying:

¹⁸ "A ⁿvoice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel weeping for her children, Refusing to be comforted, Because they are no more."*

The Home in Nazareth

¹⁹Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, ²⁰saying, "Arise, take the young Child and His mother, and go to

the land of Israel, for those who ^psought the young Child's life are dead." ²¹Then he arose, took the young Child and His mother, and came into the land of Israel.

²²But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a ^qdream, he turned aside ^rinto the region of Galilee. ²³And he came and dwelt in a city called ^sNazareth, that it might be fulfilled ^twhich was spoken by the prophets, "He shall be called a Nazarene."

John the Baptist Prepares the Way

3 In those days ^aJohn the Baptist came preaching ^bin the wilderness of Judea, ²and saying, "Repent, for ^cthe kingdom of heaven is at hand!" ³For this is he who was spoken of by the prophet Isaiah, saying:

^d"*The voice of one crying in the wilderness:*

^e"*Prepare the way of the LORD; Make His paths straight.*"**

⁴Now [John himself was clothed in camel's hair, with a leather belt around his waist; and his food was ^glocusts and ^hwild honey. ⁵Then Jerusalem, all Judea, and all the region around the Jordan went out to him ⁶and were baptized by him in the Jordan, confessing their sins.

⁷But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, ^k"Brood of vipers! Who warned you to flee from ^lthe wrath to come? ⁸Therefore bear fruits worthy of repentance, ⁹and do not think to say to yourselves, ^m"We have Abraham as our father." For I say to you that God is able to raise

* **2:15** Hosea 11:1 * **2:18** Jeremiah 31:15

* **3:3** Isaiah 40:3

2:15 might be fulfilled. The prophecy quoted here, from Hosea 11:1, refers to the nation of Israel as God's son coming out of Egypt in the Exodus. Jesus is the genuine Son of God, and, as Israel's Messiah, is the true Israel (John 15:1); therefore He gives fuller meaning to the prophecy of Hosea.

2:18 Rachel weeping for her children. This prophecy comes from Jeremiah 31:15, in which Rachel, entombed near Bethlehem some 13 centuries before the Babylonian captivity, is seen weeping for her children as they are led away in 586 B.C. In the slaughter of the male infants at the time of Christ's birth, Rachel is again seen weeping for the violent loss of her sons.

2:23 Nazareth. Those who lived in Nazareth were looked down upon (John 1:46). Perhaps God chose this place for His Son to emphasize His humanness.

3:2 Repent. The Greek verb translated "repent" indicates a change of attitude. The basic idea is a recognition of sin and a reversal of thinking which changes one's life.

3:3 Prepare the way of the LORD. As roads were smoothed and straightened for the arrival of a king, so John was preparing a spiritual path for the Messiah. The quotation is from Isaiah 40:3.

3:7 Pharisees and Sadducees. The Pharisees and Sadducees were two prominent groups in Judaism at the time of Christ. The groups differed considerably in their beliefs. The Pharisees based their beliefs not only on the law of Moses, but also on a large body of oral tradition. They were devout and zealous, concerned with outward righteousness. The Sadducees were associated with a priestly caste, and in doctrine they held primarily to the first five books of Moses. They did not believe in the resurrection of the dead, and did not adhere to all the detailed laws of the Pharisees. Formerly enemies, the two groups seemed to unite against a common enemy: the long awaited Messiah.

2:12 ^fMatt. 1:20 **2:15** ^mHos. 11:1 **2:18** ⁿJer. 31:15 **2:20** ^oLuke 2:39 ^pMatt. 2:16 **2:22** ^qMatt. 2:12, 13, 19 ^rLuke 2:39 **2:23** ^sJohn 1:45, 46 ^tJudg. 13:5 **3:1** ^uMark 1:3-8 ^vJosh. 14:10 **3:2** ^wDan. 2:44 **3:3** ^dIs. 40:3 ^eLuke 1:76 **3:4** ^fMark 1:6 ^gLev. 11:22 ^h1 Sam. 14:25, 26 **3:5** ^uMark 1:5 **3:6** ^vActs 19:4, 18 **3:7** ^kMatt. 12:34 [^l1 Thess. 1:10] **3:9** ^mJohn 8:33

up children to Abraham from these stones.¹⁰ And even now the ax is laid to the root of the trees.¹¹ Therefore every tree which does not bear good fruit is cut down and thrown into the fire.¹² I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry.¹³ He will baptize you with the Holy Spirit and fire.¹⁴ His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.¹⁵

John Baptizes Jesus

¹³Then Jesus came from Galilee to John at the Jordan to be baptized by him.¹⁴ And John tried to prevent Him, saying, "I need to be baptized by You, and are You coming to me?"

¹⁵But Jesus answered and said to him, "Permit it to be so now, for thus it is fitting for us to fulfill all righteousness." Then he allowed Him.

¹⁶When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him.¹⁷ And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."¹⁸

Satan Tempts Jesus

4 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil.² And when He had fasted forty days and forty nights, afterward He was

hungry.³ Now when the tempter came to Him, he said, "If You are the Son of God, command that these stones become bread."

⁴But He answered and said, "It is written, *Man shall not live by bread alone, but by every word that proceeds from the mouth of God.*"⁵

⁵Then the devil took Him up into the holy city, 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 shall give His angels charge over you,

and,

In their hands they shall bear you up, Lest you dash your foot against a stone."⁷

⁷Jesus said to him, "It is written again, *You shall not tempt the LORD your God.*"⁸

⁸Again, the devil took Him up on an exceedingly high mountain, and showed Him all the kingdoms of the world and their glory.⁹ And he said to Him, "All these things I will give You if You will fall down and worship me."

¹⁰Then Jesus said to him, "Away with you, Satan! For it is written, *You shall worship the LORD your God, and Him only you shall serve.*"¹¹

¹¹Then the devil left Him, and behold, angels came and ministered to Him.

* 3:11 M-Text omits and fire. * 3:16 Or he
* 4:4 Deuteronomy 8:3 * 4:6 Psalm 91:11, 12
* 4:7 Deuteronomy 6:16 * 4:10 M-Text reads Get behind Me. • Deuteronomy 6:13

3:11 baptize. Sometimes fire has connotations of judgment in Scripture, but here the fire of God's Spirit represents the transforming power of His grace and love. The baptism of all Jesus' disciples with water is an outward sign of the inward work of the Holy Spirit. It is the symbol of obedience to the command to believe in Christ's saving work of grace on the cross.

3:15 to fulfill all righteousness. This phrase does not suggest that Jesus came for baptism because He had sinned; the Lord Jesus was without sin (2 Cor. 5:21; Heb. 4:15). His baptism probably served several purposes. By being baptized, He confirmed the ministry of John and fulfilled the Father's will.

3:17 God, the Father of Christ—Most Christians eventually wonder how God may be called the Father of Christ, and Christ the Son of God. First, one must recognize that God is spirit (John 4:24), and Christ was the Son of God before He assumed a human body in Bethlehem (John 3:16; Gal. 4:4). Passages which use terms implying physical origin must be taken in a figurative sense (Heb. 1:5). Second, the title expresses a sonship relationship, unique from that of His disciples (John 20:17). He was begotten of God unlike anyone else (John 1:14; 3:16). The Nicene council in the fourth century used the phrase "very God of very God; begotten, not made, being of one substance with the Father" to describe this unique relationship. Third, the title describes equality with God. When

Jesus claimed to be "one" with the Father, He was speaking of a unity of "substance" with the Father and thus equality in all the attributes of deity (John 10:30). The Jews understood this claim, because they took up stones to stone Him, protesting that "You . . . make Yourself God" (John 10:33). Fourth, the title emphasizes Christ's role as the revealer of God. He alone possesses the knowledge of the Father (John 14:6–9; 1 John 1:2), and He is the sole mediator of that knowledge (1 Tim. 2:5). Therefore, no one can know the Father except through the Son (John 14:6).

4:1–4 It is written. Satan did not lead Jesus into the place of temptation, the Holy Spirit did. Perhaps part of the reason for this was to show us how to deal with temptation. Jesus quoted the Word of God, showing the power of Scripture in battling with the evil one.

4:10 Satan. Satan is not dispatched easily by anyone who merely says, "Go." The only way we can be victorious in temptation is through the blood and authority of Jesus Christ.

3:10ⁿ Matt. 7:19 3:11ⁿ Luke 3:16 ^p[Acts 2:3, 4]
3:12^q Mal. 3:3 ^rMatt. 13:30 3:13^r Mark 1:9–11
^fMatt. 2:22 3:16^q Mark 1:10 ^v[Is. 11:2]; John 1:32
3:17^w John 12:28 ^xPs. 2:7 4:1^o Mark 1:12 ^bEzek. 3:14
4:4^c Deut. 8:3 4:5^d Neh. 11:1, 18 4:6^e Ps. 91:11
^fPs. 91:12 4:7^g Deut. 6:16 4:8^h [1 John 2:15–17]
4:10ⁱ Deut. 6:13; 10:20 4:11^j [James 4:7] ^k[Heb. 1:14]

Jesus Begins His Galilean Ministry

¹²Now when Jesus heard that John had been put in prison, He departed to Galilee. ¹³And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, ¹⁴that it might be fulfilled which was spoken by Isaiah the prophet, saying:

¹⁵ “*The^m land of Zebulun and the land of Naphtali,
By the way of the sea, beyond the Jordan,
Galilee of the Gentiles;
¹⁶ ⁿThe people who sat in darkness have seen a great light,
And upon those who sat in the region and shadow of death
Light has dawned.*”*

¹⁷From that time Jesus began to preach and to say, ^p“Repent, for the kingdom of heaven is at hand.”

Four Fishermen Called as Disciples

¹⁸And Jesus, walking by the Sea of Galilee, saw two brothers, Simon ^rcalled Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. ¹⁹Then He said to them, “Follow Me, and ^sI will make you fishers of men.” ²⁰They immediately left their nets and followed Him.

²¹Going 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. He called them, ²²and immediately they left the boat and their father, and followed Him.

Jesus Heals a Great Multitude

²³And Jesus went about all Galilee, ^vteaching in their synagogues, preaching ^wthe gospel of the kingdom, ^xand healing all kinds of sickness and all kinds of disease among the people. ²⁴Then His fame went throughout all Syria; and they ^ybrought to Him all sick people who were afflicted with various diseases and torments, and

those who were demon-possessed, epileptics, and paralytics; and He healed them. ²⁵Great multitudes followed Him—from Galilee, and from Decapolis, Jerusalem, Judea, and beyond the Jordan.

The Beatitudes

5 And seeing the multitudes, ^aHe went up on a mountain, and when He was seated His disciples came to Him. ²Then He opened His mouth and ^btaught them, saying:

- ³ “Blessed^c are the poor in spirit,
For theirs is the kingdom of heaven.
- ⁴ ^dBlessed are those who mourn,
For they shall be comforted.
- ⁵ ^eBlessed are the meek,
For ^fthey shall inherit the earth.
- ⁶ ^gBlessed are those who ^hhunger and thirst for righteousness,
ⁱFor they shall be filled.
- ⁷ ^jBlessed are the merciful,
^kFor they shall obtain mercy.
- ⁸ ^lBlessed are the pure in heart,
For ^mthey shall see God.
- ⁹ ⁿBlessed are the peacemakers,
For they shall be called sons of God.
- ¹⁰ ^oBlessed are those who are persecuted for righteousness’ sake,
For theirs is the kingdom of heaven.

¹¹“Blessed are you when they revile and persecute you, and say all kinds of ^pevil against you falsely for My sake. ¹²Rejoice and be exceedingly glad, for great is your reward in heaven, for ^qso they persecuted the prophets who were before you.

Believers Are Salt and Light

¹³“You are the salt of the earth; ^rbut if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men.

¹⁴“You are the light of the world. A city

* 4:16 Isaiah 9:1, 2

4:15–16 great light. The passage quoted here (Is. 9:1–2) foretells the reign of the Messiah in the coming kingdom.

4:18–20 I will make you fishers of men. This allusion to Jeremiah 16:16 was used to call Peter and Andrew to a life of ministry.

4:23 teaching . . . preaching . . . healing. These words summarize Jesus’ early ministry.

5:2 He . . . taught them. The Sermon on the Mount wasn’t given as the way of salvation for the lost, but as the way of life for the children of the kingdom. It was instruction for those who had responded to Jesus’ invitation to repent.

5:3–12 The Beatitudes—In the Sermon on the Mount, Christ succinctly describes the basic character traits of those who will inherit the kingdom. The word *kingdom* usually implies someone who is on top, who rules and has authority over others. They are the privileged. In God’s kingdom the people are not

privileged because they are on top but because, by being on the bottom, they are in a better position to receive God’s grace and favor. These characteristics are the reverse of what man generally values in the world. “Blessed” can also be translated as “Happy.” The signs of being blessed aren’t power or material wealth. The sign of being blessed is receiving the benefits of God’s grace.

4:12 ^fJohn 4:3 4:15 ^mIs. 9:1, 2 4:16 ^oLuke 2:32
4:17 ^gMark 1:14, 15 ^pMatt. 3:2; 10:7 4:18 ^qMark
1:16–20 ^rJohn 1:40–42 4:19 ^sLuke 5:10 4:20 ^tMark
10:28 4:21 ^uMark 1:19 4:23 ^vMatt. 9:35 ^w[Matt.
24:14] ^xMark 1:34 4:24 ^yLuke 4:40 4:25 ^zMark
3:7, 8 5:1 ^{aa}Mark 3:13 5:2 ^{ab}[Matt. 7:29] 5:3 ^{ac}Luke
6:20–23 5:4 ^{ad}Rev. 21:4 5:5 ^{ae}Ps. 37:11 ^f[Rom. 4:13]
5:6 ^{af}Luke 1:53 ^{ag}[Is. 55:1; 65:13] 5:7 ^{ah}Ps. 41:1 5:8 ^{ai}Ps.
15:2; 24:4 ^{aj}1 Cor. 13:12 5:10 ^{al}1 Pet. 3:14 5:11 ^{am}Luke
6:22 ^{an}1 Pet. 4:14 5:12 ^{ao}1 Pet. 4:13, 14 ^{ap}Acts 7:52
5:13 ^{aq}Luke 14:34 5:14 ^{ar}[John 8:12]

that is set on a hill cannot be hidden. ¹⁵Nor do they ^slight a lamp and put it under a basket, but on a lampstand, and it gives light to all *who are* in the house. ¹⁶Let your light so shine before men, ^tthat they may see your good works and ^gglorify your Father in heaven.

Christ Fulfills the Law

¹⁷“Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. ¹⁸For assuredly, I say to you, ^wtill heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. ¹⁹“Whoever therefore breaks one of the least of these commandments, and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches *them*, he shall be called great in the kingdom of heaven. ²⁰For I say to you, that unless your righteousness exceeds *v*the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven.

Murder Begins in the Heart

²¹“You have heard that it was said to those of old, ^z‘You shall not murder;’* and whoever murders will be in danger of the judgment.’ ²²But I say to you that ^awhoever is angry with his brother without a cause* shall be in danger of the judgment. And whoever says to his brother, ^b‘Raca!’ shall be in danger of the council. But whoever says, ‘You fool!’ shall be in danger of hell fire. ²³Therefore ^cif you bring your gift to the altar, and there remember that your brother has something against you, ²⁴leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. ²⁵Agree with your adversary quickly, ^fwhile you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. ²⁶Assuredly, I say to you, you will by no means get out of there till you have paid the last penny.

5:16 *Let your light so shine.* The believer does not have inherent light; rather, we have reflective light. As Christ followers, we must make sure that we do not allow anything to come between us and our Source of light.

5:27 *adultery.* Control of the heart and body begins with control of the eyes. Deeds of shame result from fantasies of shame. Jesus gives the sobering advice “if your right eye causes you to sin, pluck it out and cast it from you” (v. 29). It should be clear here that Jesus is not advocating mutilating our bodies, but He is using a strong figure of speech to emphasize removing any temptation for evil, whatever the cost.

5:32 *sexual immorality.* This is a general term that includes premarital sex, extramarital infidelity, homosexuality, and bestiality.

5:38 *An eye for an eye.* This important Old Testament

Adultery in the Heart

²⁷“You have heard that it was said to those of old,* ^g‘You shall not commit adultery.’” ²⁸But I say to you that whoever ^hlooks at a woman to lust for her has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, ⁱpluck it out and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell. ³⁰And if your right hand causes you to sin, cut it off and cast it from you; for it is more profitable for you that one of your members perish, than for your whole body to be cast into hell.

Marriage Is Sacred and Binding

³¹“Furthermore it has been said, ^k‘Whoever divorces his wife, let him give her a certificate of divorce.’” ³²But I say to you that ^lwhoever divorces his wife for any reason except sexual immorality* causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.

Jesus Forbids Oaths

³³“Again you have heard that ^mit was said to those of old, ⁿ‘You shall not swear falsely, but ^oshall perform your oaths to the Lord.’” ³⁴But I say to you, ^pdo not swear at all: neither by heaven, for it is ^qGod’s throne; ³⁵nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of ^rthe great King. ³⁶Nor shall you swear by your head, because you cannot make one hair white or black. ³⁷But let your ‘Yes’ be ‘Yes,’ and your ‘No,’ ‘No.’ For whatever is more than these is from the evil one.

Go the Second Mile

³⁸“You have heard that it was said, ^t‘An eye for an eye and a tooth for a tooth.’”*

* 5:21 Exodus 20:13; Deuteronomy 5:17

* 5:22 NU-Text omits *without a cause*. * 5:27 NU-Text and M-Text omit *to those of old*. • Exodus 20:14; Deuteronomy 5:18 * 5:32 *Or fornication* * 5:38 Exodus 21:24; Leviticus 24:20; Deuteronomy 19:21

law (Ex. 21:24–25; Lev. 24:20; Deut. 19:21), known as the *lex talionis* (law of retaliation), covered what type of punishment should be meted out to transgressors. It limited the retribution the offender would have to bear, preventing the “head for eye, jaw for tooth” vengeance typical of humans.

5:15 ^sLuke 8:16 5:16 ^t1 Pet. 2:12 ^u[John 15:8]
5:17 ^vRom. 10:4 5:18 ^wLuke 16:17 5:19 ^x[James 2:10] 5:20 ^y[Rom. 10:3] 5:21 ^zEx. 20:13; Deut. 5:17
5:22 ^a[1 John 3:15] ^b[James 2:20; 3:6] 5:23 ^cMatt. 8:4
8:4 5:24 ^d[Job 42:8] 5:25 ^eLuke 12:58, 59 ^f[Is. 55:6] 5:27 ^gEx. 20:14; Deut. 5:18 5:28 ^hProv. 6:25
6:25 5:29 ⁱMark 9:43 ^j[Col. 3:5] 5:31 ^kDeut. 24:1
5:32 ^l[Luke 16:18] 5:33 ^mMatt. 23:16 ⁿLev. 19:12
^oDeut. 23:23 5:34 ^pJames 5:12 ^qIs. 66:1 5:35 ^rPs. 48:2
5:37 ^s[Col. 4:6] 5:38 ^tEx. 21:24; Lev. 24:20; Deut. 19:21

39^aBut I tell you not to resist an evil person. ^bBut whoever slaps you on your right cheek, turn the other to him also. ⁴⁰If anyone wants to sue you and take away your tunic, let him have your cloak also. ⁴¹And whoever ^wcompels you to go one mile, go with him two. ⁴²Give to him who asks you, and ^xfrom him who wants to borrow from you do not turn away.

Love Your Enemies

⁴³You have heard that it was said, ^y*‘You shall love your neighbor^z and hate your enemy.’* ⁴⁴But I say to you, ^alove your enemies, bless those who curse you, ^bdo good to those who hate you, and pray ^cfor those who spitefully use you and persecute you,^{*} ⁴⁵that you may be sons of your Father in heaven; for ^dHe makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. ⁴⁶eFor if you love those who love you, what reward have you? Do not even the tax collectors do the same? ⁴⁷And if you greet your brethren^{*} only, what do you do more *than others*? Do not even the tax collectors^{*} do so? ⁴⁸fTherefore you shall be perfect, just ^gas your Father in heaven is perfect.

Do Good to Please God

6 ^aTake heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven. ²Therefore, ^awhen you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. ³But when you do a charitable deed, do not let your left hand know what your right hand is doing, ⁴that your charitable deed may be in secret; and your Father who sees in secret ^bwill Himself reward you openly.^{*}

The Model Prayer

⁵And when you pray, you shall not be like the hypocrites. For they love to pray standing in the synagogues and on the corners of the streets, that they may be seen by men. Assuredly, I say to you, they have their reward. ⁶But you, when you pray, ^cgo

into your room, and when you have shut your door, pray to your Father who is in the secret *place*; and your Father who sees in secret will reward you openly.^{*} ⁷And when you pray, ^ddo not use vain repetitions as the heathen do. ^eFor they think that they will be heard for their many words.

⁸Therefore do not be like them. For your Father ^fknows the things you have need of before you ask Him. ⁹In this ^gmanner, therefore, pray:

^hOur Father in heaven,
Hallowed be Your ⁱname.
10 Your kingdom come.
^jYour will be done
On earth ^kas it is in heaven.
11 Give us this day our ^ldaily bread.
12 And ^mforgive us our debts,
As we forgive our debtors.
13 ⁿAnd do not lead us into temptation,
But ^odeliver us from the evil one.
For Yours is the kingdom and the power and the glory forever.
Amen.^{*}

¹⁴^pFor if you forgive men their trespasses, your heavenly Father will also forgive you. ¹⁵But ^qif you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Fasting to Be Seen Only by God

¹⁶Moreover, ^rwhen you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. ¹⁷But you, when you fast, ^sanoint your head and wash your face, ¹⁸so that you do not appear to men to be fasting, but to your Father who is in the secret *place*; and your Father who sees in secret will reward you openly.^{*}

* **5:43** Compare Leviticus 19:18 * **5:44** NU-Text omits three clauses from this verse, leaving, “But I say to you, love your enemies and pray for those who persecute you.” * **5:47** M-Text reads *friends*. • NU-Text reads *Gentiles*. * **6:4** NU-Text omits *openly*. * **6:6** NU-Text omits *openly*. * **6:13** NU-Text omits *For Yours* through *Amen*. * **6:18** NU-Text and M-Text omit *openly*.

5:41 *compels*. The Roman government could press anyone to carry a load as far as one mile.

5:45 *sons of your Father*. In other words, “that you be like your heavenly Father who displays His love without discrimination.”

5:48 *be perfect*. God does not lower the standard to accommodate our sinfulness. He gives us the power to keep this righteousness standard.

6:2 *they have their reward*. The only reward the hypocrites will ever receive is to be honored by man.

6:9 *In this manner*. This does not mean to pray only these words, but to pray in this way, remembering the general topics of worship, request for both

physical and spiritual needs, confession, and repentance of sins.

5:39 ^aLuke 6:29 ^vIs. 50:6 **5:41** ^wMatt. 27:32
5:42 ^xLuke 6:30–34 **5:43** ^yLev. 19:18 ^zDeut. 23:3–6
5:44 ^aLuke 6:27 ^b[Rom. 12:20] ^cActs 7:60 **5:45** ^dJob 25:3 **5:46** ^eLuke 6:32 **5:48** ^f[Col. 1:28; 4:12] ^gEph. 5:1 **6:2** ^gRom. 12:8 **6:4** ^hLuke 14:12–14 **6:6** ⁱ2 Kin. 4:33 **6:7** ^jEcdl. 5:2 ^k1 Kin. 18:26 **6:8** ^k[Rom. 8:26, 27] **6:9** ^lLuke 11:2–4 ^m[Matt. 5:9, 16] ⁿMal. 1:11 **6:10** ^m[Matt. 26:42] ⁿPs. 103:20 **6:11** ^oProv. 30:8 **6:12** ^m[Matt. 18:21, 22] **6:13** ^o[2 Pet. 2:9] ^pJohn 17:15 **6:14** ^pMark 11:25 **6:15** ^qMatt. 18:35 **6:16** ^rIs. 58:3–7 **6:17** ^rRuth 3:3

Lay Up Treasures in Heaven

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

The Lamp of the Body

²²“The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. ²³But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness!

You Cannot Serve God and Riches

²⁴“No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. ^xYou cannot serve God and mammon.

Do Not Worry

²⁵“Therefore I say to you, ^ydo not worry about your life, 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? ²⁶Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? ²⁷Which of you by worrying can add one cubit to his stature?

²⁸“So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; ²⁹and yet I say to you that even Solomon in all his glory was not arrayed like one of these. ³⁰Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, *will He* not much more *clothe* you, O you of little faith?

³¹“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ ³²For after all these things the Gentiles seek. For your heavenly Father knows that you need all

these things. ³³But ^aseek first the kingdom of God and His righteousness, and all these things shall be added to you. ³⁴Therefore do not worry about tomorrow, for tomorrow will worry about its own things. Sufficient for the day is its own trouble.

Do Not Judge

7 ²“Judge ^anot, that you be not judged. ³For with what judgment you judge, you will be judged; ^band with the measure you use, it will be measured back to you. ^{3c}And why do you look at the speck in your brother’s eye, but do not consider the plank in your own eye? ⁴Or how can you say to your brother, ‘Let me remove the speck from your eye’; and look, a plank is in your own eye? ⁵Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.

^{6d}“Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

Keep Asking, Seeking, Knocking

^{7e}“Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ⁸For ^feveryone who asks receives, and he who seeks finds, and to him who knocks it will be opened. ⁹Or what man is there among you who, if his son asks for bread, will give him a stone? ¹⁰Or if he asks for a fish, will he give him a serpent? ¹¹If you then, ^hbeing evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask Him! ¹²Therefore, ⁱwhatever you want men to do to you, do also to them, for ^jthis is the Law and the Prophets.

The Narrow Way

^{13k}“Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. ¹⁴Because* narrow is the gate and

* 7:14 NU-Text and M-Text read *How ... !*

6:19 Do not lay up . . . on earth. In other words, don’t give priority to things that only last on earth, but instead put priority and energy into serving God.

6:24 Covetousness—God requires total allegiance and continuous subjection of our wills to Him. He asks for full commitment of our hearts and love for His service. We cannot serve God like that while under the influence of the god of money, urging us to make present, tangible, and worldly things the object of our thoughts and affections.

6:27 add one cubit. Some translations say, “add a single hour to his life.” It seems that Jesus would bring a smile here; the mental picture either of growing taller, or of stretching time by worrying, helps us to see the futility of it.

7:1–2 Judge not. The point of this verse is that a

Christian must not judge or criticize in a way that they themselves would not want to be judged or criticized. Every judgment that a person makes becomes a basis for his or her own judgment (James 3:1–2).

7:6 dogs . . . swine. These insulting terms refer to people who are enemies of the gospel, as opposed to those who are merely unbelievers.

6:19 ^fProv. 23:4 **6:20** ^gMatt. 19:21 **6:22** ^hLuke 11:34, 35 **6:24** ⁱLuke 16:9, 11, 13 ^j[Gal. 1:10]
6:25 ^kLuke 12:22 **6:26** ^lLuke 12:24 **6:33** ^m[1 Tim. 4:8] **7:1** ⁿRom. 14:3 **7:2** ^oLuke 6:38 **7:3** ^pLuke 6:41
7:6 ^qProv. 9:7, 8 **7:7** ^r[Mark 11:24] **7:8** ^sProv. 8:17
7:9 ^tLuke 11:11 **7:11** ^uGen. 6:5; 8:21 **7:12** ^vLuke 6:31
 /Gal. 5:14 **7:13** ^wLuke 13:24

difficult is the way which leads to life, and there are few who find it.

You Will Know Them by Their Fruits

¹⁵“Beware of false prophets, ^mwho come to you in sheep’s clothing, but inwardly they are ravenous wolves. ¹⁶ⁿYou will know them by their fruits. ^oDo men gather grapes from thornbushes or figs from thistles? ¹⁷Even so, ^pevery good tree bears good fruit, but a bad tree bears bad fruit. ¹⁸A good tree cannot bear bad fruit, nor *can* a bad tree bear good fruit. ¹⁹^qEvery tree that does not bear good fruit is cut down and thrown into the fire. ²⁰Therefore by their fruits you will know them.

I Never Knew You

²¹“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who ^sdoes the will of My Father in heaven. ²²Many will say to Me in that day, ‘Lord, Lord, have we ‘not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ ²³And ^tthen I will declare to them, ‘I never knew you; ^vdepart from Me, you who practice lawlessness!’

Build on the Rock

²⁴“Therefore ^wwhoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock: ²⁵and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock.

²⁶“But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on the sand: ²⁷and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall.”

²⁸And so it was, when Jesus had ended these sayings, that ^xthe people were astonished at His teaching, ²⁹for He taught them as one having authority, and not as the scribes.

Jesus Cleanses a Leper

8 When He had come down from the mountain, great multitudes followed

Him. ^{2a}And behold, a leper came and ^bworshiped Him, saying, “Lord, if You are willing, You can make me clean.”

³Then Jesus put out *His* hand and touched him, saying, “I am willing; be cleansed.” Immediately his leprosy ^cwas cleansed.

⁴And Jesus said to him, ^d“See that you tell no one; but go your way, show yourself to the priest, and offer the gift that ^eMoses ^fcommanded, as a testimony to them.”

Jesus Heals a Centurion’s Servant

⁵^gNow when Jesus had entered Capernaum, a ^hcenturion came to Him, pleading with Him, ⁶saying, “Lord, my servant is lying at home paralyzed, dreadfully tormented.”

⁷And Jesus said to him, ⁱ“I will come and heal him.”

⁸The centurion answered and said, “Lord, I am not worthy that You should come under my roof. But only ^jspeak a word, and my servant will be healed. ⁹For I also am a man under authority, having soldiers under me. And I say to this *one*, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does *it*.”

¹⁰When Jesus heard *it*, He marveled, and said to those who followed, “Assuredly, I say to you, I have not found such great faith, not even in Israel! ¹¹And I say to you that ^kmany will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. ¹²But ^lthe sons of the kingdom ^mwill be cast out into outer darkness. There will be weeping and gnashing of teeth.” ¹³Then Jesus said to the centurion, “Go your way; and as you have believed, so let it be done for you.” And his servant was healed that same hour.

Peter’s Mother-in-Law Healed

¹⁴ⁿNow when Jesus had come into Peter’s house, He saw ^ohis wife’s mother lying sick with a fever. ¹⁵So He touched her hand, and the fever left her. And she arose and served them.*

* 8:15 NU-Text and M-Text read *Him*.

7:15 Beware of false prophets. Deuteronomy 13:1–11 and 18:20–22 provide information on discerning and responding to false prophets. The way to tell a false teacher from teachers of the truth is by their fruits. Fruit does not only refer to deeds, but also to doctrine (16:12; 1 John 4:1–3).

8:4 show yourself to the priest. This was no small undertaking. The sacrifice required was long and involved (Lev. 14:4–32). In obeying the law of Moses, the leper also would be a powerful testimony to the religious authorities in Jerusalem that the Messiah had arrived.

8:10 I have not found . . . not even in Israel. Jesus makes it clear that just being a physical descendant of

Abraham does not guarantee entrance into His kingdom. The true children of Abraham are those who share his faith in God (Gal. 5:6–9).

7:15 ^fJer. 23:16 ^mMic. 3:5 7:16 ⁿMatt. 7:20; 12:33
^oLuke 6:43 7:17 ^pMatt. 12:33 7:19 ^q[John 15:2, 6] 7:21 ^rLuke 6:46 ^sRom. 2:13 7:22 ^tNum. 24:7
7:23 ^u[2 Tim. 2:19] ^vPs. 5:5; 6:8 7:24 ^wLuke 6:47–49
7:28 ^xMatt. 13:54 7:29 ^y[John 7:46] 8:2 ^zMark 1:40–45 ^{aa}John 9:38 8:3 ^{ab}Luke 4:27 8:4 ^{ac}Mark 5:43
^{ad}Luke 5:14 ^{ae}Deut. 24:8 8:5 ^{af}Luke 7:1–3 ^{ag}Matt. 27:54
8:8 ^{ah}Luke 15:19, 21 ^{ai}Ps. 107:20 8:11 ^{aj}Is. 2:2, 3; Mal. 1:11
8:12 ^{ak}[Matt. 21:43] ^{al}Luke 13:28 8:14 ^{am}Mark 1:29–31
^{an}1 Cor. 9:5

Many Healed in the Evening

¹⁶When evening had come, they brought to Him many who were demon-possessed. And He cast out the spirits with a word, and healed all who were sick, ¹⁷that it might be fulfilled which was spoken by Isaiah the prophet, saying:

*“He Himself took our infirmities
And bore our sicknesses.”**

The Cost of Discipleship

¹⁸And when Jesus saw great multitudes about Him, He gave a command to depart to the other side. ¹⁹Then a certain scribe came and said to Him, “Teacher, I will follow You wherever You go.”

²⁰And 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.**”

²¹Then another of His disciples said to Him, “Lord, let me first go and bury my father.”

²²But Jesus said to him, “**Follow Me, and let the dead bury their own dead.**”

Wind and Wave Obey Jesus

²³Now when He got into a boat, His disciples followed Him. ²⁴And suddenly a great tempest arose on the sea, so that the boat was covered with the waves. But He was asleep. ²⁵Then His disciples came to Him and awoke Him, saying, “Lord, save us! We are perishing!”

²⁶But He said to them, “**Why are you fearful, O you of little faith?**” Then He arose and rebuked the winds and the sea, and there was a great calm. ²⁷So the men marveled, saying, “Who can this be, that even the winds and the sea obey Him?”

Two Demon-Possessed Men Healed

²⁸When He had come to the other side, to the country of the Gergesenes,* there met Him two demon-possessed men, coming out of the tombs, exceedingly fierce, so that no one could pass that way. ²⁹And suddenly they cried out, saying, “What have we to do with You, Jesus, You Son of God? Have You come here to torment us before the time?”

³⁰Now a good way off from them there

was a herd of many swine feeding. ³¹So the demons begged Him, saying, “If You cast us out, permit us to go away* into the herd of swine.”

³²And He said to them, “Go.” So when they had come out, they went into the herd of swine. And suddenly the whole herd of swine ran violently down the steep place into the sea, and perished in the water.

³³Then those who kept them fled; and they went away into the city and told everything, including what had happened to the demon-possessed men. ³⁴And behold, the whole city came out to meet Jesus. And when they saw Him, they begged Him to depart from their region.

Jesus Forgives and Heals a Paralytic

⁹So He got into a boat, crossed over, and came to His own city. ²Then behold, they brought to Him a paralytic lying on a bed. ³When Jesus saw their faith, He said to the paralytic, “**Son, be of good cheer; your sins are forgiven you.**”

⁴And at once some of the scribes said within themselves, “This Man blasphemes!”

⁵But Jesus, knowing their thoughts, said, “**Why do you think evil in your hearts? For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk?’** ⁶But that you may know that the Son of Man has power on earth to forgive sins”—then He said to the paralytic, “**Arise, take up your bed, and go to your house.**” ⁷And he arose and departed to his house.

⁸Now when the multitudes saw it, they marveled* and glorified God, who had given such power to men.

Matthew the Tax Collector

⁹As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, “**Follow Me.**” So he arose and followed Him.

¹⁰Now it happened, as Jesus sat at the table in the house, that behold, many tax collectors and sinners came and sat down with Him and His disciples. ¹¹And when

* 8:17 Isaiah 53:4 * 8:28 NU-Text reads

Gadarenes. * 8:31 NU-Text reads send us.

* 9:8 NU-Text reads were afraid.

8:17 took our infirmities and bore our sicknesses. This verse quotes Isaiah 53:4. Jesus healed because He had compassion on the people.

8:28-29 demon-possessed. We learn several things about demons in this passage. They recognize the deity of Christ, they are limited in their knowledge, they know they will ultimately be judged by Christ (25:41; James 2:19; 2 Pet. 2:4; Jude 6; Rev. 12:7-17), and they cannot act without the permission of higher authority.

9:2 their faith. This refers to the faith of the paralytic as well as that of the men who were carrying him.

9:10 tax collectors. Publicans or tax collectors were often despised not only because they were seen as traitors, working for the hated Roman government, but also because they generally collected more than necessary and pocketed the difference.

8:16^p Luke 4:40, 41 8:17^q Is. 53:4 8:19^r Luke 9:57, 58 8:21^s Luke 9:59, 60 ^t 1 Kin. 19:20 8:24^u Mark 4:37 8:26^v Ps. 65:7; 89:9; 107:29 8:28^w Mark 5:1-4 8:34^x Luke 5:8; Acts 16:39 9:1^y Matt. 4:13; 11:23 9:2^z Luke 5:18-26 ^{aa} Matt. 8:10 9:4^{ad} Matt. 12:25 9:8^e John 7:15 9:9^f Luke 5:27 9:10^g Mark 2:15

the Pharisees saw *it*, they said to His disciples, “Why does your Teacher eat with ^ttax collectors and ^ssinners?”

¹²When Jesus heard *that*, He said to them, “Those who are well have no need of a physician, but those who are sick. ¹³But go and learn what *this* means: ⁱ*I desire mercy and not sacrifice.*”^{*} For I did not come to call the righteous, ^bbut sinners, to repentance.”^{*}

Jesus Is Questioned About Fasting

¹⁴Then the disciples of John came to Him, saying, ¹⁴“Why do we and the Pharisees fast often,^{*} but Your disciples do not fast?”

¹⁵And Jesus said to them, “Can ^mthe friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and ^tthen they will fast. ¹⁶No one puts a piece of unshrunk cloth on an old garment; for the patch pulls away from the garment, and the tear is made worse. ¹⁷Nor do they put new wine into old wineskins, or else the wineskins break, the wine is spilled, and the wineskins are ruined. But they put new wine into new wineskins, and both are preserved.”

A Girl Restored to Life and a Woman Healed

¹⁸While He spoke these things to them, behold, a ruler came and worshiped Him, saying, “My daughter has just died, but come and lay Your hand on her and she will live.” ¹⁹So Jesus arose and followed him, and so *did* His ^vdisciples.

²⁰^aAnd suddenly, a woman who had a flow of blood for twelve years came from behind and ^touched the hem of His garment. ²¹For she said to herself, “If only I may touch His garment, I shall be made well.” ²²But Jesus turned around, and when He saw her He said, “Be of good cheer, daughter; ^syour faith has made you well.” And the woman was made well from that hour.

²³When Jesus came into the ruler’s house, and saw ^uthe flute players and the noisy crowd wailing, ²⁴He said to them, ^v“Make room, for the girl is not dead, but

sleeping.” And they ridiculed Him. ²⁵But when the crowd was put outside, He went in and ^wtook her by the hand, and the girl arose. ²⁶And the ^xreport of this went out into all that land.

Two Blind Men Healed

²⁷When Jesus departed from there, ^ytwo blind men followed Him, crying out and saying, ^z“Son of David, have mercy on us!”

²⁸And when He had come into the house, the blind men came 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 to you.”

³⁰And their eyes were opened. And Jesus sternly warned them, saying, ^a“See *that no one knows it.*” ³¹^bBut when they had departed, they spread the news about Him in all that country.

A Mute Man Speaks

³²^cAs they went out, behold, they brought to Him a man, mute and demon-possessed. ³³And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, “It was never seen like this in Israel!”

³⁴But the Pharisees said, ^d“He casts out demons by the ruler of the demons.”

The Compassion of Jesus

³⁵Then Jesus went about all the cities and villages, ^eteaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.^{*} ³⁶But when He saw the multitudes, He was moved with compassion for them, because they were weary^{*} and scattered, ^flike sheep having no shepherd. ³⁷Then He said to His disciples, ^h“The harvest truly is plentiful, but the laborers are few. ³⁸Therefore pray the Lord of the harvest to send out laborers into His harvest.”

* 9:13 Hosea 6:6 • NU-Text omits to repentance.

* 9:14 NU-Text brackets often as disputed.

* 9:35 NU-Text omits among the people.

* 9:36 NU-Text and M-Text read harassed.

9:12–13 *Those who are well.* Jesus refers ironically to the Pharisees as “the righteous.” They were not righteous; that was only how they perceived themselves because of their pious and scrupulous law keeping (Phil. 3:6). But God is more interested in a person’s loyal love than the observance of external rituals.

9:30 *See that no one knows it.* Jesus may have wanted to discourage the masses from coming to Him for physical healing alone, because His primary purpose was spiritual healing.

9:37 *harvest.* The harvest will mark the beginning of

the kingdom age. For the lost it will mean doom, but for the saved it will mean blessing.

9:11 ^bMatt. 11:19 ⁱ[Gal. 2:15] 9:13/Hos. 6:6 ^k1 Tim. 1:15 9:14/Luke 5:33–35; 18:12 9:15 ^mJohn 3:29 ⁿActs 13:2, 3; 14:23 9:18 ^oLuke 8:41–56 9:19 ^pMatt. 10:2–4 9:20 ^qLuke 8:43 ^rMatt. 14:36; 23:5 9:22 ^rLuke 7:50; 8:48; 17:19; 18:42 9:23 ^rMark 5:38 ^u2 Chr. 35:25 9:24 ^vActs 20:10 9:25 ^wMark 1:31 9:26 ^wMatt. 4:24 9:27 ^wMatt. 20:29–34 ^zLuke 18:38, 39 9:30 ^aMatt. 8:4 9:31 ^bMark 7:36 9:32 ^cMatt. 12:22, 24 9:34 ^dLuke 11:15 9:35 ^cMatt. 4:23 9:36 ^rMark 6:34 ^gNum. 27:17 9:37 ^hLuke 10:2 9:38 ²Thess. 3:1

The Twelve Apostles

10 And ^awhen He had called His twelve disciples to *Him*, He gave them power over unclean spirits, to cast them out, and to heal all kinds of sickness and all kinds of disease. ²Now the names of the twelve apostles are these: first, Simon, ^bwho is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; ³Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was* Thaddaeus; ^{4c}Simon the Cananite,* and Judas ^dIscariot, who also betrayed Him.

Sending Out the Twelve

⁵These twelve Jesus sent out and commanded them, saying: ^e“Do not go into the way of the Gentiles, and do not enter a city of ^fthe Samaritans. ^{6g}But go rather to the ^hlost sheep of the house of Israel. ⁷ⁱAnd as you go, preach, saying, ^j“The kingdom of heaven is at hand.” ⁸Heal the sick, cleanse the lepers, raise the dead,* cast out demons. ^kFreely you have received, freely give. ⁹Provide neither gold nor silver nor ^mcopper in your money belts, ¹⁰nor bag for your journey, nor two tunics, nor sandals, nor staffs; ⁿfor a worker is worthy of his food.

^{11o}“Now whatever city or town you enter, inquire who in it is worthy, and stay there till you go out. ¹²And when you go into a household, greet it. ^{13p}If the household is worthy, let your peace come upon it. ^qBut if it is not worthy, let your peace return to you. ^{14r}And whoever will not receive you nor hear your words, when you depart from that house or city, ^sshake off the dust from your feet. ¹⁵Assuredly, I say to you, ^tit will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city!

Persecutions Are Coming

^{16u}“Behold, I send you out as sheep in the midst of wolves. ^vTherefore be wise as serpents and ^wharmless as doves. ¹⁷But beware of men, for ^xthey will deliver you

up to councils and ^yscourge you in their synagogues. ^{18z}You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. ^{19a}But when they deliver you up, do not worry about how or what you should speak. For ^bit will be given to you in that hour what you should speak; ^{20c}for it is not you who speak, but the Spirit of your Father who speaks in you.

^{21d}“Now brother will deliver up brother to death, and a father *his* child; and children will rise up against parents and cause them to be put to death. ²²And ^eyou will be hated by all for My name’s sake. ^fBut he who endures to the end will be saved. ^{23g}When they persecute you in this city, flee to another. For assuredly, I say to you, you will not have ^hgone through the cities of Israel ⁱbefore the Son of Man comes.

^{24j}“A disciple is not above *his* teacher, nor a servant above his master. ²⁵It is enough for a disciple that he be like his teacher, and a servant like his master. If ^kthey have called the master of the house Beelzebul,* how much more *will they call* those of his household! ²⁶Therefore do not fear them. ^lFor there is nothing covered that will not be revealed, and hidden that will not be known.

Jesus Teaches the Fear of God

²⁷“Whatever I tell you in the dark, ^mspeak in the light; and what you hear in the ear, preach on the housetops. ²⁸ⁿAnd do not fear those who kill the body but cannot kill the soul. But rather ^ofear Him who is able to destroy both soul and body in hell. ²⁹Are not two sparrows sold for a copper coin? And not one of them falls to the ground apart from your Father’s will. ^{30q}But the very hairs of your head are all numbered. ³¹Do not fear therefore; you are of more value than many sparrows.

* **10:3** NU-Text omits *Lebbaeus, whose surname was*. * **10:4** NU-Text reads *Cananaean*.

* **10:8** NU-Text reads *raise the dead, cleanse the lepers*; M-Text omits *raise the dead*. * **10:25** NU-Text and M-Text read *Beelzebul*.

10:2 the twelve. The twelve are called disciples in verse 1; here they are called apostles. The word “apostle” emphasizes delegated authority (1 Thess. 2:6).

10:15 more tolerable for the land of Sodom and Gomorrah. This verse, together with 11:22–24, implies that there will be different degrees of judgment and torment for those who reject Christ.

10:18 for My sake. God would use Jewish rejection and persecution of the messengers to bring the gospel message to the Gentiles.

10:25 Persecution—Believers must know that what the world has called our Lord, it will call us. The world has hated Jesus without cause, and they will hate those who bear His name in the same way.

10:1 ^aLuke 6:13 **10:2** ^bJohn 1:42 **10:4** ^cActs 1:13 ^dJohn 13:2, 26 **10:5** ^eMatt. 4:15 ^fJohn 4:9
10:6 ^gMatt. 15:24 ^hJer. 50:6 **10:7** ⁱLuke 9:2 / Matt. 3:2 **10:8** ^k[Acts 8:18] **10:9** ^j1 Sam. 9:7 ^mMark 6:8
10:10 ⁿ1 Tim. 5:18 **10:11** ^oLuke 10:8 **10:13** ^pLuke 10:5 ^qPs. 35:13 **10:14** ^rMark 6:11 ^sActs 13:51
10:15 ^tMatt. 11:22, 24 **10:16** ^uLuke 10:3 ^vEph. 5:15
^w[Phil. 2:14–16] **10:17** ^xMark 13:9 ^yActs 5:40; 22:19; 26:11 **10:18** ^z2 Tim. 4:16 **10:19** ^aLuke 12:11, 12; 21:14, 15 ^bEx. 4:12 **10:20** ^c2 Sam. 23:2 **10:21** ^dMic. 7:6 **10:22** ^eLuke 21:17 ^fMark 13:13 **10:23** ^gActs 8:1 ^h[Mark 13:10] / Matt. 16:28 **10:24** / John 15:20
10:25 ^kJohn 8:48, 52 **10:26** ^lMark 4:22 **10:27** ^mActs 5:20 **10:28** ⁿLuke 12:4 ^oLuke 12:5 **10:29** ^pLuke 12:6, 7 **10:30** ^qLuke 21:18

Confess Christ Before Men

^{32m}Therefore whoever confesses Me before men, ³³him I will also confess before My Father who is in heaven. ³³ⁱBut whoever denies Me before men, him I will also deny before My Father who is in heaven.

Christ Brings Division

^{34u}“Do not think that I came to bring peace on earth. I did not come to bring peace but a sword. ³⁵For I have come to ‘set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law’; ³⁶and ^w‘a man’s enemies will be those of his own 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. ^{38v}And he who does not take his cross and follow after Me is not worthy of Me. ³⁹“He who finds his life will lose it, and he who loses his life for My sake will find it.

A Cup of Cold Water

^{40a}“He who receives you receives Me, and he who receives Me receives Him who sent Me. ^{41b}He who receives a prophet in the name of a prophet shall receive a prophet’s reward. And he who receives a righteous man in the name of a righteous man shall receive a righteous man’s reward. ^{42c}And whoever gives one of these little ones only a cup of cold water in the name of a disciple, assuredly, I say to you, he shall by no means lose his reward.”

John the Baptist Sends Messengers to Jesus

11 Now it came to pass, when Jesus finished commanding His twelve disciples, that He departed from there to teach and to preach in their cities.

^{2b}And when John had heard c in prison about the works of Christ, he sent two of* his disciples ³and said to Him, “Are You d the Coming One, or do we look for another?”

⁴Jesus answered and said to them, “Go and tell John the things which you hear

and see: ^{5e}*The blind see 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.* ⁶And blessed is he who is not g offended because of Me.”

^{7h}As they departed, Jesus began to say to the multitudes concerning John: “What did you go out into the wilderness to see? ⁱA reed shaken by the wind? ⁸But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings’ houses. ⁹But what did you go out to see? A prophet? Yes, I say to you, ^jand more than a prophet. ¹⁰For this is he of whom it is written:

^k*Behold, I send My messenger before Your face,
Who will prepare Your way before You.**

¹¹Assuredly, I say to you, among those born of women there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. ^{12l}And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. ^{13m}For all the prophets and the law prophesied until John. ¹⁴And if you are willing to receive it, he is n Elijah who is to come. ^{15o}He who has ears to hear, let him hear!

^{16p}“But to what shall I liken this generation? It is like children sitting in the marketplaces and calling to their companions, ¹⁷and saying:

‘We played the flute for you,
And you did not dance;
We mourned to you,
And you did not lament.’

¹⁸For John came neither eating nor drinking, and they say, ‘He has a demon.’ ¹⁹The Son of Man came eating and drinking, and they say, ‘Look, a glutton and a winebibber, q a friend of tax collectors and sinners!’ ^rBut wisdom is justified by her children.”*

* **10:36** Micah 7:6 * **11:2** NU-Text reads by for two of. * **11:10** Malachi 3:1 * **11:19** NU-Text reads works.

10:32 *whoever confesses.* Every act of our lives will be evaluated at the judgment seat of Christ (2 Cor. 5:10). To refuse to speak up for Christ because of intimidation or persecution will result in the believer’s loss of reward and consequent loss of glory in the kingdom (Rom. 8:17; 2 Tim. 2:12).

10:38 *does not take his cross.* “Taking up a cross” stands for commitment to the extent of being willing to die for something.

11:3 *do we look.* John probably expected the Messiah to immediately judge Israel and establish His kingdom (3:2–12). Jesus’ failure to do what John anticipated may have planted seeds of doubt in John’s mind about whether Jesus was the Messiah. But doubt that inquires and does not weaken faith is not evil. John went to the right person for answers,

and Jesus reassured him by pointing out the fulfillment of prophecy.

11:12 *violent take it by force.* This probably means that violent people forcibly oppose the kingdom with their hostility (23:13).

10:32 ^rLuke 12:8 ^s[Rev. 3:5] **10:33** ^t2 Tim. 2:12
10:34 ^u[Luke 12:49] **10:35** ^vMic. 7:6 **10:36** ^wJohn 13:18 **10:37** ^xLuke 14:26 **10:38** ^y[Mark 8:34]
10:39 ^zJohn 12:25 **10:40** ^aLuke 9:48 **10:41** ^b1 Kin. 17:10 **10:42** ^cMark 9:41 **11:1** ^dLuke 23:5
11:2 ^eLuke 7:18–35 ^fMatt. 4:12; 14:3 **11:3** ^gJohn 6:14
11:5 ^hIs. 29:18; 35:4–6 ⁱPs. 22:26; Is. 61:1 **11:6** ^j[Rom. 9:32] **11:7** ^kLuke 7:24 ^l[Eph. 4:14] **11:9** ^mLuke 1:76; 20:6 **11:10** ⁿMal. 3:1 **11:12** ^oLuke 16:16
11:13 ^pMal. 4:4–6 **11:14** ^qLuke 1:17 **11:15** ^rLuke 8:8
11:16 ^sLuke 7:31 **11:19** ^tMatt. 9:10 ^uLuke 7:35

- 19 *He will not quarrel nor cry out,
Nor will anyone hear His voice in the
streets.*
- 20 *A bruised reed He will not break,
And smoking flax He will not quench,
Till He sends forth justice to victory;
21 And in His name Gentiles will trust.*"*

A House Divided Cannot Stand

²²Then one was brought to Him who was demon-possessed, blind and mute; and He healed him, so that the blind and^{*} mute man both spoke and saw. ²³And all the multitudes were amazed and said, "Could this be the ^rSon of David?"

²⁴Now when the Pharisees heard it they said, "This fellow does not cast out demons except by Beelzebul,^{*} the ruler of the demons."

²⁵But Jesus ^kknew their thoughts, and said to them: "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. ²⁶If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? ²⁷And if I cast out demons by Beelzebul, by whom do your sons cast *them* out? Therefore they shall be your judges. ²⁸But if I cast out demons by the Spirit of God, ^usurely the kingdom of God has come upon you. ²⁹Or how can one enter a strong man's house and plunder his goods, unless he first binds the strong man? And then he will plunder his house. ³⁰He who is not with Me is against Me, and he who does not gather with Me scatters abroad.

The Unpardonable Sin

³¹"Therefore I say to you, ^wevery sin and blasphemy will be forgiven men, ^xbut the blasphemy *against* the Spirit will not be forgiven men. ³²Anyone who ^yspeaks a word against the Son of Man, ^zit will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the *age* to come.

12:31–32 blasphemy. The sin that shall not be forgiven is the stubborn refusal to heed the Holy Spirit's conviction and accept the salvation that Christ offers. Particularly in reference to the leaders of Israel, Jesus had offered them all the proof that could be expected, such as the ministry of John, the testimony of the Father, the prophecies of the Old Testament, His own testimony, and the substantiation of the Holy Spirit. Because the leaders rejected all proofs regarding Jesus as Messiah, nothing else would be given.

12:39 the sign of the prophet Jonah. The demand for signs was evidence of unbelief. The "sign of the prophet Jonah" is explained in verse 40 as the resurrection.

12:41–42 The men of Nineveh . . . The queen of the South. These terms represent Gentiles who come to faith because of the words of God's prophets and kings, lesser messengers than God's only Son.

12:43 an unclean spirit. This analogy seems to be

A Tree Known by Its Fruit

³³"Either make the tree good and ^aits fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit. ³⁴Brood of vipers! How can you, being evil, speak good things? ^cFor out of the abundance of the heart the mouth speaks. ³⁵A good man out of the good treasure of his heart^{*} brings forth good things, and an evil man out of the evil treasure brings forth evil things. ³⁶But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. ³⁷For by your words you will be justified, and by your words you will be condemned."

The Scribes and Pharisees Ask for a Sign

³⁸Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

³⁹But He answered and said to them, "An evil and ^aadulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. ⁴⁰For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. ⁴¹The men of Nineveh will rise up in the judgment with this generation and ^bcondemn it, ^bbecause they repented at the preaching of Jonah; and indeed a greater than Jonah is here. ⁴²The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here.

An Unclean Spirit Returns

⁴³"When an unclean spirit goes out of a man, ^hhe goes through dry places, seeking rest, and finds none. ⁴⁴Then he says,

* **12:21** Isaiah 42:1–4 * **12:22** NU-Text omits *blind and*. * **12:24** NU-Text and M-Text read *Beelzebul*. * **12:35** NU-Text and M-Text omit *of his heart*.

describing the moral reformation that took place in Israel as a result of the ministries of John the Baptist and Jesus. The reformation, however, was not genuine, and therefore Israel's unbelief and hardness of heart was worse than before. In the same way, a person who decides to try religion without being born again, and then decides "it's not for me," is worse off than if they had never tried, because their hearts are hardened to God's voice.

12:22 ^qLuke 11:14, 15 **12:23** ^rMatt. 9:27; 21:9
12:24 ^sMatt. 9:34 **12:25** ^tMatt. 9:4 **12:28** ^u[Dan. 2:44; 7:14] **12:29** ^vIs. 49:24 **12:31** ^wMark 3:28–30 ^xActs 7:51 **12:32** ^yJohn 7:12, 52 ^z1 Tim. 1:13 **12:33** ^zMatt. 7:16–18 **12:34** ^bMatt. 3:7; 23:33
^cLuke 6:45 **12:38** ^dMark 8:11 **12:39** ^eMatt. 16:4
12:40 ^fJon. 1:17 **12:41** ^gLuke 11:32 ^hJer. 3:11 ⁱJon. 3:5 **12:42** ^j1 Kin. 10:1–13 **12:43** ^kLuke 11:24–26
^l[1 Pet. 5:8]

‘I will return to my house from which I came.’ And when he comes, he finds it empty, swept, and put in order. ⁴⁵Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; ^mand the last *state* of that man is worse than the first. So shall it also be with this wicked generation.”

Jesus’ Mother and Brothers Send for Him

⁴⁶While He was still talking to the multitudes, ^bbehold, His mother and ^obrothers stood outside, seeking to speak with Him. ⁴⁷Then one said to Him, “Look, ^pYour mother and Your brothers are standing outside, seeking to speak with You.”

⁴⁸But He answered and said to the one who told Him, “Who is My mother and who are My brothers?” ⁴⁹And He stretched out His hand toward His disciples and said, “Here are My mother and My ^qbrothers! ⁵⁰For ^rwhoever does the will of My Father in heaven is My brother and sister and mother.”

The Parable of the Sower

13 On the same day Jesus went out of the house ^aand sat by the sea. ^{2b}And great multitudes were gathered together to Him, so that ^cHe got into a boat and sat; and the whole multitude stood on the shore.

³Then He spoke many things to them in parables, saying: ^d“Behold, a sower went out to sow. ⁴And as he sowed, some *seed* fell by the wayside; and the birds came and devoured them. ⁵Some fell on stony places, where they did not have much earth; and they immediately sprang up because they had no depth of earth. ⁶But when the sun was up they were scorched, and because they had no root they withered away. ⁷And some fell among thorns, and the thorns sprang up and choked them. ⁸But others fell on good ground and yielded a crop: some ^ea hundredfold, some sixty, some thirty. ⁹He who has ears to hear, let him hear!”

The Purpose of Parables

¹⁰And the disciples came and said to Him, “Why do You speak to them in parables?”

¹¹He answered and said to them, “Because ^git has been given to you to know the mysteries of the kingdom of heaven, but to them it has not been given. ^{12h}For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. ¹³Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. ¹⁴And in them the prophecy of Isaiah is fulfilled, which says:

*‘Hearing you will hear and shall not understand,
And seeing you will see and not perceive;*

¹⁵ *For the hearts of this people have grown dull.*

*Their ears ^kare hard of hearing,
And their eyes they have ^lclosed,
Lest they should see with their eyes
and hear with their ears,*

*Lest they should understand with their hearts and turn,
So that I should ^mheal them.**

¹⁶But ⁿblessed are your eyes for they see, and your ears for they hear; ¹⁷for assuredly, I say to you ^othat 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 Parable of the Sower Explained

^{18p}“Therefore hear the parable of the sower: ¹⁹When anyone hears the word ^qof the kingdom, and does not understand it, then the wicked one comes and snatches away what was sown in his heart. This is he who received seed by the wayside. ²⁰But he who received the seed on stony places, this is he who hears the word and immediately ^rreceives it with joy; ²¹yet he has no root in himself, but endures only for a while. For when ^stribulation or persecution arises because of the word, immediately ^the stumbles. ²²Now ^uhe who received seed ^vamong the thorns is he who hears the word, and the cares of this world and the deceitfulness of riches choke the word,

* **13:15** NU-Text and M-Text read *would*. • Isaiah 6:9, 10

13:11 *it has been given to you.* The purpose of this parable was to both reveal and conceal the truth. This hiding of the truth was a judgment for unbelief, as happened during Isaiah’s ministry (Is. 6:9–10).

13:14–15 **Spiritual Death**—Genesis 3 teaches us that, through sin, man died spiritually. Here, Christ quotes from Isaiah 6 to detail the meaning of spiritual death: Our ability to perceive spiritual reality is absent. Key spiritual senses don’t work as they were originally designed to work. We can’t see the implications of spiritual events. We can’t understand the meaning of spiritual words. It is as if our senses are dead. In order to have our spiritual senses restored, we need

someone to heal us. Only Christ can provide the necessary healing to open our spiritual eyes and ears.

12:45 ^m [2 Pet. 2:20–22] **12:46** ⁿ Luke 8:19–21 ^o John 2:12; 7:3, 5 **12:47** ^p Matt. 13:55, 56 **12:49** ^q John 20:17 **12:50** ^r John 15:14 **13:1** ^s Mark 4:1–12 **13:2** ^t Luke 8:4 ^u Luke 5:3 **13:3** ^v Luke 8:5 **13:8** ^w Gen. 26:12 **13:9** ^x Matt. 11:15 **13:11** ^y Mark 4:10, 11 **13:12** ^z Matt. 25:29 **13:14** ^{aa} /s. 6:9, 10; Ezek. 12:2 / [John 3:36] **13:15** ^{ab} Heb. 5:11 / Luke 19:42 ^{ac} Acts 28:26, 27 **13:16** ^{ad} Luke 10:23, 24 **13:17** ^{ae} Heb. 11:13 **13:18** ^{af} Mark 4:13–20 **13:19** ^{ag} Matt. 4:23 **13:20** ^{ah} /s. 58:2 **13:21** ^{ai} [Acts 14:22] ^{aj} Matt. 11:6 **13:22** ^{ak} 1 Tim. 6:9 ^{al} Jer. 4:3

and he becomes unfruitful. ²³But he who received seed on the good ground is he who hears the word and understands it, who indeed bears ^afruit and produces: some a hundredfold, some sixty, some thirty.”

The Parable of the Wheat and the Tares

²⁴Another parable He put forth to them, saying: “The kingdom of heaven is like a man who sowed good seed in his field; ²⁵but while men slept, his enemy came and sowed tares among the wheat and went his way. ²⁶But when the grain had sprouted and produced a crop, then the tares also appeared. ²⁷So the servants of the owner came and said to him, ‘Sir, did you not sow good seed in your field? How then does it have tares?’ ²⁸He said to them, ‘An enemy has done this.’ The servants said to him, ‘Do you want us then to go and gather them up?’ ²⁹But he said, ‘No, lest while you gather up the tares you also uproot the wheat with them. ³⁰Let both grow together until the harvest, and at the time of harvest I will say to the reapers, “First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.””

The Parable of the Mustard Seed

³¹Another parable He put forth to them, saying: ^a“The kingdom of heaven is like a mustard seed, which a man took and sowed in his field, ³²which indeed is the least of all the seeds; but when it is grown it is greater than the herbs and becomes a ²tree, so that the birds of the air come and nest in its branches.”

The Parable of the Leaven

³³Another parable He spoke to them: “The kingdom of heaven is like leaven, which a woman took and hid in three measures^a of meal till ^bit was all leavened.”

13:25 his enemy came and sowed tares. Tares are weeds which closely resemble wheat, but which do not produce good food. They are indistinguishable from the real wheat until the fruit appears. Just like the tares among the wheat, genuine believers and counterfeits will be allowed to remain together.

13:31 like a mustard seed. The parable of the mustard seed shows that the number of people who will inherit the kingdom will be very small at first, but it will grow to be completely out of proportion to its initial size.

13:33 like leaven. Although leaven is sometimes used in Scripture to symbolize evil, here the kingdom of heaven is being compared to the dynamic character of yeast. When yeast is mixed with the dough, it expands from within, causing the dough to grow. Rather than being powered by outward armies or organizations, the kingdom of God will grow by the internal power of the Holy Spirit.

13:42 Hell—This verse describes the separation that comes between the righteous and the wicked at the

Prophecy and the Parables

³⁴All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, ³⁵that it might be fulfilled which was spoken by the prophet, saying:

^a“I will open My mouth in parables;

^eI will utter things kept secret from the foundation of the world.”^{*}

The Parable of the Tares Explained

³⁶Then Jesus sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the parable of the tares of the field.”

³⁷He answered and said to them: “He who sows the good seed is the Son of Man. ³⁸The field is the world, the good seeds are the sons of the kingdom, but the tares are ^athe sons of the wicked one. ³⁹The enemy who sowed them is the devil, ^bthe harvest is the end of the age, and the reapers are the angels. ⁴⁰Therefore as the tares are gathered and burned in the fire, so it will be at the end of this age. ⁴¹The Son of Man will send out His angels, ^cand they will gather out of His kingdom all things that offend, and those who practice lawlessness, ⁴²and will cast them into the furnace of fire. ^kThere will be wailing and gnashing of teeth. ⁴³Then the righteous will shine forth as the sun in the kingdom of their Father. ^mHe who has ears to hear, let him hear!”

The Parable of the Hidden Treasure

⁴⁴Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and ⁿsells all that he has and ^obuys that field.

^{*} **13:33** Greek *sata*, approximately two pecks in all
^{*} **13:35** Psalm 78:2

end of the age. The place of their eternal dwelling is described as a “furnace of fire,” perhaps because fire is one of man’s most vivid concepts of suffering. Some think that there is no real, actual hell of fire, and that instead the wicked simply cease to exist, but this is difficult to support. The Scriptures consistently speak of hell as a real place of torment and anguish for all who do not receive the salvation that Jesus offers.

13:44 like treasure. The main point here is the immense value of the kingdom, which far outweighs any sacrifice or inconvenience one might encounter on earth.

13:23 ^aCol. 1:6 **13:30** ^aMatt. 3:12 **13:31** ^aLuke 13:18, 19 **13:32** ^aEzek. 17:22–24; 31:3–9 **13:33** ^aLuke 13:20, 21 ^b1 Cor. 5:6] **13:34** ^aPs. 78:2; Mark 4:33, 34 **13:35** ^aPs. 78:2 ^eEph. 3:9 **13:38** ^aRom. 10:18 ^gJohn 8:44 **13:39** ^bRev. 14:15 **13:41** ^aMatt. 18:7 **13:42** ^aRev. 19:20; 20:10 ^kMatt. 8:12; 13:50 **13:43** ^a[Dan. 12:3] ^aMatt. 13:9 **13:44** ^aPhil. 3:7, 8 [Is. 55:1]

The Parable of the Pearl of Great Price

⁴⁵“Again, the kingdom of heaven is like a merchant seeking beautiful pearls, ⁴⁶who, when he had found one pearl of great price, 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 that was cast into the sea and ⁴⁸gathered some of every kind, ⁴⁸which, when it was full, they drew to shore; and they sat down and gathered the good into vessels, but threw the bad away. ⁴⁹So it will be at the end of the age. The angels will come forth, ⁵⁰separate the wicked from among the just, ⁵⁰and cast them into the furnace of fire. There will be wailing and gnashing of teeth.”

⁵¹Jesus said to them, ^{*}“Have you understood all these things?”

They said to Him, “Yes, Lord.”^{*}

⁵²Then He said to them, ^{*}“Therefore every scribe instructed concerning ^{*}the kingdom of heaven is like a householder who brings out of his treasure ^{*}things new and old.”

Jesus Rejected at Nazareth

⁵³Now it came to pass, when Jesus had finished these parables, that He departed from there. ⁵⁴When He had come to His own country, He taught them in their synagogue, so that they were astonished and said, “Where did this *Man* get this wisdom and *these* mighty works? ⁵⁵Is this not the carpenter’s son? Is not His mother called *Mary*? And ^vHis brothers ^wJames, ^xJoseph, ^ySimon, and ^zJudas? ⁵⁶And His sisters, are they not all with us? Where then did this *Man* get all these things?” ⁵⁷So they ^xwere offended at Him.

But Jesus said to them, ^v“A prophet is not without honor except in his own country and in his own house.” ⁵⁸Now ^zHe did not do many mighty works there because of their unbelief.

John the Baptist Beheaded

14 At that time ^aHerod the tetrarch heard the report about Jesus ²and said to his servants, “This is John the Baptist; he is risen from the dead, and therefore these powers are at work in him.” ³For Herod had laid hold of John and

bound him, and put *him* in prison for the sake of Herodias, his brother Philip’s wife. ⁴Because John had said to him, ^c“It is not lawful for you to have her.” ⁵And although he wanted to put him to death, he feared the multitude, ⁶because they counted him as a prophet.

⁶But when Herod’s birthday was celebrated, the daughter of Herodias danced before them and pleased Herod. ⁷Therefore he promised with an oath to give her whatever she might ask.

⁸So she, having been prompted by her mother, said, “Give me John the Baptist’s head here on a platter.”

⁹And the king was sorry; nevertheless, because of the oaths and because of those who sat with him, he commanded *it* to be given to *her*. ¹⁰So he sent and had John beheaded in prison. ¹¹And his head was brought on a platter and given to the girl, and she brought *it* to her mother. ¹²Then his disciples came and took away the body and buried it, and went and told Jesus.

Feeding the Five Thousand

^{13e}When Jesus heard *it*, He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities. ¹⁴And when Jesus went out He saw a great multitude; and He ^vwas moved with compassion for them, and healed their sick. ^{15g}When it was evening, His disciples came to Him, saying, “This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food.”

¹⁶But Jesus said to them, ^{*}“They do not need to go away. You give them something to eat.”

¹⁷And they said to Him, “We have here only five loaves and two fish.”

¹⁸He said, ^{*}“Bring them here to Me.”

¹⁹Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, ^hHe blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. ²⁰So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. ²¹Now those who had eaten were

^{*} 13:51 NU-Text omits *Jesus said to them*. • NU-Text omits *Lord*. ^{*} 13:52 Or *for* ^{*} 13:55 NU-Text reads *Joseph*.

13:47 of every kind. The responsibility of the disciples would be to catch as many “fish” of every kind as possible. The work of judging or sorting out the false catch, however, is a job that disciples are neither called nor equipped to do. That work is assigned to angels at Christ’s return.

14:3 for the sake of Herodias. Herod had gone to Rome, where he met Herodias, the wife of his half brother Philip. After seducing Herodias, Herod divorced his own wife and married his sister-in-law.

John had rebuked the king for his moral transgressions.

13:46 ^p Prov. 2:4; 3:14, 15; 8:10, 19 **13:47** ^q Matt. 22:9, 10 **13:49** ^r Matt. 25:32 **13:52** ^s Song 7:13 **13:54** ^t Luke 4:16 **13:55** ^u John 6:42 ^v Matt. 12:46 ^w Mark 15:40 **13:57** ^x Matt. 11:6 ^y Luke 4:24 **13:58** ^z Mark 6:5, 6 **14:1** ^a Mark 6:14–29 **14:3** ^b Luke 3:19, 20 **14:4** ^c Lev. 18:16; 20:21 **14:5** ^d Luke 20:6 **14:13** ^e John 6:1, 2 **14:14** ^f Mark 6:34 **14:15** ^g Luke 9:12 **14:19** ^h Matt. 15:36; 26:26

about five thousand men, besides women and children.

Jesus Walks on the Sea

²²Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away. ²³And when He had sent the multitudes away, He went up on the mountain by Himself to pray. ²⁴Now when evening came, He was alone there. ²⁵But the boat was now in the middle of the sea,* tossed by the waves, for the wind was contrary.

²⁶Now in the fourth watch of the night Jesus went to them, walking on the sea. ²⁷And when the disciples saw Him walking on the sea, they were troubled, saying, "It is a ghost!" And they cried out for fear.

²⁸But immediately Jesus spoke to them, saying, "Be of good cheer! It is I; do not be afraid."

²⁹And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water."

³⁰So He said, "Come." And when Peter had come down out of the boat, he walked on the water to go to Jesus. ³¹But when he saw that the wind was boisterous,* he was afraid; and beginning to sink he cried out, saying, "Lord, save me!"

³²And immediately Jesus stretched out His hand and caught him, and said to him, "O you of little faith, why did you doubt?"

³³And when they got into the boat, the wind ceased.

³⁴Then those who were in the boat came and* worshiped Him, saying, "Truly You are the Son of God."

Many Touch Him and Are Made Well

³⁵When they had crossed over, they came to the land of* Gennesaret. ³⁶And when the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick, ³⁷and begged Him that they might only touch the hem of His garment. And as many as touched it were made perfectly well.

14:25 the fourth watch. This would be between 3:00 and 6:00 A.M.

15:2 the tradition of the elders. This was not the law of Moses, but oral tradition, based on interpretations of the law.

15:3 tradition. The scribes and Pharisees were placing their own views above the revelation of God, and yet claimed to be following Him.

15:7 Hypocrites. The Pharisees had laid down many rigid and inflexible laws concerning diet, Sabbath day activities, ceremonial washings, and many other traditions. Not only did this reduce spiritual service to a harsh system of dos and don'ts, it also caused

Defilement Comes from Within

15 Then the scribes and Pharisees who were from Jerusalem came to Jesus, saying, ^{2b}"Why do Your disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread."

³He answered and said to them, "Why do you also transgress the commandment of God because of your tradition? ⁴For God commanded, saying, ^c'Honor your father and your mother';* and, ^d'He who curses father or mother, let him be put to death.'* ⁵But you say, 'Whoever says to his father or mother, ^e'Whatever profit you might have received from me is a gift to God'—⁶then he need not honor his father or mother.* Thus you have made the commandment* of God of no effect by your tradition. ⁷Hypocrites! Well did Isaiah prophesy about you, saying:

8 "These people draw near to Me with their mouth,

And honor Me with their lips,
But their heart is far from Me,

9 And in vain they worship Me,
Teaching as doctrines the

commandments of men.'"

¹⁰When He had called the multitude to Himself, He said to them, "Hear and understand: ¹¹Not what goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man."

¹²Then His disciples came and said to Him, "Do You know that the Pharisees were offended when they heard this saying?"

¹³But He answered and said, ^k"Every plant which My heavenly Father has not planted will be uprooted. ¹⁴Let them alone. ^lThey are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."

* **14:24** NU-Text reads *many furlongs away from the land*. * **14:30** NU-Text brackets that and *boisterous* as disputed. * **14:33** NU-Text omits *came and*. * **14:34** NU-Text reads *came to land at*. * **15:4** Exodus 20:12; Deuteronomy 5:16 • Exodus 21:17 * **15:6** NU-Text omits *or mother*. • NU-Text reads *word*. * **15:8** NU-Text omits *draw near to Me with their mouth, And*. * **15:9** Isaiah 29:13

everyone, Pharisees included, to look for loopholes of escape from the burden of so many laws and rules. The ultimate outcome was religious hypocrisy. Christ came both to fulfill the law (5:17–18) and also to free us from its penalty (Gal. 3:13).

14:23 / Mark 6:46 / John 6:16 **14:26** / Job 9:8
14:27 / Acts 23:11; 27:22, 25, 36 **14:31** / Matt. 6:30; 8:26
14:33 / Ps. 2:7 **14:34** / Mark 6:53 **14:36** / [Mark 5:24–34] / [Luke 6:19] **15:1** / Mark 7:1 **15:2** / Mark 7:5 **15:4** / [Deut. 5:16] / Ex. 21:17 **15:5** / Mark 7:11, 12
15:7 / Mark 7:6 **15:8** / Ps. 78:36; Is. 29:13 **15:9** / [Col. 2:18–22] **15:10** / Mark 7:14 **15:11** / [Acts 10:15]
15:13 / [John 15:2] **15:14** / Luke 6:39

^{15m}Then Peter answered and said to Him, “Explain this parable to us.”

¹⁶So Jesus said, ⁿ“Are you also still without understanding? ¹⁷Do you not yet understand that ^owhatever enters the mouth goes into the stomach and is eliminated? ¹⁸But ^pthose things which proceed out of the mouth come from the heart, and they defile a man. ^{19q}For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. ²⁰These are *the things* which defile a man, but to eat with unwashed hands does not defile a man.”

A Gentile Shows Her Faith

^{21r}Then Jesus went out from there and departed to the region of Tyre and Sidon. ²²And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me, O Lord, ^sSon of David! My daughter is severely demon-possessed.”

²³But He answered her not a word.

And His disciples came and urged Him, saying, “Send her away, for she cries out after us.”

²⁴But He answered and said, ^t“I was not sent except to the lost sheep of the house of Israel.”

²⁵Then she came and worshiped Him, saying, “Lord, help me!”

²⁶But He answered and said, “It is not good to take the children’s bread and throw it to the little ^udogs.”

²⁷And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.”

²⁸Then Jesus answered and said to her, “O woman, ^vgreat is your faith! Let it be to you as you desire.” And her daughter was healed from that very hour.

Jesus Heals Great Multitudes

^{29w}Jesus departed from there, ^xskirted the Sea of Galilee, and went up to the mountain and sat down there. ^{30y}Then great multitudes came to Him, having with them *the lame, blind, mute, maimed, and many others*; and they laid them down at Jesus’ ^zfeet, and He healed them. ³¹So the multitude marveled when

they saw *the mute speaking, the maimed made whole, the lame walking, and the blind seeing*; and they ^aglorified the God of Israel.

Feeding the Four Thousand

^{32b}Now Jesus called His disciples to *Himself* and said, “I have compassion on the multitude, because they have now continued with Me three days and have nothing to eat. And I do not want to send them away hungry, lest they faint on the way.”

^{33c}Then His disciples said to Him, “Where could we get enough bread in the wilderness to fill such a great multitude?”

³⁴Jesus said to them, “How many loaves do you have?”

And they said, “Seven, and a few little fish.”

³⁵So He commanded the multitude to sit down on the ground. ³⁶And ^dHe took the seven loaves and the fish and ^egave thanks, broke *them* and gave *them* to His disciples; and the disciples *gave* to the multitude. ³⁷So they all ate and were filled, and they took up seven large baskets full of the fragments that were left. ³⁸Now those who ate were four thousand men, besides women and children. ^{39f}And He sent away the multitude, got into the boat, and came to the region of Magdala.*

The Pharisees and Sadducees Seek a Sign

16 Then the ^aPharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven. ²He answered and said to them, “When it is evening you say, ‘*It will be fair weather, for the sky is red*’; ³and in the morning, ‘*It will be foul weather today, for the sky is red and threatening*.’ Hypocrites!* You know how to discern the face of the sky, but you cannot *discern* the signs of the times. ^{4b}A wicked and adulterous generation seeks after a sign, and no sign shall be given to it except the sign of the prophet* Jonah.” And He left them and departed.

* 15:39 NU-Text reads *Magadan*. * 16:3 NU-Text omits *Hypocrites*. * 16:4 NU-Text omits *the prophet*.

15:18 *come from the heart*. As we think in our hearts, or inner beings, so we are. The raw material of our actions is what we take into our minds and allow to settle in our hearts. David put it this way: “Your word I have hidden in my heart, that I might not sin against You” (Ps. 119:11). The other side is seen in Psalm 101:3 “I will set nothing wicked before my eyes.” Paul says the believer must bring “every thought into captivity to the obedience of Christ” (2 Cor. 10:5).

15:22 *Have mercy on me, O Lord, Son of David*. The woman was a Gentile who would have had no natural claim on the Jewish Messiah.

15:31 *glorified the God of Israel*. The Gentiles believed and glorified Israel’s God, while many in Israel remained blind to their Messiah.

15:15 ^m Mark 7:17 15:16 ^p Matt. 16:9 15:17 ^q [1 Cor. 6:13] 15:18 ^r [James 3:6] 15:19 ^q Prov. 6:14 15:21 ^r Mark 7:24–30 15:22 ^s Matt. 1:1; 22:41, 42 15:24 ^t Matt. 10:5, 6 15:26 ^u Matt. 7:6 15:28 ^v Luke 7:9 15:29 ^w Mark 7:31–37 ^x Matt. 4:18 15:30 ^y Is. 35:5, 6 ^z Luke 7:38; 8:41; 10:39 15:31 ^a Luke 5:25, 26; 19:37, 38 15:32 ^b Mark 8:1–10 15:33 ^c 2 Kin. 4:43 15:36 ^d Matt. 14:19; 26:27 ^e Luke 22:19 15:39 ^f Mark 8:10 16:1 ^g Mark 8:11 16:4 ^h Matt. 12:39

The Leaven of the Pharisees and Sadducees

⁵Now ^cwhen His disciples had come to the other side, they had forgotten to take bread. ⁶Then Jesus said to them, ^d“Take heed and beware of the leaven of the Pharisees and the Sadducees.”

⁷And they reasoned among themselves, saying, “It is because we have taken no bread.”

⁸But Jesus, being aware of it, said to them, “O you of little faith, why do you reason among yourselves because you have brought no bread?” ⁹“Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up? ¹⁰Nor the seven loaves of the four thousand and how many large baskets you took up? ¹¹How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the leaven of the Pharisees and Sadducees.” ¹²Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

Peter Confesses Jesus as the Christ

¹³When Jesus came into the region of Caesarea Philippi, He asked His disciples, saying, ^a“Who do men say that I, the Son of Man, am?”

¹⁴So they said, ^b“Some say John the Baptist, some Elijah, and others Jeremiah or ^cone of the prophets.”

¹⁵He said to them, “But who do ^dyou say that I am?”

¹⁶Simon Peter answered and said, ^e“You are the Christ, the Son of the living God.”

¹⁷Jesus answered and said to him, “Blessed are you, Simon Bar-Jonah, ^ffor flesh and blood has not revealed *this* to you, but ^gMy Father who is in heaven. ¹⁸And I also say to you that ^hyou are Peter, and ⁱon this rock I will build My church, and ^jthe gates of Hades shall not prevail

against it. ¹⁹“And I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed^k in heaven.”

²⁰Then He commanded His disciples that they should tell no one that He was Jesus the Christ.

Jesus Predicts His Death and Resurrection

²¹From that time Jesus began ^lto show to 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 the third day.

²²Then Peter took Him aside and began to rebuke Him, saying, “Far be it from You, Lord; this shall not happen to You!”

²³But He turned and said to Peter, “Get behind Me, ^mSatan! ⁿYou are an offense to Me, for you are not mindful of the things of God, but the things of men.”

Take Up the Cross and Follow Him

²⁴Then Jesus said to His disciples, “If anyone desires to come after Me, let him deny himself, and take up his cross, and ^ofollow Me. ²⁵For ^pwhoever desires to save his life will lose it, but whoever loses his life for My sake will find it. ²⁶For what ^qprofit is it to a man if he gains the whole world, and loses his own soul? Or ^rwhat will a man give in exchange for his soul? ²⁷For ^sthe Son of Man will come in the glory of His Father ^twith His angels, and then He will reward each according to his works. ²⁸Assuredly, I say to you, ^uthere are some standing here who shall not taste death till they see the Son of Man coming in His kingdom.”

* 16:8 NU-Text reads *you have no bread*.

* 16:19 Or *will have been bound ... will have been loosed*

16:11–12 leaven. In Scripture, leaven is often used as a symbol of evil. The doctrine of the Pharisees and Sadducees was hypocrisy and legalism, political opportunism, and spiritual hardness.

16:16 Church—Peter’s confession “You are the Christ, the Son of the living God” is the foundation on which the church is built. Never mind how small the apostolic band may be, the church is indestructible, and with unsurpassed power overcomes Satan and cannot be overcome. The power comes from God, the Creator of the universe, Owner and Master of the church. All the church has is derived from and dependent on the Almighty Son of God.

16:18 The Origin of the Church—The church was a mystery (not clearly revealed) in the Old Testament. Christ prophesied in these words spoken to Peter, “on this rock I will build My church.” There is a play here on the word *rock*, which also happens to be Peter’s name. Jesus said, “you are Peter” (masculine, *petros*) and “on this rock” (feminine, *petra*) “I will build My

church.” The Holy Spirit came upon the church on the Day of Pentecost in response to Peter’s sermon when “three thousand souls were added to them” (Acts 2:41). This group, along with the original disciples, became “the church.”

16:28 not taste death. In the transfiguration, Peter, James, and John saw a preview of the kingdom. Jesus was explaining that very soon those three disciples would see Him glorified as He will be in the kingdom.

16:5 ^cMark 8:14 16:6 ^dLuke 12:1 16:9 ^eMatt. 14:15–21 16:10 ^fMatt. 15:32–38 16:13 ^gLuke 9:18 16:14 ^hMatt. 14:2 16:17 ⁱMatt. 21:11 16:15 ^jJohn 6:67 16:16 ^kActs 8:37; 9:20 16:17 ^l[Eph. 2:8] ^mGal. 1:16 16:18 ⁿJohn 1:42 ^o[Eph. 2:20] ^pIs. 38:10 16:19 ^qMatt. 18:18 16:20 ^rLuke 9:21 16:21 ^sLuke 9:22; 18:31; 24:46 16:23 ^tMatt. 4:10 ^u[Rom. 8:7] 16:24 ^v[2 Tim. 3:12] ^w[1 Pet. 2:21] 16:25 ^xJohn 12:25 16:26 ^yLuke 12:20, 21 ^zPs. 49:7, 8 16:27 ^aMark 8:38 ^b[Dan. 7:10] ^cRom. 2:6 16:28 ^dLuke 9:27

Jesus Transfigured on the Mount

17 Now ^aafter six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; ²and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. ³And behold, Moses and Elijah appeared to them, talking with Him. ⁴Then Peter answered and said to Jesus, “Lord, it is good for us to be here; if You wish, let us^b make here three tabernacles: one for You, one for Moses, and one for Elijah.”

^{5b}While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, ^c“This is My beloved Son, ^din whom I am well pleased. ^eHear Him!” ^{6f}And when the disciples heard it, they fell on their faces and were greatly afraid. ⁷But Jesus came and ^g“touched them and said, ^h“Arise, and do not be afraid.” ⁸When they had lifted up their eyes, they saw no one but Jesus only.

⁹Now as they came down from the mountain, Jesus commanded them, saying, ⁱ“Tell the vision to no one until the Son of Man is risen from the dead.”

¹⁰And His disciples asked Him, saying, ^h“Why then do the scribes say that Elijah must come first?”

¹¹Jesus answered and said to them, ⁱ“Indeed, Elijah is coming first^{*} and will ^j‘restore all things.’ ¹²But I say to you that Elijah has come already, and they ^kdid not know him but did to him whatever they wished. Likewise ^lthe Son of Man is also about to suffer at their hands.” ^{13m}Then the disciples understood that He spoke to them of John the Baptist.

A Boy Is Healed

¹⁴ⁿAnd when they had come to the multitude, a man came to Him, kneeling down to Him and saying, ¹⁵“Lord, have mercy on my son, for he is an epileptic^{*} and suffers severely; for he often falls into the fire and often into the water. ¹⁶So I brought him to Your disciples, but they could not cure him.”

¹⁷Then Jesus answered and said, ^o“O faithless and ^pperverse generation, how

long shall I be with you? How long shall I bear with you? Bring him here to Me.” ¹⁸And Jesus ^qrebuked the demon, and it came out of him; and the child was cured from that very hour.

¹⁹Then the disciples came to Jesus privately and said, “Why could we not cast it out?”

²⁰So Jesus said to them, ^r“Because of your unbelief;^{*} for assuredly, I say to you, ^sif you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you. ²¹However, this kind does not go out except by prayer and fasting.”^{*}

Jesus Again Predicts His Death and Resurrection

^{22r}Now while they were staying^{*} in Galilee, Jesus said to them, ^t“The Son of Man is about to be betrayed into the hands of men, ²³and they will kill Him, and the third day He will be raised up.” And they were exceedingly ^usorrowful.

Peter and His Master Pay Their Taxes

^{24t}When they had come to Capernaum,^{*} those who received the *temple* tax came to Peter and said, “Does your Teacher not pay the *temple* tax?”

²⁵He said, “Yes.”

And when he had come into the house, Jesus anticipated him, saying, “What do you think, Simon? From whom do the kings of the earth take customs or taxes, from their sons or from ^vstrangers?”

²⁶Peter said to Him, “From strangers.”

Jesus said to him, ^w“Then the sons are free. ²⁷Nevertheless, lest we offend them, go to the sea, cast in a hook, and take the fish that comes up first. And when you have opened its mouth, you will find a piece of money;^{*} take that and give it to them for Me and you.”

^{* 17:4} NU-Text reads *I will*. ^{* 17:11} NU-Text omits *first*. ^{* 17:15} Literally *moonstruck* ^{* 17:20} NU-Text reads *little faith*. ^{* 17:21} NU-Text omits this verse. ^{* 17:22} NU-Text reads *gathering together*. ^{* 17:24} NU-Text reads *Capharnaum* (here and elsewhere). ^{* 17:27} Greek *stater*, the exact amount to pay the temple tax (didrachma) for two.

17:3 Moses and Elijah. This amazing experience was not only to show the disciples that Jesus was God’s Son, but also to show them that He supersedes the law and the prophets and that they were subordinate to Him. It also explained that what Jesus was doing was no mystery to the Old Testament. The Old Testament people had been long looking forward to the Messiah and His kingdom.

17:11–13 Elijah. Jesus indicates that the prophecies concerning Elijah had their fulfillment in John the Baptist, yet because the restoration is not complete, many conclude that the role of Elijah will be taken up by one of the two witnesses of Revelation 11:3–6.

17:24 temple tax. This was a tax given annually by

every adult Jewish male over 20 years of age for maintaining the temple. It was based on Exodus 30:13, and amounted to two days’ wages for a common laborer. **17:25 strangers.** Most likely this means the king taxing the common people and not the imperial family.

17:1 ^aMark 9:2–8 **17:5** ^b2 Pet. 1:17 ^cMark 1:11 ^dMatt. 3:17; 12:18 ^e[Deut. 18:15, 19] **17:6** ^f2 Pet. 1:18 **17:7** ^gDan. 8:18 **17:10** ^hMal. 4:5 **17:11** ⁱ[Mal. 4:6] **17:12** ^jMark 9:12, 13 ^kMatt. 14:3, 10 ^lMatt. 16:21 **17:13** ^mMatt. 11:14 **17:14** ⁿMark 9:14–28 **17:17** ^oPhil. 2:15 **17:18** ^pLuke 4:41 **17:20** ^qLuke 17:6 **17:22** ^rMark 8:31 **17:23** ^sJohn 16:6; 19:30 **17:24** ^tMark 9:33 **17:25** ^u[Is. 60:10–17]

Who Is the Greatest?

18 At that time the disciples came to Jesus, saying, “Who then is greatest in the kingdom of heaven?”

²Then Jesus called a little ^bchild to Him, set him in the midst of them, ³and said, “Assuredly, I say to you, ^cunless you are converted and become as little children, you will by no means enter the kingdom of heaven. ⁴Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven. ⁵Whoever receives one little child like this in My name receives Me.

Jesus Warns of Offenses

⁶“Whoever causes one of these little ones who believe in Me to sin, it would be better for him if a millstone were hung around his neck, and he were drowned in the depth of the sea. ⁷Woe to the world because of offenses! For ^goffenses must come, but ^hwoe to that man by whom the offense comes!

⁸“If your hand or foot causes you to sin, cut it off and cast it from you. It is better for you to enter into life lame or maimed, rather than having two hands or two feet, to be cast into the everlasting fire. ⁹And if your eye causes you to sin, pluck it out and cast it from you. It is better for you to enter into life with one eye, rather than having two eyes, to be cast into hell fire.

The Parable of the Lost Sheep

¹⁰“Take heed that you do not despise one of these little ones, for I say to you that in heaven their angels always ^ksee the face of My Father who is in heaven. ¹¹For the Son of Man has come to save that which was lost.*

¹²“What do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine and go to the mountains to seek the one that is straying? ¹³And if he should find it, assuredly, I say to you, he rejoices more

over that *sheep* than over the ninety-nine that did not go astray. ¹⁴Even so it is not the ⁿwill of your Father who is in heaven that one of these little ones should perish.

Dealing with a Sinning Brother

¹⁵Moreover ^oif your brother sins against you, go and tell him his fault between you and him alone. If he hears you, ^pyou have gained your brother. ¹⁶But if he will not hear, take with you one or two more, that ^q“by the mouth of two or three witnesses every word may be established.”* ¹⁷And if he refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a ^rheathen and a tax collector.

¹⁸“Assuredly, I say to you, ^swhatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.

¹⁹“Again I say* to you that if two of you agree on earth concerning anything that they ask, ^tit will be done for them by My Father in heaven. ²⁰For where two or three are gathered ^vtogether in My name, I am there in the midst of them.”

The Parable of the Unforgiving Servant

²¹Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? ^wUp to seven times?”

²²Jesus said to him, “I do not say to you, ^xup to seven times, but up to seventy times seven. ²³Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. ²⁴And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. ²⁵But as he was not able to pay, his master commanded ^ythat he be sold, with

* **18:11** NU-Text omits this verse. * **18:16** Deuteronomy 19:15 * **18:19** NU-Text and M-Text read *Again, assuredly, I say.*

18:3 converted. To be “converted” means to turn around, to take a different course (Luke 22:32).

18:10 their angels. This verse seems to imply that angels watch over and serve His followers on earth (Heb. 1:14).

18:16 two or three witnesses. The principle of witnesses is taken from Deuteronomy 19:15. Evidently, in this case they are to witness that the offended brother is acting in good faith and the right spirit in attempting to work towards reconciliation. They would also be witnesses to any agreement.

18:17 church. Unfortunately “discipline” has sometimes been reduced to a merely negative concept. To be sure, discipline includes the notion of punishment and correction, but church discipline in this context clearly has the restoration of the offender in view. Severe measures may sometimes need to be taken with an erring brother or sister, but restoration and reconciliation should always be the goal.

18:22 seventy times seven. Some translations say “seventy-seven times.” Which ever number is used, the point is the same: be ready to forgive over and over again, past counting. This verse does not only apply to forgiveness for seventy times seven different sins. Sometimes, we may have to consciously decide to forgive and let go of an old hurt again and again, “seventy times seven.”

18:1 ^aLuke 9:46–48; 22:24–27 **18:2** ^bMatt. 19:14 **18:3** ^cLuke 18:16 **18:4** ^d[Matt. 20:27; 23:11] **18:5** ^e[Matt. 10:42] **18:6** ^fMark 9:42 **18:7** ^g[1 Cor. 11:19] ^hMatt. 26:24; 27:4, 5 **18:8** ⁱMatt. 5:29, 30 **18:10** ^j[Heb. 1:14] ^kLuke 1:19 **18:11** ^lLuke 9:56 **18:12** ^mLuke 15:4–7 **18:14** ⁿ[1 Tim. 2:4] **18:15** ^oLev. 19:17 ^p[James 5:20] **18:16** ^qDeut. 17:6; 19:15 **18:17** ^r[2 Thess. 3:6, 14] **18:18** ^s[John 20:22, 23] **18:19** ^t[1 Cor. 1:10] ^u[1 John 3:22; 5:14] **18:20** ^vActs 20:7 **18:21** ^wLuke 17:4 **18:22** ^xCol. 3:13 **18:25** ^y2 Kin. 4:1

his wife and children and all that he had, and that payment be made.²⁶ The servant therefore fell down before him, saying, ‘Master, have patience with me, and I will pay you all.’²⁷ Then the master of that servant was moved with compassion, released him, and forgave him the debt.

²⁸“But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, ‘Pay me what you owe!’²⁹ So his fellow servant fell down at his feet* and begged him, saying, ‘Have patience with me, and I will pay you all.’³⁰ And he would not, but went and threw him into prison till he should pay the debt.³¹ So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done.³² Then his master, after he had called him, said to him, ‘You wicked servant! I forgive you ^{all} that debt because you begged me.³³ Should you not also have had compassion on your fellow servant, just as I had pity on you?’³⁴ And his master was angry, and delivered him to the torturers until he should pay all that was due to him.

³⁵“So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.”*

Marriage and Divorce

19 Now it came to pass, ^awhen Jesus had finished these sayings, ^bthat He departed from Galilee and came to the region of Judea beyond the Jordan. ^{2b}And great multitudes followed Him, and He healed them there.

³The Pharisees also came to Him, testing Him, and saying to Him, “Is it lawful for a man to divorce his wife for *just* any reason?”

⁴And He answered and said to them, “Have you not read that He who made* *them* at the beginning ^c“made them male and female,”⁵ and said, ^d“For this reason a man shall leave his father and mother and be joined to his wife, and ^ethe two shall become one flesh?”⁶ So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate.”

⁷They said to Him, ^f“Why then did Moses command to give a certificate of divorce, and to put her away?”

⁸He said to them, “Moses, because of the ^ghardness of your hearts, permitted you to divorce your ^hwives, but from the beginning it was not so.⁹ And I say to you, whoever divorces his wife, except for sexual immorality,* and marries another, commits adultery; and whoever marries her who is divorced commits adultery.”

¹⁰His disciples said to Him, ⁱ“If such is the case of the man with his wife, it is better not to marry.”

Jesus Teaches on Celibacy

¹¹But He said to them, ^k“All cannot accept this saying, but only *those* to whom it has been given:¹² For there are eunuchs who were born thus from *their* mother’s womb, and ^lthere are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven’s sake. He who is able to accept it, let him accept it.”

Jesus Blesses Little Children

^{13m}Then little children were brought to Him that He might put *His* hands on them and pray, but the disciples rebuked them.¹⁴ But Jesus said, “Let the little children come to Me, and do not forbid them; for ⁿof such is the kingdom of heaven.”¹⁵ And He laid *His* hands on them and departed from there.

Jesus Counsels the Rich Young Ruler

^{16o}Now behold, one came and said to Him, ^p“Good* Teacher, what good thing shall I do that I may have eternal life?”

¹⁷So He said to him, “Why do you call Me good? ^qNo one is good but One, *that is*, God.* But if you want to enter into life, ^rkeep the commandments.”

¹⁸He said to Him, “Which ones?”

* **18:29** NU-Text omits *at his feet*. • NU-Text and M-Text omit *all*. * **18:35** NU-Text omits *his trespasses*. * **19:4** NU-Text reads *created*. • Genesis 1:27; 5:2 * **19:5** Genesis 2:24 * **19:9** Or *fornication* * **19:16** NU-Text omits *Good*. * **19:17** NU-Text reads *Why do you ask Me about what is good?* • NU-Text reads *There is One who is good*.

18:35 *forgive*. This verse is a serious warning (1 John 4:20).

19:9 *divorces his wife*. When the Pharisees asked Jesus if divorce could ever be considered lawful, He did not fall into their trap. He took them back to Genesis and God’s original intent in marriage, one man and one woman for life (vv. 4–5; Gen. 1:27; 2:24). In spite of the “exception clause,” one thing is surely clear: God hates divorce (Mal. 2:15–16). Marriage is a divine arrangement that is intended to be permanent and inviolable. Straying from God’s path always has tragic consequences.

19:12 *eunuchs*. The term eunuch refers to a castrated man, whether by surgery, accident, or birth.

In the ancient world, eunuchs were put in charge of harems, because they had the physical strength and endurance of a man, but would not be a sexual threat to the women of the harem.

18:32^z Luke 7:41–43 **18:35**^a James 2:13 **19:1**^a Mark 10:1–12 **19:2**^b Matt. 12:15 **19:4**^c Gen. 1:27; 5:2 **19:5**^d Gen. 2:24 ^e1 Cor. 6:16; 7:2 **19:7**^f Deut. 24:1–4 **19:8**^g Heb. 3:15 ^hMal. 2:16 **19:9**^g [Matt. 5:32] **19:10**ⁱ [Prov. 21:19] **19:11**^k [1 Cor. 7:2, 7, 9, 17] **19:12**ⁱ [1 Cor. 7:32] **19:13**^m Luke 18:15 **19:14**^m Matt. 18:3, 4 **19:16**^o Mark 10:17–30 ^pLuke 10:25 **19:17**^o Nah. 1:7 ^rLev. 18:5

Jesus said, ^s“*You shall not murder; ‘You shall not commit adultery; ‘You shall not steal; ‘You shall not bear false witness;’* ^{19t}“*Honor your father and your mother;’* ^uand, ^v“*You shall love your neighbor as yourself.’*”^s

²⁰The young man said to Him, “All these things I have ^vkept from my youth.^s What do I still lack?”

²¹Jesus said to him, “If you want to be perfect, ^wgo, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me.”

²²But when the young man heard that saying, he went away sorrowful, for he had great possessions.

With God All Things Are Possible

²³Then Jesus said to His disciples, “Assuredly, I say to you that ^xit is hard for a rich man to enter the kingdom of heaven.

²⁴And again 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 God.”

²⁵When His disciples heard it, they were greatly astonished, saying, “Who then can be saved?”

²⁶But Jesus looked at them and said to them, “With men this is impossible, but ^ywith God all things are possible.”

²⁷Then Peter answered and said to Him, “See, ^zwe have left all and followed You. Therefore what shall we have?”

²⁸So Jesus said to them, “Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, ^ayou who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. ^{29b}And everyone who has left houses or brothers or sisters or father or mother or wife^{*} or children or lands, for My name’s sake, shall receive a hundredfold, and inherit eternal life. ^{30c}But many *who are* first will be last, and the last first.

The Parable of the Workers in the Vineyard

20 “For the kingdom of heaven is like a landowner who went out early in

the morning to hire laborers for his vineyard. ²Now when he had agreed with the laborers for a denarius a day, he sent them into his vineyard. ³And he went out about the third hour and saw others standing idle in the marketplace, ⁴and said to them, ‘You also go into the vineyard, and whatever is right I will give you.’ So they went. ⁵Again he went out about the sixth and the ninth hour, and did likewise. ⁶And about the eleventh hour he went out and found others standing idle,^{*} and said to them, ‘Why have you been standing here idle all day?’ ⁷They said to him, ‘Because no one hired us.’ He said to them, ‘You also go into the vineyard, and whatever is right you will receive.’^{*}

⁸“So when evening had come, the owner of the vineyard said to his steward, ‘Call the laborers and give them *their* wages, beginning with the last to the first.’ ⁹And when those came who were hired about the eleventh hour, they each received a denarius. ¹⁰But when the first came, they supposed that they would receive more; and they likewise received each a denarius. ¹¹And when they had received it, they complained against the landowner, ¹²saying, ‘These last *men* have worked *only* one hour, and you made them equal to us who have borne the burden and the heat of the day.’ ¹³But he answered one of them and said, ‘Friend, I am doing you no wrong. Did you not agree with me for a denarius? ¹⁴Take *what* is yours and go your way. I wish to give to this last man *the same* as to you. ¹⁵Is it not lawful for me to do what I wish with my own things? Or *bis* your eye evil because I am good?’ ^{16c}“So the last will be first, and the first last. “For many are called, but few chosen.”^{*}

* **19:19** Exodus 20:12–16; Deuteronomy 5:16–20

• Leviticus 19:18 * **19:20** NU-Text omits *from my youth*. * **19:29** NU-Text omits *or wife*.

* **20:6** NU-Text omits *idle*. * **20:7** NU-Text omits the last clause of this verse. * **20:16** NU-Text omits the last sentence of this verse.

19:21 *sell what you have*. This verse does not teach salvation by works (Rom. 3:23–24; Eph. 2:8–9). Rather, Jesus was proving that the rich young man could not have truly fulfilled all of the law of Moses. If he really loved his neighbor as the law required (Lev. 19:18), he would not have had any difficulty in giving away his wealth to the poor.

19:23–24 *it is hard for a rich man to enter the kingdom*. The point of this seems to be that fear of losing one’s wealth can hold a person back to the extent that they will never become saved at all. One of the things that goes with being saved is saying, “God’s way, not my way.”

20:3 *third hour*. This was about 9:00 A.M.

20:5 *the sixth and the ninth hour*. This was about noon and about 3:00 P.M.

20:6 *the eleventh hour*. This was about 5:00 P.M. There would be only an hour or so left in the working day.

20:16 *the last will be first*. The workers who were collected without an agreement represent the Gentiles who are made equal with the Jewish people when salvation became available to all through Jesus Christ (Rom. 11:15; Eph. 2:13–15; 3:6).

19:18^s Ex. 20:13–16 **19:19**^s Ex. 20:12–16; Deut. 5:16–20
^u Lev. 19:18 **19:20**^v [Phil. 3:6, 7] **19:21**^w Acts 2:45;
 4:34, 35 **19:23**^x [1 Tim. 6:9] **19:26**^y Jer. 32:17
19:27^z Deut. 33:9 **19:28**^a Luke 22:28–30
19:29^b Mark 10:29, 30 **19:30**^c Luke 13:30
20:15^d [Rom. 9:20, 21] ^b Deut. 15:9 **20:16**^c Matt. 19:30
^d Matt. 22:14

Jesus a Third Time Predicts His Death and Resurrection

¹⁷eNow Jesus, going up to Jerusalem, took the twelve disciples aside on the road and said to them, ¹⁸f“Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and to the scribes; and they will condemn Him to death, ¹⁹gand deliver Him to the Gentiles to ^hmock and to ⁱscourge and to ^jcrucify. And the third day He will ^krise again.”

Greatness Is Serving

²⁰Then the mother of ^mZebedee’s sons came to Him with her sons, kneeling down and asking something from Him.

²¹And He said to her, “What do you wish?”

She said to Him, “Grant that these two sons of mine ⁿmay sit, one on Your right hand and the other on the left, in Your kingdom.”

²²But Jesus answered and said, “You do not know what you ask. Are you able to drink ^othe cup that I am about to drink, and be baptized with ^pthe baptism that I am baptized with?”

They said to Him, “We are able.”

²³So He said to them, ^q“You will indeed drink My cup, and be baptized with the baptism that I am baptized with,* but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared by My Father.”

²⁴rAnd when the ten heard it, they were greatly displeased with the two brothers. ²⁵But Jesus called them to *Himself* and said, “You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. ²⁶Yet ^sit shall not be so among you; but ^twhoever desires to become great among you, let him be your servant. ²⁷uAnd whoever desires to be first among you, let him be your slave—²⁸vjust as the ^wSon of Man did not come to be served, ^xbut to serve, and ^yto give His life a ransom ^zfor many.”

Two Blind Men Receive Their Sight

²⁹aNow as they went out of Jericho, a great multitude followed Him. ³⁰And behold, ^btwo blind men sitting by the road, when they heard that Jesus was passing

by, cried out, saying, “Have mercy on us, O Lord, ^cSon of David!”

³¹Then the multitude ^dwarned them that they should be quiet; but they cried out all the more, saying, “Have mercy on us, O Lord, Son of David!”

³²So Jesus stood still and called them, and said, “What do you want Me to do for you?”

³³They said to Him, “Lord, that our eyes may be opened.” ³⁴So Jesus had ^ecompassion and touched their eyes. And immediately their eyes received sight, and they followed Him.

The Triumphal Entry

21 Now ^awhen they drew near Jerusalem, and came to Bethphage,* at ^bthe Mount of Olives, then Jesus sent two disciples, ²saying to them, “Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. ³And if anyone says anything to you, you shall say, ‘The Lord has need of them,’ and immediately he will send them.”

⁴All* this was done that it might be fulfilled which was spoken by the prophet, saying:

⁵ *“Tell^c the daughter of Zion,
‘Behold, your King is coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey.’”**

⁶dSo the disciples went and did as Jesus commanded them. ⁷They brought the donkey and the colt, ^elaid their clothes on them, and set *Him** on them. ⁸And a very great multitude spread their clothes on the road; ^fothers cut down branches from the trees and spread them on the road. ⁹Then the multitudes who went before and those who followed cried out, saying:

“Hosanna to the Son of David!
^g‘Blessed is He who comes in the name
of the LORD!’*
Hosanna in the highest!”

***20:22** NU-Text omits *and be baptized with the baptism that I am baptized with.* ***20:23** NU-Text omits *and be baptized with the baptism that I am baptized with.* ***21:1** M-Text reads *Bethsaphage.* ***21:4** NU-Text omits *All.* ***21:5** Zechariah 9:9 ***21:7** NU-Text reads *and He sat.* ***21:9** Psalm 118:26

20:26–27 *whosoever desires to become great.* The measure of greatness is not position, power, or prestige. It is service.

21:2 *a donkey tied.* This was prophesied in Zechariah 9:9.

21:9 *Hosanna.* Hosanna literally means “save now.” The people were using it as an exclamation of joyous praise, but also they expected the Messiah to save them from the oppression of the Romans.

20:17 ^eMark 10:32–34 **20:18** ^fMatt. 16:21; 26:47–57 **20:19** ^gMatt. 27:2 ^hMatt. 26:67, 68; 27:29, 41 ⁱMatt. 27:26 ^jActs 3:13–15 ^kMatt. 28:5, 6 **20:20** ^lMark 10:35–45 ^mMatt. 4:21; 10:2 **20:21** ⁿ[Matt. 19:28] **20:22** ^oLuke 22:42 ^pLuke 12:50 **20:23** ^q[Acts 12:2] **20:24** ^r[Mark 10:41] **20:26** ^s[1 Pet. 5:3] ^tMatt. 23:11 **20:27** ^u[Matt. 18:4] **20:28** ^vJohn 13:4 ^w[Phil. 2:6, 7] ^xLuke 22:27 ^y[Is. 53:10, 11] ^z[Rom. 5:15, 19] **20:29** ^aMark 10:46–52 **20:30** ^bMatt. 9:27 ^c[Ezek. 37:21–25] **20:31** ^dMatt. 19:13 **20:34** ^eMatt. 9:36; 14:14; 15:32; 18:27 **21:1** ^fLuke 19:29–38 ^g[Zech. 14:4] **21:5** ^cZech. 9:9 **21:6** ^dMark 11:4 **21:7** ^e2 Kin. 9:13 **21:8** ^fLev. 23:40 **21:9** ^gPs. 118:26; Matt. 23:39

^{10h}And when He had come into Jerusalem, all the city was moved, saying, “Who is this?”

¹¹So the multitudes said, “This is Jesus, ‘the prophet from Nazareth of Galilee.’”

Jesus Cleanses the Temple

¹²Then Jesus went into the temple of God* and drove out all those who bought and sold in the temple, and overturned the tables of the ^kmoney changers and the seats of those who sold doves. ¹³And He said to them, “It is written, ^l*‘My house shall be called a house of prayer,’*^k but you have made it a ^m*‘den of thieves.’*”^k

¹⁴Then the blind and the lame came to Him in the temple, and He healed them. ¹⁵But when the chief priests and scribes saw the wonderful things that He did, and the children crying out in the temple and saying, “Hosanna to the ⁿSon of David!” they were indignant ¹⁶and said to Him, “Do You hear what these are saying?”

And Jesus said to them, “Yes. Have you never read,

^o*‘Out of the mouth of babes and nursing infants
You have perfected praise?’*^k”

¹⁷Then He left them and ^pwent out of the city to Bethany, and He lodged there.

The Fig Tree Withered

^{18a}Now in the morning, as He returned to the city, He was hungry. ^{19r}And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, “Let no fruit grow on you ever again.” Immediately the fig tree withered away.

The Lesson of the Withered Fig Tree

^{20s}And when the disciples saw it, they marveled, saying, “How did the fig tree wither away so soon?”

²¹So Jesus answered and said to them, “Assuredly, I say to you, ^tif you have faith and ^udo not doubt, you will not only do what was done to the fig tree, ^vbut also if you say to this mountain, ‘Be removed and be cast into the sea,’ it will be done. ²²And ^wwhatever things you ask in prayer, believing, you will receive.”

21:19 Immediately. This does not necessarily mean instantly; it may have the idea of “very soon” as in Luke 19:11. (The account of this miracle in Mark 11:12–14, 20–21 indicates some time passing.)

21:21 faith. Few if any besides our Savior will reach this kind of faith in its fullness. However, as each believer approaches such faith in prayer, his effort will be rewarded. Answers are always given, even to the feeblest prayers of faith.

21:33 planted a vineyard. The owner of the vineyard was God; the vinedressers were the people of Israel. The servants represent God’s messengers, and the son is Jesus the Messiah.

Jesus’ Authority Questioned

^{23x}Now when He came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and ^ysaid, “By what authority are You doing these things? And who gave You this authority?”

²⁴But Jesus answered and said to them, “I also will ask you one thing, which if you tell Me, I likewise will tell you by what authority I do these things: ²⁵The ^zbaptism of ^aJohn—where was it from? From heaven or from men?”

And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say to us, ‘Why then did you not believe him?’ ²⁶But if we say, ‘From men,’ we ^bfear the multitude, ^cfor all count John as a prophet.” ²⁷So they answered Jesus and said, “We do not know.”

And He said to them, “Neither will I tell you by what authority I do these things.

The Parable of the Two Sons

²⁸“But what do you think? A man had two sons, and he came to the first and said, ‘Son, go, work today in my ^dvineyard.’ ²⁹He answered and said, ‘I will not,’ but afterward he regretted it and went. ³⁰Then he came to the second and said likewise. And he answered and said, ‘I go, sir,’ but he did not go. ³¹Which of the two did the will of his father?”

They said to Him, “The first.”

Jesus said to them, ^e“Assuredly, I say to you that tax collectors and harlots enter the kingdom of God before you. ³²For ^fJohn came to you in the way of righteousness, and you did not believe him; ^gbut tax collectors and harlots believed him; and when you saw it, you did not afterward relent and believe him.

The Parable of the Wicked Vinedressers

³³“Hear another parable: There was a certain landowner ^hwho planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and ⁱwent into

* 21:12 NU-Text omits of God. * 21:13 Isaiah 56:7 • Jeremiah 7:11 * 21:16 Psalm 8:2

21:10^h John 2:13, 15 **21:11** / John 6:14; 7:40; 9:17 **21:12** / Mark 11:15–18 ^k Deut. 14:25 **21:13** / Is. 56:7 ^m Jer. 7:11 **21:15**ⁿ John 7:42 **21:16**^o Ps. 8:2 **21:17**^p John 11:1, 18; 12:1 **21:18**^q Mark 11:12–14, 20–24 **21:19**^r Mark 11:13 **21:20**^s Mark 11:20 **21:21**^t Matt. 17:20 ^u James 1:6 ^v 1 Cor. 13:2 **21:22**^w Matt. 7:7–11 **21:23**^x Luke 20:1–8 ^y Ex. 2:14 **21:25**^z [John 1:29–34] ^a John 1:15–28 **21:26**^b Matt. 14:5; 21:46 ^c Mark 6:20 **21:28**^d Matt. 20:1; 21:33 **21:31**^e Luke 7:29, 37–50 **21:32**^f Luke 3:1–12; 7:29 ^g Luke 3:12, 13 **21:33**^h Luke 20:9–19 / Matt. 25:14

a far country. ³⁴Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. ³⁵And the vinedressers took his servants, beat one, killed one, and stoned another. ³⁶Again he sent other servants, more than the first, and they did likewise to them. ³⁷Then last of all he sent his ^kson to them, saying, 'They will respect my son.' ³⁸But when the vinedressers saw the son, they said among themselves, 'This is the heir. ^mCome, let us kill him and seize his inheritance.' ³⁹So they took him and cast him out of the vineyard and killed him.

⁴⁰"Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?"

⁴¹They said to Him, ⁿ"He will destroy those wicked men miserably, ^qand lease his vineyard to other vinedressers who will render to him the fruits in their seasons."

⁴²Jesus said to them, "Have you never read in the Scriptures:

*'The stone which the builders rejected
Has become the chief cornerstone.
This was the LORD's doing,
And it is marvelous in our eyes?'*^{*}

⁴³"Therefore I say to you, ^sthe kingdom of God will be taken from you and given to a nation bearing the fruits of it. ⁴⁴And 'whoever falls on this stone will be broken; but on whomever it falls, ^tit will grind him to powder."

⁴⁵Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them. ⁴⁶But when they sought to lay hands on Him, they ^vfeared the multitudes, because ^wthey took Him for a prophet.

The Parable of the Wedding Feast

22 And Jesus answered ^aand spoke to them again by parables and said: ²"The kingdom of heaven is like a certain king who arranged a marriage for his son, ³and sent out his servants to call those who were invited to the wedding; and they were not willing to come. ⁴Again, he sent out other servants, saying, 'Tell those who are invited, "See, I have

prepared my dinner; ^bmy oxen and fatted cattle *are* killed, and all things *are* ready. Come to the wedding.'" ⁵But they made light of it and went their ways, one to his own farm, another to his business. ⁶And the rest seized his servants, treated *them* spitefully, and killed *them*. ⁷But when the king heard *about it*, he was furious. And he sent out ^chis armies, destroyed those murderers, and burned up their city. ⁸Then he said to his servants, 'The wedding is ready, but those who were invited were not ^dworthy. ⁹Therefore go into the highways, and as many as you find, invite to the wedding.' ¹⁰So those servants went out into the highways and ^egathered together all whom they found, both bad and good. And the wedding *hall* was filled with guests.

¹¹"But when the king came in to see the guests, he saw a man there ^fwho did not have on a wedding garment. ¹²So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was ^gspeechless. ¹³Then the king said to the servants, 'Bind him hand and foot, take him away, and ^hcast him *h*into outer darkness; there will be weeping and gnashing of teeth.'

¹⁴"For many are called, but few *are* chosen."

The Pharisees: Is It Lawful to Pay Taxes to Caesar?

¹⁵Then the Pharisees went and plotted how they might entangle Him in His talk. ¹⁶And they sent to Him their disciples with the ^kHerodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. ¹⁷Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?"

¹⁸But Jesus perceived their wickedness, and said, "Why do you test Me, *you hypocrites*? ¹⁹Show Me the tax money."

So they brought Him a denarius.

²⁰And He said to them, "Whose image and inscription is this?"

^{*} 21:42 Psalm 118:22, 23 ^{*} 22:13 NU-Text omits *take him away, and.*

21:42 cornerstone. The rejected stone was the Messiah, who became the head cornerstone, the one holding the whole building together (Ps. 118:22–23).

22:11 did not have on a wedding garment. Like the others, this visitor had been invited to the wedding, but he failed to prepare himself for it. In Revelation, the garment of fine linen worn by the bride of the Lamb is said to be the righteous deeds of the saints (Rev. 19:8). In this parable the garment may refer to the righteousness of Christ, graciously provided for us through His death. To refuse to put it on would mean a refusal of Christ's sacrifice.

22:14 many are called, but few are chosen. All Israel

has been invited, but only a few will accept and follow Jesus. Not all those invited will be among the chosen of God, for not all will believe.

21:35/[1 Thess. 2:15] 21:37^k[John 3:16]
21:38^l[Heb. 1:2] ^mJohn 11:53 21:39ⁿ[Acts 2:23] 21:41^oLuke 20:16 ^p[Luke 21:24] ^q[Acts 13:46] 21:42^rPs. 118:22, 23 21:43^s[Matt. 8:12]
21:44^tIs. 8:14, 15 ^u[Dan. 2:44] 21:46^vMatt. 21:26
^wMatt. 21:11 22:1^x[Rev. 19:7–9] 22:4^yProv. 9:2
22:7^z[Dan. 9:26] 22:8^{aa}Matt. 10:11 22:10^{ab}Matt. 13:38, 47, 48 22:11^{ac}[Col. 3:10, 12] 22:12^{ad}[Rom. 3:19] 22:13^{ae}Matt. 8:12; 25:30 22:14^{af}Matt. 20:16
22:15^{ag}Mark 12:13–17 22:16^{ah}Mark 3:6; 8:15; 12:13

²¹They said to Him, “Caesar’s.”

And He said to them, ¹⁴“Render therefore to Caesar the things that are *Caesar’s*, and to God the things that are *God’s*.”
²²When they had heard *these words*, they marveled, and left Him and went their way.

The Sadducees: What About the Resurrection?

^{23a}The same day the Sadducees, ¹⁹who say there is no resurrection, came to Him and asked Him, ²⁴saying: “Teacher, ¹⁹Moses said that if a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother. ²⁵Now there were with us seven brothers. The first died after he had married, and having no offspring, left his wife to his brother. ²⁶Like-wise the second also, and the third, even to the seventh. ²⁷Last of all the woman died also. ²⁸Therefore, in the resurrection, whose wife of the seven will she be? For they all had her.”

²⁹Jesus answered and said to them, “You are mistaken, ¹⁹not knowing the Scriptures nor the power of God. ³⁰For in the resurrection they neither marry nor are given in marriage, but ¹⁹are like angels of God* in heaven. ³¹But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, ³²‘*I am the God of Abraham, the God of Isaac, and the God of Jacob*’? ¹⁹God is not the God of the dead, but of the living.” ³³And when the multitudes heard *this*, ¹⁹they were astonished at His teaching.

The Scribes: Which Is the First Commandment of All?

³⁴But when the Pharisees heard that He had silenced the Sadducees, they gathered together. ³⁵Then one of them, ^{19a}a lawyer, asked *Him a question*, testing Him, and saying, ³⁶“Teacher, which is the great commandment in the law?”

³⁷Jesus said to him, ^{19c}“*You shall love the LORD your God with all your heart, with all your soul, and with all your mind.*”³⁸ This

is the first and great commandment. ³⁹And the second is like it: ¹⁹“*You shall love your neighbor as yourself.*”⁴⁰ On these two commandments hang all the Law and the Prophets.”

Jesus: How Can David Call His Descendant Lord?

^{41a}While the Pharisees were gathered together, Jesus asked them, ⁴²saying, “What do you think about the Christ? Whose Son is He?”

They said to Him, “*The ^bSon of David.*”

⁴³He said to them, “How then does David in the Spirit call Him ‘*Lord*,’ saying:

⁴⁴ ‘*The^c LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool!”*’⁴⁵

⁴⁵If David then calls Him ‘*Lord*,’ how is He his Son?” ^{46d}And no one was able to answer Him a word, ¹⁹nor from that day on did anyone dare question Him anymore.

Woe to the Scribes and Pharisees

23 Then Jesus spoke to the multitudes and to His disciples, ²saying: ^{19a}“The scribes and the Pharisees sit in Moses’ seat. ³Therefore whatever they tell you to observe,* ¹⁹that observe and do, but do not do according to their works; for ^{19b}they say, and do not do. ⁴For they bind heavy burdens, hard to bear, and lay *them* on men’s shoulders; but they *themselves* will not move them with one of their fingers. ⁵But all their works they do to ¹⁹be seen by men. They make their phylacteries broad and enlarge the borders of their garments. ⁶They love the best places at feasts, the best seats in the synagogues, ⁷greetings in the marketplaces, and to be called by men, ‘*Rabbi, Rabbi.*’ ⁸But you, do not be

* **22:30** NU-Text omits of *God*. * **22:32** Exodus 3:6, 15 * **22:37** Deuteronomy 6:5 * **22:39** Leviticus 19:18 * **22:44** Psalm 110:1 * **23:3** NU-Text omits to observe.

22:21 things that are Caesar’s. When one subjects oneself to the state and accepts its protection and benefits, one is obligated to support it and obey its laws until it becomes sinful to do so (Rom. 13:1–7; 1 Pet. 2:13–17). But giving back to God what is His reaches far deeper than obedience to the state. Man has a duty to give himself to God, with all he is and all that he has.

22:42–45 Christ . . . Whose Son is He? The Old Testament foretold that the Messiah would come from David’s royal line (2 Sam. 7:12–16; Ps. 89:3–4, 34–36; Is. 9:7; 16:5; 55:3–4).

22:44 The LORD said to my Lord. The Hebrew text of Psalm 110:1 uses two different Hebrew words for “*Lord*.” The first, translated “*LORD*,” is the name Yahweh, the proper name of Israel’s God. The second “*Lord*” means “*master*.” David, the great king of Israel, calls one of his offspring “*Lord*” or “*master*.” The implication is that Jesus, the Son of David, is divine.

23:5 phylacteries. Phylacteries were small boxes containing specific Scripture passages, in fulfillment of Deuteronomy 6:8 (Ex. 13:9, 16; Prov. 3:3; 6:21; 7:3). They were worn on the forehead or arm. In order to be seen as especially righteous, some Pharisees wore conspicuously large phylacteries.

23:7 Rabbi. The title “*rabbi*” means “*teacher*.”

22:21 ¹Matt. 17:25 ^m[Rom. 13:1–7] ⁿ[1 Cor. 3:23; 6:19, 20; 12:27] **22:23** ^oLuke 20:27–40 ^pActs 23:8
22:24 ^qDeut. 25:5 **22:29** ^rJohn 20:9 **22:30** ¹[John 3:2] **22:32** ¹Ex. 3:6, 15 **22:33** ¹Matt. 7:28
22:34 ^vMark 12:28–31 **22:35** ^wLuke 7:30; 10:25; 11:45, 46, 52; 14:3 **22:37** ^xDeut. 6:5; 10:12; 30:6 **22:39** ^yLev. 19:18 **22:40** ^z[Matt. 7:12] **22:41** ¹Luke 20:41–44
22:42 ^bMatt. 1:1; 2:19 **22:44** ^cPs. 110:1 **22:46** ¹Luke 14:6 ^eMark 12:34 **23:2** ^dNeh. 8:4, 8 **23:3** ^b[Rom. 2:19] **23:4** ^cLuke 11:46 **23:5** ^d[Matt. 6:1–6, 16–18] **23:6** ^cLuke 11:43; 20:46 **23:8** ¹[James 3:1]

called ‘Rabbi’; for One is your Teacher, the Christ,* and you are all brethren. ⁹Do not call anyone on earth your father; ⁹for One is your Father, He who is in heaven. ¹⁰And do not be called teachers; for One is your Teacher, the Christ, ¹¹but ¹¹he who is greatest among you shall be your servant. ¹²And whoever exalts himself will be humbled, and he who humbles himself will be exalted.

¹³But ¹³woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourself*, nor do you allow those who are entering to go in. ¹⁴Woe to you, scribes and Pharisees, hypocrites! ¹⁴For you devour widows’ houses, and for a pretense make long prayers. Therefore you will receive greater condemnation.*

¹⁵Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

¹⁶Woe to you, ¹⁶blind guides, who say, ¹⁶“Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is obliged to *perform it*.” ¹⁷Fools and blind! For which is greater, the gold ¹⁷or the temple that sanctifies* the gold? ¹⁸And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift that is on it, he is obliged to *perform it*.’ ¹⁹Fools and blind! For which is greater, the gift ¹⁹or the altar that sanctifies the gift? ²⁰Therefore he who swears by the altar, swears by it and by all things on it. ²¹He who swears by the temple, swears by it and by ²¹Him who dwells* in it. ²²And he who swears by heaven, swears by ²²the throne of God and by Him who sits on it.

²³Woe to you, scribes and Pharisees, hypocrites! ²³For you pay tithe of mint and anise and cummin, and ²³have neglected the weightier *matters* of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. ²⁴Blind guides, who strain out a gnat and swallow a camel!

²⁵Woe to you, scribes and Pharisees, hypocrites! ²⁵For you cleanse the outside of the cup and dish, but inside they are full

of extortion and self-indulgence.* ²⁶Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also.

²⁷Woe to you, scribes and Pharisees, hypocrites! ²⁷For you are like whitewashed tombs which indeed appear beautiful outwardly, but inside are full of dead *men’s* bones and all uncleanness. ²⁸Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness.

²⁹Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets, ²⁹and adorn the monuments of the righteous, ³⁰and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’

³¹Therefore you are witnesses against yourselves that ³¹you are sons of those who murdered the prophets. ³²Fill up, then, the measure of your fathers’ *guilt*. ³³Serpents, ³³brood of vipers! How can you escape the condemnation of hell? ³⁴Therefore, indeed, I send you prophets, wise men, and scribes: ³⁴some of them you will kill and crucify, and ³⁵some of them you will scourge in your synagogues and persecute from city to city, ³⁵that on you may come all the righteous blood shed on the earth, ³⁶from the blood of righteous Abel to ³⁶the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. ³⁶Assuredly, I say to you, all these things will come upon this generation.

Jesus Laments over Jerusalem

³⁷“O Jerusalem, Jerusalem, the one who kills the prophets ³⁷and stones those who are sent to her! How often ³⁸I wanted to gather your children together, as a hen gathers her chicks ³⁸under *her* wings, but you were not willing! ³⁸See! Your house is left to you desolate; ³⁹for I say to you, you shall see Me no more till you say,

* **23:8** NU-Text omits *the Christ*. * **23:14** NU-Text omits this verse. * **23:17** NU-Text reads *sanctified*. * **23:21** M-Text reads *dwelt*. * **23:25** M-Text reads *unrighteousness*.

23:10 do not be called teachers. This verse is a warning against the human tendency to replace a personal relationship with God with following an earthly leader. No matter how dynamic or even how godly such a leader is, as soon as people start looking to that person rather than to God, they have created an idol.

23:24 swallow a camel. The Pharisees would literally “strain out a gnat” in order not to violate Leviticus 11:41–43, but they swallowed “a camel” by neglecting mercy, justice, and faith.

23:25–26 but inside. The inside of the cup represents a person’s character. Sometimes those who most loudly protest the sins of others are secretly guilty of those or worse sins themselves.

23:35 Abel . . . Zechariah. Abel was the first person murdered in the Old Testament (Gen. 4:8); Zechariah was the last. His death is recorded in 2 Chronicles 24:20–22, the last book of the Hebrew canon.

23:9 ⁹[Mal. 1:6] **23:11** ¹¹Matt. 20:26, 27 **23:12** ¹²Luke 14:11; 18:14 **23:13** ¹³Luke 11:52 **23:14** ¹⁴Mark 12:40 **23:16** ¹⁶Matt. 15:14; 23:24 ¹⁶[Matt. 5:33, 34] **23:17** ¹⁷Ex. 30:29 **23:19** ¹⁹Ex. 29:37 **23:21** ²¹1 Kin. 8:13 **23:22** ²²Matt. 5:34 **23:23** ²³Luke 11:42; 18:12 ²³[Hos. 6:6] **23:25** ²⁵Luke 11:39 **23:27** ²⁷Acts 23:3 **23:29** ²⁹Luke 11:47, 48 **23:31** ³¹[Acts 7:51, 52] **23:32** ³²[1 Thess. 2:16] **23:33** ³³Matt. 3:7; 12:34 **23:34** ³⁴Luke 11:49 ³⁴Acts 7:54–60; 22:19 ³⁴2 Cor. 11:24, 25 **23:35** ³⁵Rev. 18:24 ³⁵Gen. 4:8 ³⁵2 Chr. 24:20, 21 **23:37** ³⁷Luke 13:34, 35 ³⁷2 Chr. 24:20, 21; 36:15, 16 ³⁷Deut. 32:11, 12 ³⁷Ps. 17:8; 91:4

*‘Blessed is He who comes in the name of the LORD!’”**

Jesus Predicts the Destruction of the Temple

24 Then ^aJesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. ²And Jesus said to them, “Do you not see all these things? Assuredly, I say to you, ^bnot one stone shall be left here upon another, that shall not be thrown down.”

The Signs of the Times and the End of the Age

³Now as He sat on the Mount of Olives, ^cthe disciples came to Him privately, saying, ^d“Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?”

⁴And Jesus answered and said to them: ^e“Take heed that no one deceives you. ⁵For ^fmany will come in My name, saying, ‘I am the Christ,’ ^gand will deceive many. ⁶And you will hear of ^hwars and rumors of wars. See that you are not troubled; for all ⁱthese things must come to pass, but the end is not yet. ⁷For ⁱnation will rise against nation, and kingdom against kingdom. And there will be ^jfamines, pestilences,* and earthquakes in various places. ⁸All these are the beginning of sorrows.

⁹^k“Then they will deliver you up to

tribulation and kill you, and you will be hated by all nations for My name’s sake. ¹⁰And then many will be offended, will betray one another, and will hate one another. ¹¹Then ^mmany false prophets will rise up and ⁿdeceive many. ¹²And because lawlessness will abound, the love of many will grow ^ocold. ¹³But he who endures to the end shall be saved. ¹⁴And this ^pgospel of the kingdom ^qwill be preached in all the world as a witness to all the nations, and then the end will come.

The Great Tribulation

¹⁵^r“Therefore when you see the ^s*abomination of desolation*,* spoken of by Daniel the prophet, standing in the holy place” ^t(whoever reads, let him understand), ¹⁶“then let those who are in Judea flee to the mountains. ¹⁷Let him who is on the housetop not go down to take anything out of his house. ¹⁸And let him who is in the field not go back to get his clothes. ¹⁹But ^uwoe to those who are pregnant and to those who are nursing babies in those days! ²⁰And pray that your flight may not be in winter or on the Sabbath. ²¹For ^vthen there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall

* **23:39** Psalm 118:26 * **24:6** NU-Text omits all.

* **24:7** NU-Text omits *pestilences*. * **24:15** Daniel 11:31; 12:11

24:1 temple. The first temple, built by Solomon, was destroyed by the Babylonians in 586 B.C. The second temple, built under the encouragement of Haggai and Zechariah, and the leadership of Zerubbabel and Joshua (Hag. 1:1), was completed after considerable delay in 516 B.C. This second temple was lavishly restored by Herod the Great, but not completed until A.D. 64. It stood completed for only six years before it was reduced to rubble by the Romans. The devastation in A.D. 70 was so complete that the precise location is still unknown today.

24:4 Take heed that no one deceives you. Jesus’ warning about being deceived was especially appropriate for the disciples. The destruction of Jerusalem did not necessarily mean the nearness of the end of the age. This principle was a point of confusion for them (Luke 19:11–27; Acts 1:6–7).

24:6 must come to pass. This indicates a divine or logical necessity. Such things will happen because of the people’s sin. False messiahs had existed before (Acts 5:36–38) and false preachers would come in the future (Acts 20:29; 2 Cor. 11:13–15). Verses 4–6 may describe the first part of Daniel’s seventieth week (Dan. 9:25–27), but possibly they present a general picture of the present age.

24:7 famines . . . and earthquakes. These disasters are more fully described in Revelation 6:1–8; 8:5–23; 9:13–21; 16:2–21.

24:10 Apostasy—Satan is a subtle adversary who works as an angel of light through false religious teachers (2 Cor. 11:14–15), and many will be misled. Apostasy is also the result of persecution. Jesus speaks of temporary faith, and says that a falling

away often occurs when “tribulation or persecution arises because of the word” (13:21). Perseverance in faith and in the accompanying results of faith are positive evidence of a genuine Christian profession.

24:15 abomination of desolation. The abomination of desolation literally means “the abomination that makes desolate.” This prophecy comes from Daniel, specifically Daniel 9:27; 11:31; 12:11. Many believe that Daniel 11:31 refers to Antiochus IV, who desecrated the temple by sacrificing a pig on its altar and setting up an idol to Zeus in it. His actions were certainly a prelude to what the ultimate “man of sin” will do. In A.D. 70, Titus destroyed Jerusalem, burned the temple, and set up an idol to mock the Jews. Significantly, Paul speaks of the Antichrist at the end times also setting himself up as a god (2 Thess. 2:3–4; Rev. 13:14–15).

24:16 flee. At the time of the war ending in the destruction of the temple in A.D. 70, many of the Christians did flee, hiding in the clefts of Petra. Some believe that the final fulfillment of this prophecy will occur in the future desecration of the temple (Dan. 9:27) and the subsequent setting up of an image of the “man of sin” in the Most Holy Place.

23:39 /Ps. 118:26 **24:1** ^aMark 13:1 **24:2** ^bLuke 19:44 **24:3** ^cMark 13:3 ^d[1 Thess. 5:1–3] **24:4** ^e[Col. 2:8, 18] **24:5** ^fJohn 5:43 ^gMatt. 24:11 **24:6** ^h[Rev. 6:2–4] **24:7** ⁱHag. 2:22 /Rev. 6:5, 6 **24:9** ^kMatt. 10:17 **24:11** ^l2 Pet. 2:1 ^m[1 Tim. 4:1] **24:12** ⁿ[2 Thess. 2:3] **24:13** ^oMatt. 10:22 **24:14** ^pMatt. 4:23 ^qRom. 10:18 **24:15** ^rMark 13:14 ^sDan. 9:27; 11:31; 12:11 ^tDan. 9:23 **24:19** ^uLuke 23:29 **24:21** ^vDan. 9:26

be. ²²And unless those days were shortened, no flesh would be saved; ^wbut for the elect's sake those days will be shortened.

²³“Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe it. ²⁴For ^vfalse christs and false prophets will rise and show great signs and wonders to deceive, ^zif possible, even the elect. ²⁵See, I have told you beforehand.

²⁶“Therefore if they say to you, ‘Look, He is in the desert!’ do not go out; or ‘Look, He is in the inner rooms!’ do not believe it. ²⁷For as the lightning comes from the east and flashes to the west, so also will the coming of the Son of Man be. ²⁸^bFor wherever the carcass is, there the eagles will be gathered together.

The Coming of the Son of Man

²⁹“Immediately after the tribulation of those days ^dthe sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. ³⁰^eThen the sign of the Son of Man will appear in heaven, ^fand 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^gAnd He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other.

The Parable of the Fig Tree

³²“Now learn ^hthis parable from the fig tree: When its branch has already become tender and puts forth leaves, you know that summer is near. ³³So you also, when you see all these things, know ^tthat it* is near—at the doors! ³⁴Assuredly, I say to you, ⁱthis generation will by no means pass away till all these things take place. ³⁵^kHeaven and earth will pass away, but My words will by no means pass away.

24:24 signs and wonders. Miracles by themselves do not prove that something is of God (7:21–23; 2 Thess. 2:9; Rev. 13:13–15). The teaching of those who perform signs and wonders must be tested against correct doctrine (Deut. 13:1–5; 1 John 4:1–3), and by the witness of God’s Spirit (John 10:3–5, 27).

24:29 immediately after. This verse moves chronologically to the close of the tribulation, a period that will be marked by monumental cosmic disturbances (Is. 13:10; 34:4; Ezek. 32:7–8; Joel 2:30–31; 3:15; Hag. 2:6; Zech. 14:6; Rev. 6:12–14).

24:34 this generation. “Generation” may mean “race,” indicating that Israel as a people will not cease to exist before God fulfills His promises to them. Another possibility is that the word describes a particular era in which people will see the end times. That is, the events will occur so rapidly that all will happen within one generation. Perhaps both interpretations are true.

No One Knows the Day or Hour

³⁶“But of that day and hour no one knows, not even the angels of heaven,* ^mbut My Father only. ³⁷But as the days of Noah were, so also will the coming of the Son of Man be. ³⁸ⁿFor as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, ³⁹and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. ⁴⁰^oThen two *men* will be in the field: one will be taken and the other left. ⁴¹Two *women* will be grinding at the mill: one will be taken and the other left. ⁴²^pWatch therefore, for you do not know what hour* your Lord is coming. ⁴³^qBut know this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. ⁴⁴^rTherefore you also be ready, for the Son of Man is coming at an hour you do not expect.

The Faithful Servant and the Evil Servant

⁴⁵^s“Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season? ⁴⁶^tBlessed is that servant whom his master, when he comes, will find so doing. ⁴⁷Assuredly, I say to you that ^uhe will make him ruler over all his goods. ⁴⁸But if that evil servant says in his heart, ‘My master ^vis delaying his coming,’* ⁴⁹and begins to beat his fellow servants, and to eat and drink with the drunkards, ⁵⁰the master of that servant will come on a day when he is not looking for *him* and at an hour that he is ^wnot aware of, ⁵¹and will cut him in two and appoint *him* his portion with the hypocrites. ^xThere shall be weeping and gnashing of teeth.

* 24:33 Or *He* * 24:36 NU-Text adds *nor the Son*.

* 24:42 NU-Text reads *day*. * 24:48 NU-Text omits *his coming*.

24:36 that day and hour no one knows. Mark 13:32 indicates that even Jesus Himself did not know the exact time of His return. When the Lord Jesus was on earth, He voluntarily limited His use of His divine attributes (John 17:4–5; Phil. 2:5–8). Therefore He became hungry, thirsty, and tired. In this instance, Jesus surrendered the use of His divine omniscience.

24:22 ^wIs. 65:8, 9 24:23 ^xLuke 17:23

24:24 ^y[2 Thess. 2:9] ^z[2 Tim. 2:19] 24:27 ^qLuke 17:24

24:28 ^bLuke 17:37 24:29 ^c[Dan. 7:11] ^dEzek. 32:7

24:30 ^e[Dan. 7:13, 14] ^fZech. 12:12 24:31 ^g[1 Cor.

15:52] 24:32 ^hLuke 21:29 24:33 ⁱ[James 5:9]

24:34 ^j[Matt. 10:23; 16:28; 23:36] 24:35 ^kLuke

21:33 24:36 ^lActs 1:7 ^mZech. 14:7 24:38 ⁿ[Gen.

6:3–5] 24:40 ^oLuke 17:34 24:42 ^pMatt. 25:13

24:43 ^qLuke 12:39 24:44 ^r[1 Thess. 5:6] 24:45 ^sLuke

12:42–46 24:46 ^tRev. 16:15 24:47 ^uMatt. 25:21,

23 24:48 ^v[2 Pet. 3:4–9] 24:50 ^wMark 13:32

24:51 ^xMatt. 8:12; 25:30

The Parable of the Wise and Foolish Virgins

25 “Then the kingdom of heaven shall be likened to ten virgins who took their lamps and went out to meet ^athe bridegroom. ^{2b}Now five of them were wise, and five were foolish. ³Those who were foolish took their lamps and took no oil with them, ⁴but the wise took oil in their vessels with their lamps. ⁵But while the bridegroom was delayed, ^cthey all slumbered and slept.

⁶“And at midnight ^da cry was heard: ‘Behold, the bridegroom is coming; ^ego out to meet him!’ ⁷Then all those virgins arose and ^etrimmed their lamps. ⁸And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’ ⁹But the wise answered, saying, ‘No, lest there should not be enough for us and you; but go rather to those who sell, and buy for yourselves.’ ¹⁰And while they went to buy, the bridegroom came, and those who were ready went in with him to the wedding; and ^fthe door was shut.

¹¹“Afterward the other virgins came also, saying, ^g“Lord, Lord, open to us!” ¹²But he answered and said, ‘Assuredly, I say to you, ^hI do not know you.’

¹³“Watch therefore, for you ⁱknow neither the day nor the hour* in which the Son of Man is coming.

The Parable of the Talents

¹⁴“For *the kingdom of heaven is* ^jlike a man traveling to a far country, who called his own servants and delivered his goods to them. ¹⁵And to one he gave five talents, to another two, and to another one, ^mto each according to his own ability; and immediately he went on a journey. ¹⁶Then he who had received the five talents went and traded with them, and made another five talents. ¹⁷And likewise he who *had received* two gained two more also. ¹⁸But he who had received one went and dug in the ground, and hid his lord’s money. ¹⁹After a long time the lord of those servants came and settled accounts with them.

²⁰“So he who had received five talents came and brought five other talents,

saying, ‘Lord, you delivered to me five talents; look, I have gained five more talents besides them.’ ²¹His lord said to him, ‘Well done, good and faithful servant; you were ⁿfaithful over a few things, ^oI will make you ruler over many things. Enter into ^pthe joy of your lord.’ ²²He also who had received two talents came and said, ‘Lord, you delivered to me two talents; look, I have gained two more talents besides them.’ ²³His lord said to him, ^q“Well done, good and faithful servant; you have been faithful over a few things, I will make you ruler over many things. Enter into ^rthe joy of your lord.’

²⁴“Then he who had received the one talent came and said, ‘Lord, I knew you to be a hard man, reaping where you have not sown, and gathering where you have not scattered seed. ²⁵And I was afraid, and went and hid your talent in the ground. Look, *there* you have *what is yours*.’

²⁶“But his lord answered and said to him, ‘You ^swicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. ²⁷So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. ²⁸So take the talent from him, and give it to him who has ten talents.

²⁹“For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. ³⁰And cast the unprofitable servant ^tinto the outer darkness. ^vThere will be weeping and ^wgnashing of teeth.’

The Son of Man Will Judge the Nations

³¹“When the Son of Man comes in His glory, and all the holy* angels with Him, then He will sit on the throne of His glory. ³²“All the nations will be gathered before Him, and ^xHe will separate them one from another, as a shepherd divides *his*

* **25:6** NU-Text omits *is coming*. * **25:13** NU-Text omits the rest of this verse. * **25:31** NU-Text omits *holly*.

25:10 *the bridegroom came*. Christ’s return is often compared to a wedding (22:1–14; Rev. 19:7–8).

25:14 *delivered his goods to them*. The parable of the talents illustrates the faith required of God’s servants.

25:15 *talents*. A talent was a large sum of money, about six thousand denarii.

25:23 *I will make you ruler over many things*. The first two servants received the same reward, based on their faithfulness, not on the size of their responsibilities. The smallest task in God’s work may receive a great reward if we are faithful in performing it (10:42).

25:32–40 *Judgment*—The Final Judgment will be according to the evidence, not according to what was professed but what was practiced. It will be not according to what was said, but what was done.

These works cannot earn salvation, but they are works of love which reflect a life redeemed by the saving work of Christ through the Holy Spirit (Gal. 5:6). Love for God is demonstrated by love for man (1 John 4:20).

25:1 ^a[Eph. 5:29, 30] **25:2** ^bMatt. 13:47; 22:10
25:5 ^c1 Thess. 5:6 **25:6** ^d[1 Thess. 4:16] **25:7** ^eLuke 12:35
25:10 ^fLuke 13:25 **25:11** ^g[Matt. 7:21–23]
25:12 ^h[Hab. 1:13] **25:13** ⁱMark 13:35 / Matt. 24:36, 42
25:14 ^kLuke 19:12–27 / Matt. 21:33 **25:15** ^m[Rom. 12:6]
25:21 ⁿ[1 Cor. 4:2] ^o[Luke 12:44; 22:29, 30] ^p[Heb. 12:2]
25:23 ^qMatt. 24:45, 47; 25:21 ^r[Ps. 16:11] **25:26** ^sMatt. 18:32
25:29 ^tMatt. 13:12 **25:30** ^uMatt. 8:12; 22:13
^vMatt. 7:23; 8:12; 24:51 ^wPs. 112:10 **25:31** ^x[1 Thess. 4:16] **25:32** ^y[2 Cor. 5:10] ^zEzek. 20:38

sheep from the goats. ³³And He will set the sheep on His right hand, but the goats on the left. ³⁴Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: ³⁵for I was hungry and you gave Me food; I was thirsty and you gave Me drink; ³⁶I was a stranger and you took Me in; ³⁷I was naked and you clothed Me; I was sick and you visited Me; ³⁸I was in prison and you came to Me.'

³⁷"Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You, or thirsty and give You drink?' ³⁸When did we see You a stranger and take You in, or naked and clothe You?' ³⁹Or when did we see You sick, or in prison, and come to You?' ⁴⁰And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'

⁴¹"Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: ⁴²for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; ⁴³I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me.'

⁴⁴"Then they also will answer Him,* saying, '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?'

⁴⁵Then He will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.' ⁴⁶And these will go away into everlasting punishment, but the righteous into eternal life."

The Plot to Kill Jesus

26 Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, ^{2a}"You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified."

^{3b}Then the chief priests, the scribes,* and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, ⁴and plotted to take Jesus by trickery and kill Him. ⁵But they said, "Not during the feast, lest there be an uproar among the people."

26:14 one of the twelve. The enormity of Judas' sin is seen in these words: Jesus was betrayed by one of His own best friends.

26:15 thirty pieces of silver. Thirty pieces of silver was the price of a slave (Ex. 21:32). Zechariah prophesied this sum (Zech. 11:12–13).

26:21 one of you will betray Me. This statement indicates the Lord's omniscience. Repeatedly, Christ unveiled evidence of His deity to His disciples.

The Anointing at Bethany

⁶And when Jesus was in Bethany at the house of Simon the leper, ^{7a}a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table. ⁸But when His disciples saw it, they were indignant, saying, "Why this waste? ⁹For this fragrant oil might have been sold for much and given to the poor."

¹⁰But when Jesus was aware of it, He said to them, "Why do you trouble the woman? For she has done a good work for Me. ¹¹For you have the poor with you always, but Me you do not have always. ¹²For in pouring this fragrant oil on My body, she did it for My burial. ¹³Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her."

Judas Agrees to Betray Jesus

¹⁴Then one of the twelve, called Judas Iscariot, went to the chief priests ¹⁵and said, "What are you willing to give me if I deliver Him to you?" And they counted out to him thirty pieces of silver. ¹⁶So from that time he sought opportunity to betray Him.

Jesus Celebrates Passover with His Disciples

^{17m}Now on the first day of the Feast of the Unleavened Bread the disciples came to Jesus, saying to Him, "Where do You want us to prepare for You to eat the Passover?"

¹⁸And He said, "Go into the city to a certain man, and say to him, 'The Teacher says, "My time is at hand; I will keep the Passover at your house with My disciples.'"

¹⁹So the disciples did as Jesus had directed them; and they prepared the Passover.

^{20o}When evening had come, He sat down with the twelve. ²¹Now as they were eating, He said, "Assuredly, I say to you, one of you will betray Me."

²²And they were exceedingly sorrowful, and each of them began to say to Him, "Lord, is it I?"

²³He answered and said, ²⁴"He who dipped his hand with Me in the dish will

* **25:44** NU-Text and M-Text omit *Him*.

* **26:3** NU-Text omits *the scribes*.

25:33 ^a[John 10:11, 27, 28] **25:34** ^b[Rom. 8:17] ^cMark 10:40 **25:35** ^dIs. 58:7 ^e[Heb. 13:2] **25:36** ^f[James 2:15, 16] ^g2 Tim. 1:16 **25:40** ^hMark 9:41 **25:41** ⁱMatt. 7:23 ^jMatt. 13:40, 42 ^k[2 Pet. 2:4] **25:45** ^lProv. 14:31 **25:46** ^m[Dan. 12:2] **26:2** ^aLuke 22:1, 2 **26:3** ^bJohn 11:47 **26:4** ^cActs 4:25–28 **26:5** ^dMatt. 21:26 **26:6** ^eMark 14:3–9 **26:8** ^fJohn 12:4 **26:11** ^g[Deut. 15:11] ^hJohn 13:33; 14:19; 16:5, 28; 17:11] **26:12** ⁱJohn 19:38–42 **26:14** ^jMark 14:10, 11; Luke 22:3–6 ^kMatt. 10:4 **26:15** ^lZech. 11:12 **26:17** ^mEx. 12:6, 18–20 **26:18** ⁿLuke 9:51 **26:20** ^oMark 14:17–21 **26:21** ^pJohn 6:70, 71; 13:21 **26:23** ^qPs. 41:9

betray Me. ²⁴The Son of Man indeed goes just ⁷as it is written of Him, but ⁸woe to that man by whom the Son of Man is betrayed! ⁹It would have been good for that man if he had not been born.”

²⁵Then Judas, who was betraying Him, answered and said, “Rabbi, is it I?”

He said to him, “You have said it.”

Jesus Institutes the Lord’s Supper

²⁶And as they were eating, ^vJesus took bread, blessed^{*} and broke it, and gave it to the disciples and said, “Take, eat; ^wthis is My body.”

²⁷Then He took the cup, and gave thanks, and gave it to them, saying, ^x“Drink from it, all of you. ²⁸For ^ythis is My blood ^zof the new^{*} covenant, which is shed ^afor many for the remission of sins. ²⁹But ^bI say to you, I will not drink of this fruit of the vine from now on ^cuntil that day when I drink it new with you in My Father’s kingdom.”

³⁰And when they had sung a hymn, they went out to the Mount of Olives.

Jesus Predicts Peter’s Denial

³¹Then Jesus said to them, ^e“All of you will ^fbe made to stumble because of Me this night, for it is written:

*^g‘I will strike the Shepherd,
And the sheep of the flock will be
scattered.’^h*

³²But after I have been raised, ⁱI will go before you to Galilee.”

³³Peter answered and said to Him, “Even if all are made to stumble because of You, I will never be made to stumble.”

³⁴Jesus said to him, ^l“Assuredly, I say to you that this night, before the rooster crows, you will deny Me three times.”

³⁵Peter said to Him, “Even if I have to die with You, I will not deny You!”

And so said all the disciples.

The Prayer in the Garden

³⁶Then Jesus came with them to a place called Gethsemane, and said to the disciples, “Sit here while I go and pray over there.” ³⁷And He took with Him Peter and

^kthe two sons of Zebedee, and He began to be sorrowful and deeply distressed. ³⁸Then He said to them, ^l“My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.”

³⁹He went a little farther and fell on His face, and ^mprayed, saying, ⁿ“O My Father, if it is possible, ^olet this cup pass from Me; nevertheless, ^pnot as I will, but as You will.”

⁴⁰Then He came to the disciples and found them sleeping, and said to Peter, “What! Could you not watch with Me one hour? ⁴¹Watch and pray, lest you enter into temptation. ^rThe spirit indeed is willing, but the flesh is weak.”

⁴²Again, a second time, He went away and prayed, saying, “O My Father, if this cup cannot pass away from Me unless^{*} I drink it, Your will be done.” ⁴³And He came and found them asleep again, for their eyes were heavy.

⁴⁴So He left them, went away again, and prayed the third time, saying the same words. ⁴⁵Then He came to His disciples and said to them, “Are you still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being ^sbetrayed into the hands of sinners. ⁴⁶Rise, let us be going. See, My betrayer is at hand.”

Betrayal and Arrest in Gethsemane

⁴⁷And while He was still speaking, behold, Judas, one of the twelve, with a great multitude with swords and clubs, came from the chief priests and elders of the people.

⁴⁸Now His betrayer had given them a sign, saying, “Whomever I kiss, He is the One; seize Him.” ⁴⁹Immediately he went up to Jesus and said, “Greetings, Rabbi!” and kissed Him.

⁵⁰But Jesus said to him, ^v“Friend, why have you come?”

Then they came and laid hands on Jesus and took Him. ⁵¹And suddenly, ^wone of those *who were* with Jesus stretched out

* 26:26 M-Text reads *gave thanks for*.

* 26:28 NU-Text omits *new*. * 26:31 Zechariah 13:7 * 26:42 NU-Text reads *if this may not pass away unless*.

26:26–28 My body . . . My blood. The Lord Jesus, at this last meal with His disciples before He went to the cross, instituted this ordinance for His church throughout this age. It is called “the Lord’s Supper” (1 Cor. 11:20). Using common everyday items, the bread and wine that could be found on any table, no matter how poor, He gave us a “remembrance” so that we would never forget that His broken body and shed blood bought salvation for us.

26:28 My blood of the new covenant. This refers to the new covenant promised in the Old Testament (Jer. 31:31–34; 32:37–44; Ezek. 34:25–31; 37:26–28).

26:36 Gethsemane. The name “Gethsemane” means “oil press.” This garden was east of Jerusalem on the Mount of Olives. In the place where olives were crushed and ground, the Anointed One was crushed.

26:51 one of those. John 18:10 informs us that the impetuous swordsman was Peter. This action was performed with one of the two swords that the disciples had (Luke 22:38).

26:24 ¹Cor. 15:3 ²Luke 17:1 ³John 17:12 **26:26** ^uMark 14:22–25 ^v1 Cor. 11:23–25 ^w[1 Pet. 2:24] **26:27** ^xMark 14:23 **26:28** ^y[Ex. 24:8] ^zJer. 31:31 ^aMatt. 20:28 **26:29** ^bMark 14:25 ^cActs 10:41 **26:30** ^dMark 14:26–31 **26:31** ^eJohn 16:32 ^f[Matt. 11:6] ^gZech. 13:7 **26:32** ^hMatt. 28:7, 10, 16 **26:34** ⁱJohn 13:38 **26:36** ^jMark 14:32–35 **26:37** ^kMatt. 4:21; 17:1 **26:38** ^lJohn 12:27 **26:39** ^m[Heb. 5:7–9] ⁿJohn 12:27 ^oMatt. 20:22 ^pJohn 5:30; 6:38 **26:41** ^qLuke 22:40, 46 ^r[Gal. 5:17] **26:45** ^sMatt. 17:22, 23; 20:18, 19 **26:47** ^tActs 1:16 **26:49** ^u2 Sam. 20:9 **26:50** ^vPs. 41:9; 55:13 **26:51** ^wJohn 18:10

his hand and drew his sword, struck the servant of the high priest, and cut off his ear.

⁵²But Jesus said to him, “Put your sword in its place, for all who take the sword will perish* by the sword. ⁵³Or do you think that I cannot now pray to My Father, and He will provide Me with more than twelve legions of angels? ⁵⁴How then could the Scriptures be fulfilled, that it must happen thus?”

⁵⁵In that hour Jesus said to the multitudes, “Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. ⁵⁶But all this was done that the Scriptures of the prophets might be fulfilled.”

Then ⁵⁷all the disciples forsook Him and fled.

Jesus Faces the Sanhedrin

^{57c}And those who had laid hold of Jesus led Him away to Caiaphas the high priest, where the scribes and the elders were assembled. ⁵⁸But ⁵⁹Peter followed Him at a distance to the high priest’s courtyard. And he went in and sat with the servants to see the end.

⁵⁹Now the chief priests, the elders,* and all the council sought ⁶⁰false testimony against Jesus to put Him to death, ⁶⁰but found none. Even though ⁶¹many false witnesses came forward, they found none.* But at last ⁶²two false witnesses* came forward ⁶¹and said, “This fellow said, ⁶¹‘I am able to destroy the temple of God and to build it in three days.’”

⁶²And the high priest arose and said to Him, “Do you answer nothing? What is it these men testify against You?” ⁶³But Jesus kept silent. And the high priest answered and said to Him, ⁶⁴“I put You under oath by the living God: Tell us if You are the Christ, the Son of God!”

⁶⁴Jesus said to him, “It is as you said. Nevertheless, I say to you, hereafter you

will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven.”

⁶⁵Then the high priest tore his clothes, saying, “He has spoken blasphemy! What further need do we have of witnesses? Look, now you have heard His blasphemy! ⁶⁶What do you think?”

They answered and said, ⁶⁶“He is deserving of death.”

⁶⁷Then they spat in His face and beat Him; and ⁶⁸others struck Him with the palms of their hands, ⁶⁸saying, ⁶⁸“Prophecy to us, Christ! Who is the one who struck You?”

Peter Denies Jesus, and Weeps Bitterly

⁶⁹Now Peter sat outside in the courtyard. And a servant girl came to him, saying, “You also were with Jesus of Galilee.”

⁷⁰But he denied it before *them* all, saying, “I do not know what you are saying.”

⁷¹And when he had gone out to the gateway, another girl saw him and said to those who were there, “This fellow also was with Jesus of Nazareth.”

⁷²But again he denied with an oath, “I do not know the Man!”

⁷³And a little later those who stood by came up and said to Peter, “Surely you also are one of them, for your speech betrays you.”

⁷⁴Then ⁷⁴he began to curse and swear, saying, “I do not know the Man!”

Immediately a rooster crowed. ⁷⁵And Peter remembered the word of Jesus who had said to him, ⁷⁵“Before the rooster crows, you will deny Me three times.” So he went out and wept bitterly.

* 26:52 M-Text reads *die*. * 26:59 NU-Text omits *the elders*. * 26:60 NU-Text puts a comma after *but found none*, does not capitalize *Even*, and omits *they found none*. • NU-Text omits *false witnesses*.

26:53 twelve legions of angels. A legion in the Roman army was about six thousand men. When one considers the power of one angel (Ex. 32:23; 2 Sam. 24:15–17; 2 Kin. 19:35) the power of more than 72,000 angels is beyond comprehension. Jesus had all of heaven’s power at His disposal, yet He refused to use it. His Father’s will was for Him to go to the cross.

26:62 Do You answer nothing? In maintaining His silence, Jesus fulfilled the prophecy of Isaiah 53:7.

26:64 Second Coming—Throughout His ministry, Jesus had applied to Himself the Old Testament prophecies that were acknowledged as messianic by the Jewish teachers. Here, Jesus answers Caiaphas the high priest by combining two well-known messianic prophecies from Psalm 110:1 and Daniel 7:13. The first describes His enthronement and the other His second coming. The final word spoken by Christ to the Jews was about the certainty of His future return. About His first coming Jesus said, “For God did not send His Son into the world to condemn the world” (John 3:17). But the time will come when all the world

will see Him enthroned at the right hand of God and given all power and majesty as the judge of the ages. **26:74 Immediately a rooster crowed.** Some have detected a contradiction between this passage and the account in Mark 14:72. Others believe that seeing a contradiction is a forced reading of the text. Matthew, Luke, and John make the simple statement that a rooster would crow (Luke 22:61; John 18:27), whereas Mark, which is believed to be based on Peter’s memories, would include more exact details.

26:52 ¹³Rev. 13:10 **26:53** ⁷Dan. 7:10 **26:54** ²Is. 50:6; 53:2–11 **26:56** ⁴Lam. 4:20 ⁹John 18:15 **26:57** ⁵John 18:12, 19–24 **26:58** ⁴John 18:15, 16 **26:59** ⁶Ps. 35:11 **26:60** ¹Mark 14:55 ⁹Deut. 19:15 **26:61** ⁷John 2:19 **26:62** ¹Mark 14:60 **26:63** ¹Is. 53:7 ²Lev. 5:1 **26:64** ¹Dan. 7:13 ³[Acts 7:55] **26:65** ²2 Kin. 18:37 ⁹John 10:30–36 **26:66** ¹Lev. 24:16 **26:67** ⁹Is. 50:6; 53:3 ¹Luke 22:63–65 **26:68** ¹Mark 14:65 **26:69** ¹John 18:16–18, 25–27 **26:73** ¹Luke 22:59 **26:74** ¹Mark 14:71 **26:75** ⁷Matt. 26:34

Jesus Handed Over to Pontius Pilate

27 When morning came, ^aall the chief priests and elders of the people plotted against Jesus to put Him to death. ²And when they had bound Him, they led Him away and ^bdelivered Him to Pontius* Pilate the governor.

Judas Hangs Himself

^{3c}Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty ^dpieces of silver to the chief priests and elders, ⁴saying, "I have sinned by betraying innocent blood."

And they said, "What *is that* to us? You see to it!"

⁵Then he threw down the pieces of silver in the temple and ^edeparted, and went and hanged himself.

⁶But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood."⁷ And they consulted together and bought with them the potter's field, to bury strangers in. ⁸Therefore that field has been called ^fthe Field of Blood to this day.

⁹Then was fulfilled what was spoken by Jeremiah the prophet, saying, ^g"And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, ¹⁰and ^hgave them for the potter's field, as the LORD directed me."^{*}

Jesus Faces Pilate

¹¹Now Jesus stood before the governor. ⁱAnd the governor asked Him, saying, "Are You the King of the Jews?"

Jesus said to him, ^j"It is as you say."¹² And while He was being accused by the chief priests and elders, ^kHe answered nothing.

¹³Then Pilate said to Him, ^l"Do You not hear how many things they testify against You?" ¹⁴But He answered him not one word, so that the governor marveled greatly.

Taking the Place of Barabbas

^{15m}Now at the feast the governor was accustomed to releasing to the multitude one prisoner whom they wished. ¹⁶And

at that time they had a notorious prisoner called Barabbas.* ¹⁷Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" ¹⁸For he knew that they had handed Him over because of ⁿenvy.

¹⁹While he was sitting on the judgment seat, his wife sent to him, saying, "Have nothing to do with that just Man, for I have suffered many things today in a dream because of Him."

²⁰But the chief priests and elders persuaded the multitudes that they should ask for Barabbas and destroy Jesus. ²¹The governor answered and said to them, "Which of the two do you want me to release to you?"

They said, ^p"Barabbas!"

²²Pilate said to them, "What then shall I do with Jesus who is called Christ?"

They all said to him, "Let Him be crucified!"

²³Then the governor said, ^q"Why, what evil has He done?"

But they cried out all the more, saying, "Let Him be crucified!"

²⁴When Pilate saw that he could not prevail at all, but rather *that* a tumult was rising, he ^rtook water and washed *his* hands before the multitude, saying, "I am innocent of the blood of this just Person.* You see to it."

²⁵And all the people answered and said, ^s"His blood be on us and on our children."

²⁶Then he released Barabbas to them; and when ^the had scourged Jesus, he delivered *Him* to be crucified.

The Soldiers Mock Jesus

^{27u}Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. ²⁸And they ^vstripped Him and ^wput a scarlet robe on Him. ^{29x}When they had twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, "Hail, King of the Jews!" ³⁰Then ^ythey spat on Him, and took the reed and struck Him on the head.

* **27:2** NU-Text omits *Pontius*. * **27:10** Jeremiah 32:6-9 * **27:16** NU-Text reads *Jesus Barabbas*. * **27:24** NU-Text omits *just*.

27:2 Pilate. Pontius Pilate was governor of Judea, Samaria, and Idumea from A.D. 26 to 36. Because the Jews did not have authority to execute Jesus, they brought Him to Pilate.

27:25 His blood be on us and on our children. The sins of the fathers are visited on their children for those who hate God. But if anyone turns to Jesus and repents, He never fails to show His lovingkindness.

27:27 the Praetorium. This was the official residence of the governor when he was in Jerusalem.

27:1 ^aJohn 18:28 **27:2** ^bActs 3:13 **27:3** ^cMatt. 26:14 ^dMatt. 26:15 **27:5** ^eActs 1:18 **27:8** ^fActs 1:19 **27:9** ^gZech. 11:12 **27:10** ^hJer. 32:6-9; Zech. 11:12, 13 **27:11** ⁱMark 15:2-5 ^jJohn 18:37 **27:12** ^kJohn 19:9 **27:13** ^lMatt. 26:62 **27:15** ^mLuke 23:17-25 **27:18** ⁿMatt. 21:38 **27:20** ^oActs 3:14 **27:21** ^pActs 3:14 **27:23** ^qActs 3:13 **27:24** ^rDeut. 21:6-8 **27:25** ^sJosh. 2:19 **27:26** ^t[Is. 50:6; 53:5] **27:27** ^uMark 15:16-20 **27:28** ^vJohn 19:2 ^wLuke 23:11 **27:29** ^xIs. 53:3 **27:30** ^yMatt. 26:67

³¹And when they had mocked Him, they took the robe off Him, put His own clothes on Him, ³²and led Him away to be crucified.

The King on a Cross

^{32a}Now as they came out, ^bthey found a man of Cyrene, Simon by name. Him they compelled to bear His cross. ^{33c}And when they had come to a place called Golgotha, that is to say, Place of a Skull, ^{34d}they gave Him sour* wine mingled with gall to drink. But when He had tasted it, He would not drink.

^{35e}Then they crucified Him, and divided His garments, casting lots,* that it might be fulfilled which was spoken by the prophet:

*^f“They divided My garments among them,
And for My clothing they cast lots.”**

^{36g}Sitting down, they kept watch over Him there. ³⁷And they ^hput up over His head the accusation written against Him:

THIS IS JESUS THE KING
OF THE JEWS.

³⁸ⁱThen two robbers were crucified with Him, one on the right and another on the left.

³⁹And ^jthose who passed by blasphemed Him, wagging their heads ^kand saying, ^l“You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross.”

^{4l}Likewise the chief priests also, mocking with the scribes and elders,* said, ⁴²“He

^msaved others; Himself He cannot save. If He is the King of Israel,* let Him now come down from the cross, and we will believe Him.* ⁴³ⁿHe trusted in God; let Him deliver Him now if He will have Him; for He said, ‘I am the Son of God.’”

^{44o}Even the robbers who were crucified with Him reviled Him with the same thing.

Jesus Dies on the Cross

^{45p}Now from the sixth hour until the ninth hour there was darkness over all the land. ⁴⁶And about the ninth hour ^qJesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, *^r“My God, My God, why have You forsaken Me?”**

⁴⁷Some of those who stood there, when they heard *that*, said, “This Man is calling for Elijah!” ⁴⁸Immediately one of them ran and took a sponge, ^sfilled it with sour wine and put it on a reed, and offered it to Him to drink.

⁴⁹The rest said, “Let Him alone; let us see if Elijah will come to save Him.”

⁵⁰And Jesus ^tcried out again with a loud voice, and ^uyielded up His spirit.

⁵¹Then, behold, ^vthe veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,

* 27:34 NU-Text omits *sour*. * 27:35 NU-Text and M-Text omit the rest of this verse. • Psalm 22:18

* 27:41 M-Text reads *with the scribes, the Pharisees, and the elders*. * 27:42 NU-Text reads *He is the King of Israel!* • NU-Text and M-Text read *we will believe in Him*. * 27:46 Psalm 22:1

27:31 crucified. Crucifixion, a practice probably adopted from Persia, was considered by the Romans to be the cruelest form of execution. This punishment was reserved for the worst criminals. The offender usually died after two or three days of agonizing suffering, enduring not only incomprehensible pain, but also hunger, thirst, and exposure. The offender’s arms were nailed to a beam that was hoisted up and fixed to a post, to which his feet were nailed.

27:32 Simon by name. Simon probably was (or later became) a follower of Christ; it is unlikely that he would be referred to by name if he were a stranger to the Christian community (Mark 15:21).

27:34 sour wine mingled with gall. It is believed that this mixture was meant to dull the victim’s pain. The prophetic words of Psalm 69:21 were fulfilled here.

27:35 casting lots. The soldiers fulfilled the prophetic words of Psalm 22:18.

27:38 two robbers. This is the fulfillment of Isaiah 53:12, “He was numbered with the transgressors.” Psalm 22:6 predicted the insults that would be directed at the Messiah.

27:45 the sixth hour. This would have been noon. The first hour began at sunrise (approximately 6:00 A.M.). **darkness.** The darkness could not have been due to a natural cause, such as an eclipse of the sun, since the Passover occurred during a full moon. This was a supernatural occurrence.

27:46–50 Atonement—Because God cannot tolerate sin, as Jesus took upon Himself the sin of the

whole human race, God had to turn away. Jesus felt this separation, and many believe it was as much for the dread of this as for the physical pain that Jesus wept in the garden. Jesus’ cry to God is a quote from Psalm 22:1, a messianic verse that the Jews should have understood.

27:50 cried out again with a loud voice. The cry referred to here by Matthew was, “It is finished” (John 19:30). This was not a cry of exhaustion, but a cry of victory. The purpose for which Jesus came into the world had been accomplished. Redemption from sin had been purchased for all mankind.

27:51 the veil of the temple was torn in two from top to bottom. The temple had two veils or curtains, one in front of the holy place and the other separating the holy place from the Most Holy Place. These curtains were heavy and very strong and thick. It was the second of these that was torn, demonstrating that through the death of Jesus, there was now open access to God. Jesus’ blood covered our sins from God’s sight.

27:31 ^zIs. 53:7 27:32 ^aHeb. 13:12 ^bMark 15:21

27:33 ^cJohn 19:17 27:34 ^dPs. 69:21 27:35 ^eLuke

23:34 ^fPs. 22:18 27:36 ^gMatt. 27:54 27:37 ^hJohn

19:19 27:38 ⁱIs. 53:9, 12 27:39 ^jMark 15:29

27:40 ^kJohn 2:19 ^lMatt. 26:63 27:42 ^m[John 3:14, 15]

27:43 ⁿPs. 22:8 27:44 ^oLuke 23:39–43 27:45 ^pMark

15:33–41 27:46 ^q[Heb. 5:7] ^rPs. 22:1 27:48 ^sPs.

69:21 27:50 ^tLuke 23:46 ^u[John 10:18] 27:51 ^vEx.

26:31

⁵²and the graves were opened; and many bodies of the saints who had fallen asleep were raised; ⁵³and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

⁵⁴w^o when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, ^x“Truly this was the Son of God!”

⁵⁵And many women ^ywho followed Jesus from Galilee, ministering to Him, were there looking on from afar, ⁵⁶among whom were Mary Magdalene, Mary the mother of James and Joses,^z and the mother of Zebedee’s sons.

Jesus Buried in Joseph’s Tomb

⁵⁷Now ^awhen evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. ⁵⁸This man went to Pilate and asked for the body of Jesus. Then Pilate commanded the body to be given to him. ⁵⁹When Joseph had taken the body, he wrapped it in a clean linen cloth, ⁶⁰and ^blaid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. ⁶¹And Mary Magdalene was there, and the other Mary, sitting opposite the tomb.

Pilate Sets a Guard

⁶²On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate, ⁶³saying, “Sir, we remember, while He was still alive, how that deceiver said, ^c“After three days I will rise.” ⁶⁴Therefore command that the tomb be made secure until the third day, lest His disciples come by night^{*} and steal Him away, and say to the people, ‘He has risen from the dead.’ So the last deception will be worse than the first.”

⁶⁵Pilate said to them, “You have a guard; go your way, make it as secure as you know how.” ⁶⁶So they went and made the tomb secure, ^dsealing the stone and setting the guard.

He Is Risen

28 Now ^aafter the Sabbath, as the first day of the week began to dawn, Mary Magdalene ^band the other Mary came to see the tomb. ²And behold, there was a

great earthquake; for ^can angel of the Lord descended from heaven, and came and rolled back the stone from the door,^{*} and sat on it. ^{3d}His countenance was like lightning, and his clothing as white as snow. ⁴And the guards shook for fear of him, and became like ^edead men.

⁵But the angel answered and said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. ⁶He is not here; for He is risen, ^fas He said. Come, see the place where the Lord lay. ⁷And go quickly and tell His disciples that He is risen from the dead, and indeed ⁸He is going before you into Galilee; there you will see Him. Behold, I have told you.”

⁸So they went out quickly from the tomb with fear and great joy, and ran to bring His disciples word.

The Women Worship the Risen Lord

⁹And as they went to tell His disciples,^{*} behold, ^hJesus met them, saying, “Rejoice!” So they came and held Him by the feet and worshiped Him. ¹⁰Then Jesus said to them, “Do not be afraid. Go and tell ⁱMy brethren to go to Galilee, and there they will see Me.”

The Soldiers Are Bribed

¹¹Now while they were going, behold, some of the guard came into the city and reported to the chief priests all the things that had happened. ¹²When they had assembled with the elders and consulted together, they gave a large sum of money to the soldiers, ¹³saying, “Tell them, ‘His disciples came at night and stole Him away while we slept.’ ¹⁴And if this comes to the governor’s ears, we will appease him and make you secure.” ¹⁵So they took the money and did as they were instructed; and this saying is commonly reported among the Jews until this day.

The Great Commission

¹⁶Then the eleven disciples went away into Galilee, to the mountain ^jwhich Jesus had appointed for them. ¹⁷When they saw Him, they worshiped Him; but some ^kdoubted.

* 27:56 NU-Text reads *Joseph*. * 27:64 NU-Text omits by *night*. * 28:2 NU-Text omits *from the door*. * 28:9 NU-Text omits the first clause of this verse.

27:57 a rich man of Arimathea. Joseph’s actions fulfilled the prophecy of Isaiah, “they made His grave with the wicked—but with the rich at His death” (Is. 53:9).

28:2 rolled back the stone. The tomb was not opened to allow Christ to come out; it was opened to allow others to go in and see for themselves that it was empty.

28:6 He is risen, as He said. Jesus predicted His resurrection to His disciples, even though they did not understand Him (12:40; 16:21; 17:9,23; 26:32).

28:7 go quickly and tell. This is always the divine

order: to tell others the good news that Jesus is alive (v. 19).

27:54 ^w Mark 15:39 ^x Matt. 14:33 **27:55** ^y Luke 8:2, 3 **27:56** ^z Mark 15:40, 47; 16:9 **27:57** ^a John 19:38–42 **27:60** ^b Is. 53:9 **27:63** ^c Mark 8:31; 10:34 **27:66** ^d Dan. 6:17 **28:1** ^e Luke 24:1–10 ^f Matt. 27:56, 61 **28:2** ^c Mark 16:5 **28:3** ^d Dan. 7:9; 10:6 **28:4** ^e Rev. 1:17 **28:6** ^f Matt. 12:40; 16:21; 17:23; 20:19 **28:7** ^g Mark 16:7 **28:9** ^h John 20:14 **28:10** ⁱ John 20:17 **28:16** ^j Matt. 26:32; 28:7, 10 **28:17** ^k John 20:24–29

¹⁸And Jesus came and spoke to them, saying, ¹⁴“All authority has been given to Me in heaven and on earth. ¹⁹^mGo therefore* and ⁿmake disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰^oteaching them to observe all things that

I have commanded you; and lo, I am ^pwith you always, *even to the end of the age.*” Amen.*

* **28:19** M-Text omits *therefore*. * **28:20** NU-Text omits *Amen*.

28:19 Why Share Our Faith—There are at least six compelling reasons for sharing our faith in Christ with those who have not experienced new life in Christ:

1. Because God has commanded us to do so (Acts 1:8).
2. Because it demonstrates our love for God. If we truly love Him we will keep His commandments (John 14:15).
3. Because all are lost without Christ (Rom. 3:10,23).
4. Because this is God’s chosen method: He could use angels, but He only uses redeemed sinners

to tell lost sinners about Christ (Rom. 10:14–17; 1 Tim. 1:15).

5. Because God desires to save all people (Acts 4:12; 1 Tim. 2:4; 2 Pet. 3:9).
6. Because faith grows best when each generation conscientiously strives to pass it on to the next.

28:20 I am with you always. Jesus is the true Immanuel, “God with us” (1:23; Heb. 13:5–6; Rev. 21:3).

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| <p>28:18 ^f[Dan. 7:13, 14] 28:19 ^mMark 16:15 ⁿLuke 24:47 28:20 ^o[Acts 2:42] ^p[Acts 4:31; 18:10; 23:11]</p> |
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