The Gospel of Jesus Christ According to Matthew-Levi

BYU New Testament Commentary Translation

(prepublication version)

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About the Brigham Young University New Testament Commentary Series

Welcome to the BYU New Testament Commentary (BYUNTC), a project by a group of Latter-day Saint (LDS) specialists offering to readers a careful, new look at the biblical records that witness the life and ministry of Jesus Christ and the first generation of his Church. The commentary series seeks to make the New Testament more accessible to LDS general readers and scholars by employing much of current biblical scholarship while reflecting important LDS insights. At the same time, this effort may also be helpful to interested readers of other faiths who want to learn how a group of LDS scholars understands the Bible. A fundamental article of faith for Latter-day Saints (Mormons) affirms the Bible "to be the word of God" while adding, understandably, that it needs to be "translated correctly" in order for it to be accurately comprehensible to modern language speakers (A of F 1:10).

These objectives have helped shape the purposes and parameters of this commentary series. Serious LDS readers of the Bible search the scriptures, looking for depth and breadth in passages whose meanings and mandates may ultimately be plain but not shallow. Such readers and interpreters are served by treatments that unite faith and research, reason and revelation, in prayerfully confronting profound and difficult issues that arise in the texts and affect one's path of progression. The New Testament has served as an influential guide to Western civilization for centuries. As such, its records have long been studied by lay people and scholars alike, resulting in a rich reservoir of information that illuminates the New Testament era culturally, historically, and linguistically. Selectively, the BYUNTC builds upon this vast body of knowledge, resting on the Greek texts of the New Testament and connecting helpful elements of linguistic, literary, historical, and cultural research and traditional scholarship together with LDS scriptures and doctrinal perspectives. The combination of all these

features distinguishes the BYUNTC from other commentaries, which are readily available elsewhere and which readers may also want to consult for more encyclopedic or specialized discussions.

The tone of the BYUNTC aims to be informative rather than hortatory, and suggestive rather than definitive in its interpretation. The opinions expressed in this series are the views of its contributors and should not necessarily be attributed to The Church of Jesus Christ of Latter-day Saints; Brigham Young University, where many of those involved here are headquartered; or anyone else, though these works have benefited from input and guidance from a number of colleagues, advisors, editors, and peer reviewers.

Each volume in this series contains a new working translation of the New Testament. Calling it the "BYU New Testament Commentary Translation" ties it to the Commentary series and clarifies that it does not seek to replace the authorized KJV adopted by the LDS Church as its official English text. Rather, it aims to enhance readers' understanding conceptually and spiritually by rendering the Greek texts into modern English with LDS sensitivities in mind. Comparing and explaining the new Translation in light of the KJV then serves as one important purpose for each volume's notes, comments, analyses, and summaries. This effort responds in modest ways to the desire President J. Reuben Clark Jr. expressed in his diary in 1956 that someday "qualified scholars [would provide] . . . a translation of the New Testament that will give us an accurate translation that shall be pregnant with the great principles of the Restored Gospel."

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The Gospel of Jesus Christ According to Matthew-Levi

The Genealogy of Jesus Christ (1:1–17)

1 This is the record of the genealogy of Jesus Christ, the son of David, the son of Abraham. 2 Abraham was the father of Isaac, and Isaac was the father of Jacob, and Jacob was the father of Judas and his brethren, 3 and Judas fathered Phares and Zara of Thamar. Phares fathered Esrom, and Esrom fathered Aram, 4 and Aram fathered Aminadab, and Aminadab fathered Naasson, and Naasson fathered Salmon. 5 Salmon fathered Booz of Rachab, and Booz fathered Obed of Ruth, and Obed fathered Jesse, 6 and Jesse fathered David the king, and David the king fathered Solomon of her that had been the wife of Urias. 7 Solomon fathered Roboam, and Roboam fathered Abia, and Abia fathered Asaph, 8 and Asaph fathered Josaphat, and Josaphat fathered Joram, and Joram fathered Ozias. 9 Ozias fathered Joatham, and Joatham fathered Achaz, and Achaz fathered Ezekias, 10 and Ezekias fathered Manasses, and Manasses fathered Amos, and Amos fathered Josias, 11 and Josias fathered Jechonias and his brethren about the time they were deported to Babylon. 12 After they were brought to Babylon, Jechonias fathered Salathiel, and Salathiel fathered Zorobabel, 13 and Zorobabel fathered Abiud, and Abiud fathered Eliakim, and Eliakim fathered Azor. 14 Azor fathered Sadoc, and Sadoc fathered Achim, and Achim fathered Eliud, 15 and Eliud fathered Eleazar, and Eleazar fathered Matthan, and Matthan fathered Jacob. 16 Jacob fathered Joseph the husband of Mary, of whom was born Jesus, who is called the Christ. 17 Thus, all generations from Abraham to David are fourteen generations; and from David to the deportation into Babylon are fourteen generations; and from the deportation into Babylon until Christ are fourteen generations.

The Birth of Jesus Christ (1:18–25)

18 The birth of Jesus Christ was as follows: After his mother Mary was
legally engaged to marry Joseph, before they consummated their mar-
riage, she was found to be pregnant of the Holy Ghost. 19 Then Joseph,
her husband, being a righteous man and not wanting to disgrace her,
planned to divorce her privately. 20 But after he thought deeply about
this, behold, an angel of the Lord appeared unto him in a vision, saying,
"Joseph, son of David, do not be afraid to take Mary as your wife, for
the child that was conceived in her is of the Holy Ghost. 21 She will give
birth to a son and you will call his name Jesus, because he will save his
people from their sins." 22 All this took place to fulfill what was spoken
by the Lord to the prophet Isaiah, who said, 23 "Behold, the virgin will
conceive and will give birth to a son, and they will call him Emmanuel,"
which means God with us [Isa. 7:14]. 24 Then Joseph, awaking out of
his vision, did as the Lord's angel commanded him, and he took Mary
as his wife; 25 but he did not consummate their marriage until she had
given birth to a son whom he called Jesus.

The Visit of the Wise Men (2:1–12)

1 Now when Jesus was born in Bethlehem of Judea, in the days of Herod
the king, behold, wise men from the east arrived in Jerusalem, 2 saying,
"Where is he who has been born King of the Jews? For we saw his star
in the east, and we have come to worship him." 3 When Herod the king
heard of the child, he was upset, and all Jerusalem with him, 4 and when
he assembled all the chief priests and scribes of the people, he inquired
of them where Christ should be born. 5 They said to him, "In Bethle-
hem of Judea, for thus it has been written by the prophet: 6 'And you,
Bethlehem, in the land of Judah, you are by no means least among the
princes of Judah; for out of you will come a Prince who will shepherd my
people, Israel'" [Micah 5:2]. 7 Then Herod secretly called the wise men
and precisely determined from them the time the star appeared. 8 He
sent them to Bethlehem and said, "Go and search diligently for the child.
And when you find the child, report to me, so that I may also come and
worship him." 9 When they heard the king, they departed, and behold,
the star which they saw in the east led them forward until it came and
stood over where the child was. 10 When they saw the star, they rejoiced

exceedingly with great joy. 11 After coming into the house, they saw the child with Mary, his mother, and they fell to the ground and worshiped him. After they had opened their treasures, they presented unto him gifts of gold, frankincense, and myrrh; 12 and having been warned in a dream not to return to Herod, they departed into their own country by another route.

Joseph Is Forewarned (2:13–18)

13 After they had gone, behold, an angel of the Lord appeared to Joseph in a vision and said, "Get up! Take the child and his mother, and flee to Egypt, and tarry there until I tell you; for Herod is going to search for the child to kill him." 14 Then Joseph arose and took the child and the child's mother while it was still night and left for Egypt, 15 where he remained until the death of Herod. Thus, it might be fulfilled which was spoken of the Lord by the prophet, who said, "Out of Egypt I called my son" [Hosea 11:1].

16 Then when Herod saw that he had been tricked by the wise men, he became enraged, sent soldiers, and slew all the children from two years old and under who were in Bethlehem and in all the nearby areas, according to the timeframe that he determined from what the wise men had said. 17 And thus, what had been spoken through Jeremiah the prophet was fulfilled, saying, 18 "There was a voice heard in Ramah, weeping and greatly mourning, Rachel weeping for the loss of her children and refusing to be comforted, because they are no more" (Jer. 31:15].

The Holy Family Returns to Israel (2:19–23)

19 After Herod died, behold, an angel of the Lord appeared in a vision to Joseph in Egypt, 20 saying, "Get up, take the child and the child's mother, and go into the land of Israel; for those who sought the child's life are dead." 21 And Joseph got up, took the child and the child's mother, and came into the land of Israel. 22 When he heard that Archelaus was reigning in Judea instead of his father, Herod, he was afraid to go there. But having been warned in a vision, he withdrew to the districts of Galilee, 23 and he arrived and lived in a town called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene.

John the Baptist Prepares the Way for the Lord's Coming (3:1–6)

1 In those days John the Baptist came, preaching in the wilderness of
Judaea, 2 saying, "Repent, for the kingdom of the heavens has drawn near."
3 For this John is the person spoken of by the prophet Isaiah: "A voice of
one crying in the wilderness, prepare the way for the Lord, make his
paths straight" [Isa. 40:3]. 4 John himself had a garment of camel's hair
and a leather belt around his waist. His food was locusts and wild honey.
5 Then Jerusalem was going out to him, and all Judea, and all the region
around the Jordan, 6 and they were baptized by him in the Jordan River
after they confessed their sins.

John Rebukes the Pharisees and Sadducees (3:7–12)

7 When he saw many of the Pharisees and Sadducees coming to his
baptism, he said to them, "You brood of vipers, who warned you to flee
from the furious wrath that is coming? 8 Therefore, bear fruit worthy
of repentance, 9 and do not think to say to yourselves, 'We are the chil-
dren of Abraham,' for I say to you that from these stones, God is able
to raise up children unto Abraham. 10 Now the axe is already laid at the
root of the trees; therefore, every tree that does not bear good fruit is
cut down and thrown into the fire. 11 I indeed baptize you with water
unto repentance, but he who is coming after me is more powerful than I,
and I am not fit to remove his sandals. He will baptize you with the Holy
Ghost and with fire, 12 whose winnowing fork is in his hand. He will
thoroughly purge his threshing floor, and he will gather his wheat into
the barn, but he will burn up the chaff with unquenchable fire."

Jesus Is Baptized by John (3:13–17)

13 Then Jesus arrived from Galilee at the Jordan unto John, to be baptized
by him, 14 but John refused him, saying, "I have need to be baptized by
you. Why do you come to me?" 15 But Jesus answering said unto him,
"Permit it now, for it is appropriate for us to fulfill all righteousness in
this way." Then John permitted him. 16 While being baptized, Jesus came
immediately up out of the water, and lo! the heavens were opened unto
John, and he saw the Spirit of God descending as a dove and gently land-
ing upon Jesus. 17 And lo! a voice out of the heavens said, "This is my
beloved Son, in whom I am well pleased."

The Temptation and Testing of Jesus (4:1–11)

1 Then Jesus was led up by the Spirit into the wilderness to be tested by
the devil. 2 After fasting forty days and forty nights, he became hungry;
3 and when the tempter came to him, he said, "If you are the Son of
God, command these stones to become bread." 4 But Jesus answered,
"It is written: 'Man shall not live on bread alone, but on every word that
comes through the mouth of God'" [Deut. 8:3].

5 Then the devil took him to the holy city and set him on the pinnacle of the temple, 6 and said unto him, "If you are the Son of God, throw yourself down, for it is written, 'He will command his angels to be around you, and they will lift you up in their hands so that you will not strike your foot against a stone'" [Ps. 91:11–12]. 7 Jesus said unto him, "It is also written long ago: 'Do not tempt the Lord your God'" [Deut. 6:16].

8 Again, the devil took Jesus up into a very high mountain and showed him all the kingdoms of the world and their glory, 9 and he said unto him, "I will give you all these things, if you bow down and worship me." 10 Jesus said unto him, "Go away, Satan! For it has been written: 'You will worship the Lord your God, and you will serve only him'" [Deut. 6:13]. 11 Then the devil left him, and behold, angels came and were serving him.

Jesus Begins His Ministry (4:12–17)

12 Now when Jesus heard that John had been put in prison, he returned
into Galilee; 13 leaving Nazareth, he went to live in Capernaum, which
was by the lake on the shores of Zaboulon and Nephthalim. 14 This ful-
filled what was said by the prophet Isaiah: 15 "Land of Zaboulun and
land of Nephthalim, the way of the Sea, beyond the Jordan, Galilee of
the Gentiles. 16 The people sitting in darkness saw a great light and a
light dawned upon those who were sitting in the land and shadow of
death" [Isa. 9:1–2]. 17 From that time Jesus began to preach and to say,
"Repent, for the kingdom of the heavens has come near."

The First Four Disciples (4:18–22)

18 While Jesus was walking toward the Sea of Galilee, he saw two broth-
ers (Simon, who was called Peter, and Andrew, his brother) casting a

net into the sea, for they were fishermen. 19 He said to them, "Follow me, and I will make you fishers of men," and 20 immediately, they left their nets and followed him. 21 Going on from there, he saw two other brothers (James, the son of Zebedee, and John, his brother) in the boat with Zebedee, their father, mending their nets. He called them, 22 and immediately, they left both the boat and their father and followed him.

Jesus Heals the Sick (4:23–25)

23 Jesus went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every kind of disease and every kind of sickness among the people. 24 The news about him spread throughout all Syria, and they brought unto him all who were ill: those suffering with various diseases and pains; those who were possessed of demons, or had epilepsy, or were paralyzed. And he healed them. 25 Large crowds followed him from Galilee, the Decapolis, Jerusalem, Judea, and from beyond the Jordan.

The Beatitudes, Promising Eternal Rewards (5:1–12)

1 Now when Jesus saw the crowds, he went up into the mountain and sat down, and his disciples came unto him. 2 He opened his mouth and taught them, and said, 3 "Blessed are the poor in spirit, for theirs is the kingdom of the heavens. 4 Blessed will be those who mourn, for they will be comforted. 5 Blessed will be the meek, for they will inherit the earth. 6 Blessed will be those who hunger and thirst for righteousness, for they will be filled. 7 Blessed will be the merciful, for they will be shown mercy. 8 Blessed will be the pure in heart, for they will see God. 9 Blessed will be the peacemakers, for they will be called children of God. 10 Blessed are those who are persecuted for righteousness' sake: for theirs is the kingdom of the heavens. 11 Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you because of me. 12 Rejoice and be very happy, for great is your reward in the heavens, for in the same way, they persecuted the prophets who were before you."

You Are the Salt of the Earth, and Let Your Light Shine (5:13–16)

13 "You are the salt of the earth; but if the salt has become tasteless, how can it be made salty again? It is no longer good for anything, except to be thrown outside and trampled by the people. 14 You are the light of

the world. A city set on a hill cannot be hidden; 15 nor does anyone light a lamp and put it under a bushel basket, but on the lampstand, and it gives light to all who are in the house. 16 Let your light shine before the people in such a way that when they see your good works, they will glorify your Father who is in the heavens."

Jesus Affirms the Vitality of the Law (5:17–20)

17 "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish but to fulfill. 18 For truly I say unto you, until heaven and earth pass away, not the smallest letter or stroke will pass from the law until all is fulfilled. 19 And whoever breaks one of the least of these commandments, and teaches others to do the same, will be called least in the kingdom of the heavens; but whoever keeps and teaches these commandments will be called great in the kingdom of the heavens. 20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you will not enter into the kingdom of the heavens."

The Law of Brotherly Kindness and Reconciliation (5:21–26)

21 "You have heard that the ancients were told, 'You shall not kill, and whoever shall kill will be liable to the court' [Ex. 20:13]. 22 But I say to you that everyone who is angry with his brother will be liable before the court; and whoever says to his brother, 'You good-for-nothing,' shall be liable before the high court; and whoever says, 'You fool,' will be liable to go into the fiery Gehenna. 23 Therefore if you are presenting your offering upon the altar, and there remember that your brother has anything against you, 24 leave your offering there at the altar and go. First, be reconciled to your brother, and then come and present your sacrifice. 25 Be readily disposed to agree with your legal opponent quickly while you are together with him along the way, so that your opponent may not, in haste, hand you over to the judge, and the judge to the officer, and you find yourself thrown into prison. 26 Truly I say to you, you will not come out from there until you have paid the last dime."

The Full Law of Chasity (5:27–32)

27 "You have heard that it was said, 'You shall not commit adultery' [Ex. 20:14]. 28 But I say unto you that everyone who looks at a woman to

lust after her has already committed adultery with her in his heart. 29 If your right eye causes you to stumble, rip it out and throw it away from you, for it is better for you to lose one of your body parts than for your whole body to be thrown into hell. 30 And if your right hand causes you to stumble, cut it off and throw it away from you, for it is better for you to lose one of your body parts than for your whole body to go away into Gehenna. 31 It was said, 'Whoever divorces his wife, let him give her a certificate of divorce' [Deut. 24:1–4]. 32 But I say to you that everyone who divorces his wife, except for the reason of unchastity, makes her commit adultery; and whoever marries a divorced woman commits adultery."

The Law of Simple Honesty before God (5:33–37)

33 "Again, you have heard that the ancients were told, 'You shall not swear falsely, but you shall fulfill your covenants to the Lord' [Lev. 19:12]. 34 But I say to you, Do not swear by heaven, for it is God's throne; 35 nor by the earth, for it is a footstool of his feet; nor by Jerusalem, for it is the city of the great King. 36 Neither shall you swear by your head, for you cannot make one hair white or black. 37 But let your word of promise simply be 'Yes, yes,' or 'No, no.' Anything more than these words is of the evil one."

Law of Loving All People, Especially Your Enemies (5:38–48)

38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth' [Ex. 21:24]. 39 But I say to you, Do not stand up against an evil person; but whoever slaps you on your right cheek, turn the other to him also. 40 If anyone wishes to sue you and take your shirt, let him have your coat also. 41 Whoever forces you to go one mile, go with him two. 42 Give to him who asks of you, and do not turn away one who wants to borrow from you. 43 You have heard that it was said, 'You shall love your neighbor [Lev. 19:18] and hate your enemy.' 44 But I say to you, Love your enemies and pray for those who persecute you 45 so that you may be children of your Father who is in the heavens, for he causes the sun to rise on the evil and the good and sends rain on the righteous and the unrighteous. 46 If you love those who love you, what reward do you have? Do not even the tax collectors do the same? 47 If

you greet only your brothers, what extraordinary thing are you doing? Do not even the Gentiles do the same? 48 Therefore, may you all be perfected, even as your Heavenly Father is perfect."

Give to the Needy without Fanfare (6:1–4)

1 "Be careful to not practice your righteousness in front of others to be noticed by them, otherwise you have no reward of your Father who is in the heavens. 2 Therefore, when you give alms to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by the people. Truly I say to you, they have their reward in full. 3 But when you give alms to the poor, do not let your left hand know what your right hand is doing, 4 in order that your giving will be in secret; and your Father, who sees what is done in secret, will reward you."

Pray in Private and Also as a Group (6:5–15)

5 "And when you pray, do not be like the hypocrites, for they love to pray standing in the synagogues and on the street corners to be visible to people. Truly I tell you, they have their reward in full. 6 But when you pray, go into your inner room, close the door, and pray to your Father who is in secret. Then your Father, who sees what is done in secret, will openly reward you.

7 "And then when you pray as a group, do not keep on babbling like people who think they will be heard because of their many words. 8 Do not be like them, for your Father knows what you need before you ask him. 9 Therefore, pray in this way:

> Our Father in the Heavens, hallowed be your name. 10 Your kingdom come, your will be done, on earth as it is in heaven. 11 Give us today the bread that we need, 12 and relieve us from our debts to the same extent that we have granted relief to those who are indebted to us. 13 Lead us not into temptations or trials but rescue us from evil. *For yours is the kingdom, and the power, and the glory, for time and throughout all eternity. Amen.

14 "For if you forgive other people's failings, your heavenly Father will also forgive you. 15 But if you do not forgive other people's failings, the Father will not forgive you of yours."

Fast, Wash, and Anoint in Privacy (6:16–18)

16 "Moreover, when you fast, do not look sad as the hypocrites do, for they disfigure their faces to show the people that they are fasting. Truly I tell you, they have received their reward. 17 But when you fast, put oil on your head and wash your face 18 so that it will not be obvious to the people that you are fasting, but only to your Father, who is in secret; and your Father, who sees what is done in secret, will reward you."

Lay Up Consecrated Treasures in Heaven (6:19–24)

19 "Do not store up for yourselves treasures on earth, where moth and rust corrode, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moth and rust do not corrode, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also. 22 The eye is the lamp of the body. If your eye is healthy, your whole body will be full of light. 23 But if your eye is unhealthy, your whole body will be full of darkness. If then the light which is in you is darkness, how great is that darkness! 24 No one can serve two masters. Either he will hate the one and love the other or will be devoted to the one and despise the other. You cannot be a servant to God and also be a servant of Mammon (the lord of earthly riches)."

God Will Bless You and Robe You in Glorious Garments (6:25–34)

25 "Therefore, I tell you, do not worry about your life, what you will eat or drink; or about your body, what you will wear. Is the spirit not more than food, and the body more than clothes? 26 Consider the birds of the air; they do not sow or harvest or gather wheat in barns, and yet your Heavenly Father feeds them. Are you not much more valuable than they are? 27 Can any one of you by worrying add a single cubit to your stature? 28 And why do you worry about clothes? Observe how the lilies of the field grow. They do not labor or spin, 29 yet I tell you that not even Solomon in all his splendor was robed like one of these. 30 If that is how God clothes the grass of the field—which is here today, and tomorrow is thrown into the oven—will he not much more robe you, even if you are of little understanding? 31 Do not worry, saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' 32 Everyone in the world

seeks after all these things, and your heavenly Father knows what you need, 33 so seek first the kingdom of God and his righteousness, and all these things will be given to you. 34 Therefore, do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own."

Prepare to Be Judged by Judging Others Righteously (7:1–5)

1 "Do not judge, so that you will not be judged, 2 for in the way you judge, you will be judged; and by the measurement that you measure, you will be measured. 3 Why do you look at the chip that is in your brother's eye, but do not notice the timber that is in your own eye? 4 Or how can you say to your brother, 'Let me take the chip of sawdust out of your eye,' and behold, a timber is in your own eye? 5 You hypocrite, first take the timber out of your eye, and then you will see clearly in taking the chip out of your brother's eye.

Keep Sacred Things Holy (7:6)

6 "Do not give any holy thing to the dogs, and do not throw your pearls before swine, for they will trample them under their feet, and turn and tear you apart."

Ask, Seek, and Knock so That Your Father Can Bless You (7:7–11)

7 "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. 8 For everyone who asks receives, and he who seeks finds, and unto him who knocks it will be opened. 9 Or what person is there among you, who if his son asks for a loaf of bread, will give him a stone? 10 Or if he asks for a fish, will give him a snake? 11 If you then, being evil, know how to give good gifts to your children, how much more will your Father who is in the heavens give good things to those who ask him."

Do for Others What You Would Want Others to Do for You (7:12)

12 "Therefore, all things that you want the people to do to you, do also the same for them: for this is the Law and the Prophets."

Choose to Enter Through the Narrow Gate (7:13–14)

13 "Enter through the narrow gate: for the gate is wide and the road
is broad that leads to spiritual harm, and there are many who enter
through it. 14 The gate is confining and the way is narrow that leads to
life, and there are few who find it."

Beware Evil and Recognize the Good (7:15–20)

15 "Beware of the false prophets, who come to you in sheep's clothing
but inwardly are robbing wolves. 16 You will recognize them by their
fruits. Do people collect grapes from thorn bushes or figs from prickly
plants? 17 So every good tree bears good fruit, but the bad tree bears
bad fruit. 18 A good tree cannot produce bad fruit, nor can a bad tree
produce good fruit. 19 Every tree that does not bear good fruit is cut
down and thrown into the fire. 20 So then, by their fruits you will rec-
ognize them."

Prepare to Enter God's Presence by Covenantally Knowing and Doing His Will (7:21–23)

21 "Not everyone who says to me, 'Lord, Lord' will enter the kingdom
of the heavens, but he who does the will of my Father who is in the
heavens. 22 Many will say unto me on that day, 'Lord, Lord, did we not
prophesy in your name, and in your name did we not cast out demons,
and in your name did we not perform many miracles?' 23 Then I will
solemnly testify unto them, 'I never knew you; Depart from me, you
who act disobediently.'"

The Wise Man Builds upon the Rock, While the Foolish Man Builds upon Sand (7:24–29)

24 "Therefore, everyone who hears these teachings of mine and acts on
them will be compared to a wise man who built his house on the rock.
25 The rain fell down, the floods came, and the winds blew and beat
upon that house, and still it did not fall, for it had been founded upon
the rock. 26 Everyone who hears these words of mine and does not act
on them will be compared to foolish man who built his house upon the
sand. 27 The rain fell down, the floods came, and the winds blew and
beat upon that house, and it fell, and great was its fall." 28 It came to

pass, when Jesus had finished these sayings, the crowds were amazed
at his teaching, 29 for he was teaching them as one having authority and
not as their scribes.

Healing and Cleansing a Leper (8:1–4)

1 When Jesus came down from the mountain, large crowds followed
him. 2 And, behold, a leper came and knelt before him and said, "Lord,
if you are willing, you can make me clean." 3 Jesus reached out his hand
and touched him, and said, "I am willing; Be clean!" And immediately
his leprosy was cured. 4 Then Jesus said to him, "See that you do not
tell anyone, but go your way, show yourself to the priest and offer the
gift Moses commanded, as a testimony to them."

The Faith of the Centurion (8:5–13)

5 When Jesus had entered Capernaum, a centurion came to him, ask-
ing for help. 6 He said, "Lord, my boy lies at home paralyzed, suffering
terribly," 7 and Jesus said, "I will come and heal him." 8 The centurion
replied, "Lord, I am not worthy to have you enter under my roof, but
just say the word, and my boy will be healed. 9 For I, myself, am a man
under authority, with soldiers under me. I tell this one, 'Go,' and he
goes; and that one, 'Come,' and he comes; and to my servant, 'Do this,
and he does it.'" 10 When Jesus heard this, he was amazed and said to
those following him, "Truly I tell you that I have not found anyone in
Israel with such great faith. 11 I say to you that many will come from the
east and the west and will sit down to feast with Abraham, Isaac, and
Jacob in the kingdom of the heavens. 12 But the children of the kingdom
will be thrown into the outer darkness, where there will be weeping
and gnashing of teeth." 13 Then Jesus said to the centurion, "Go on your
way! Let it be done just as you understood it would." And his boy was
healed at that moment.

Jesus Heals Many Others (8:14–17)

14 When Jesus came into Peter's house, he saw Peter's mother-in-law
afflicted with a fever, 15 so he touched her hand and the fever left her,
and she got up and began to wait on him. 16 When evening came, they
brought to him many who were possessed by demons, and he drove out

the evil spirits with a command. And he healed those having all kinds of sickness, 17 which fulfilled what was spoken by the prophet Isaiah, who said, "He took our infirmities and bore our sicknesses" [Isa. 53:4].

Followers of Jesus May Need to Leave Home and Even Funerals (8:18–22)

18 When Jesus saw the crowd around him, he requested to cross to the other side of the sea, 19 but a scribe came unto him and said, "Teacher, I will follow you wherever you go," 20 and Jesus said to him, "The foxes have dens and the birds of the air have nests, but the Son of Man has no place to lay his head." 21 Another of his disciples said to him, "Lord, first let me go and bury my father." 22 But Jesus told him, "Follow me, and let the dead bury their own dead."

Jesus Calms a Storm on the Sea of Galilee (8:23–27)

23 Then Jesus got into the boat and his disciples followed him. 24 Behold, a great storm arose on the sea, so that the boat was covered by the waves. But Jesus was asleep. 25 The disciples came and woke him, saying, "Lord, save us; we are going to die." 26 And he said to them, "O you of little understanding, why are you afraid?" Then he arose and rebuked the winds and the sea, and there was a great calm. 27 The men were amazed and said, "What kind of man is this that even the winds and the sea obey him?"

Jesus Heals Gadarene Men Possessed by Demons (8:28–34)

28 When Jesus arrived at the other side, in the land of the Gadarenes, two men possessed by demons came out of the tombs and met him. They were so violent that no one could pass by that way. 29 Indeed, they shouted out, and said, "What business do we have with you, Son of God? Have you come here before the appointed time to torture us?" 30 Now, far away from them there was a large herd of pigs feeding, 31 and the demons appealed to him, saying, "If you cast us out, send us into the herd of pigs." 32 And he said to them, "Go!" After the demons came out of the two men, they went into the pigs and, behold, the whole herd rushed headlong from the cliff into the sea and died in the water. 33 Those tending the pigs fled, went into the town, and reported what had taken place, including what had happened to those possessed by demons. 34 Behold,

the whole town came out to meet Jesus, and when they saw him, they pleaded with him to leave their coasts.

Healing a Paralyzed Man (9:1–8)

1 After entering a boat, Jesus crossed over the sea and came to his own
city, 2 and, behold, they brought to him a paralyzed man lying on a bed.
Jesus saw their trust, and said to the paralyzed man, "Take courage, son;
your sins are forgiven." 3 And some of the scribes said to themselves,
"This fellow blasphemes." 4 Jesus, knowing their thoughts said, "Why
do you entertain evil thoughts in your hearts? 5 Which is easier, to say,
'Your sins are forgiven,' or to say, 'Arise, and walk?' 6 But so that you
may know that the Son of Man has power on earth to forgive sins . . . ,"
and he said unto the paralyzed man, "Arise, pick up your bed and go
into your home." 7 And the man arose and went away into his home.
8 When the crowds saw this, they were astonished, and glorified God,
who had given such power to mankind.

Jesus Calls Matthew to Follow Him (9:9–13)

9 As Jesus passed on from there, he saw a man named Matthew sitting
in the tax collector's booth, and he said to him, "Follow me!" And Mat-
thew got up and followed him. 10 Then it happened that as Jesus was
reclining at the table in the house, behold, many tax collectors and sin-
ners came and sat with Jesus and his disciples. 11 When the Pharisees
saw them, they said to his disciples, "Why is your teacher eating with
the tax collectors and sinners?" 12 When Jesus heard them, he said,
"Those who are healthy do not need a physician, but those who are sick.
13 Go and learn what this means: 'I wish for mercy and not sacrifice'
[Hosea 6:6], for I did not come to call the righteous, but the sinners,
unto repentance."

A Question about Fasting (9:14–17)

14 Then the disciples of John came to him, asking, "Why do we and the
Pharisees often fast, but Your disciples do not fast?" 15 And Jesus said
to them, "Can the children of the bridegroom mourn so long as the
bridegroom is with them? But the days will come when the bridegroom
is taken away from them, and then they will fast. 16 No one puts a patch
of new cloth on an old garment; for the patch stretches the garment

and the tear gets worse. 17 Nor do people put new wine into old wineskins, otherwise the wineskins burst, and the wine pours out and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved."

Jesus Raises a Ruler's Daughter and Heals a Woman Who Touched the Fringe of His Garment (9:18–26)

18 While Jesus was saying these things to them, a synagogue leader came and bowed down before him, and said, "My daughter is now dead, but come and lay your hand on her, and she will live." 19 Jesus arose and followed him, and so did his disciples.

20 Then a woman who had been suffering from a hemorrhage for twelve years came up behind him and touched the hem of his cloak; 21 for she said to herself, "If I only might touch his garment, I would get well." 22 Jesus turned around, and when he saw her, he said, "Daughter, do not be afraid; your faithful trust has made you well," and at that moment the woman was made well.

23 When Jesus came into the synagogue leader's home and saw the flute-players and the noisy crowd, 24 he said, "Go away, for the girl is not dead but is asleep." And they began to mock him. 25 However, after the crowd had dispersed, he entered and took her by the hand, and the girl arose, 26 and this news went out into all that land.

Jesus Heals Crowds of People and Wishes for More Workers (9:27–38)

27 As Jesus was passing on from there, two blind men followed him and cried out, "Have mercy on us, Son of David," 28 and after he entered the house, the blind men came up to him, and Jesus said to them, "Do you understand that I am able to do this?" They said to him, "Yes, Lord." 29 Then he touched their eyes, saying, "Let this happen to you according to your faithful trust." 30 Their eyes were opened, and Jesus urgently admonished them and said, "See that no one knows about this!" 31 But they went out and spread the news about him in all that land.

32 As they went out, behold, they brought him a mute man who was possessed by a demon. 33 After the demon was cast out, the mute man spoke, and the crowds were amazed and said, "Nothing like this has ever happened in Israel." 34 However, the Pharisees were saying, "He casts out the demons by the ruler of the demons."

35 Then Jesus went through all the towns and villages, teaching in
their synagogues, preaching the gospel of the kingdom, and healing
every kind of disease and every kind of sickness. 36 But when he saw
the crowds, he felt compassion for them because they were troubled
and dispirited, like sheep without a shepherd. 37 Then he said to his
disciples, "The harvest is plentiful, but the workers are few. 38 There-
fore, ask the Lord of the harvest to send out workers into his harvest."

Jesus Ordains and Commissions the Twelve (10:1–15)

1 And after Jesus called his twelve disciples, he gave them authority
over impure spirits, to cast them out, and to heal every disease and
sickness. 2 Now these are the names of the twelve apostles: first, Simon,
who is called Peter, and his brother Andrew; James the son of Zebe-
dee, and his brother John; 3 Philip, and Bartholomew; Thomas, and
Matthew the tax collector; James the son of Alphaeus; and Thaddaeus;
4 Simon the Canaanite; and Judas Iscariot, the one who would betray
him. 5 Jesus sent out these twelve and instructed them, saying, "Do
not go into the way of the Gentiles, and do not enter any town of the
Samaritans. 6 But rather, go to the lost sheep of the house of Israel.
7 And as you go, preach, saying, 'For the kingdom of the heavens has
come near.' 8 Heal the sick, raise the dead, cleanse the leapers, cast out
demons: Receive a gift, give a gift. 9 Do not take with you any gold or
silver or copper for your belts; 10 no bag for the journey or extra shirt
or sandals; or a staff, for the worker is worth his food. 11 Whatever town
or city you enter, search there for some worthy person and stay at their
house until you leave. 12 And when you enter the home, give it your
greeting. 13 If the home is deserving, let your peace come upon it; if it is
not worthy, let your peace return to you. 14 And whoever will not wel-
come you or listen to your words, when you leave that home or town,
shake the dust off your feet. 15 Truly I tell you, it will be more bearable
for Sodom and Gomorrah on the day of judgment than for that town."

Beware Cunning Opposition (10:16–25)

16 "Behold, I send you out like sheep among wolves. Therefore, be wise
as snakes and as pure as doves. 17 But beware of the people, for they will
hand you over to councils and they will flog you in their synagogues;
18 and you will be brought before governors and kings for my sake to
bear testimony to them and to the Gentiles. 19 When they hand you

over, do not worry about how or what you will say; for at that time, you will be given what you will say. 20 You are not the ones speaking, but the Spirit of your Father is speaking by you. 21 Brother will betray brother unto death, and a father his child; children will rebel against their parents and will cause them to be put to death. 22 You will be hated by all because of my name, but the one who endures to the end will be saved. 23 When they persecute you in this town, flee to another. Truly I tell you, you will not finish going through the towns of Israel before the Son of Man comes. 24 The student is not above the teacher, nor a servant above his master. 25 It is enough for students to be like their teachers, and servants like their masters. If they called the master of house Beelzebul, how much more will they call the members of his household!"

Fear Satan Who Can Destroy Both Soul and Body in Hell (10:26–33)

26 "Therefore, do not fear them, for there is nothing concealed that will not be revealed or hidden that will not be made known. 27 What I tell you in the dark, preach in the light; what you hear in the ear, preach upon the rooftops. 28 And do not fear those who kill the body but cannot kill the soul. Rather, be afraid of the one who can destroy both soul and body in Gehenna. 29 Are not two sparrows sold for a farthing? Yet not one of them will fall to the ground without your Father's knowing. 30 And even the very hairs of your head are all numbered. 31 Therefore do not fear; you are more valuable than many sparrows. 32 Whoever acknowledges me before others, I will also acknowledge before my Father who is in the heavens; 33 but whoever will deny me before the people, I will deny before my Father who is in the heavens."

The Road Will Not Be Easy (10:34–42)

34 "Do not think that I have come to bring peace to the earth. I did not come to bring peace, but a sword. 35 For I have come to divide a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law. 36 Even a person's enemies will be the members of his own household. 37 Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me. 38 Whoever does not

take up their cross and follow me is not worthy of me. 39 Whoever finds their life will lose it, and whoever loses their life for my sake will find it. 40 Anyone who accepts you accepts me, and anyone who accepts me accepts the one who sent me. 41 Whoever accepts a prophet in the name of a prophet will accept a prophet's reward, and whoever accepts a righteous person in the name of a righteous person will accept a righteous person's reward. 42 Whoever gives a cup of cold water to drink to one of these little ones only in name of a disciple, truly I tell you, that person will not lose their reward."

Jesus Confirms That the Ministry of John the Baptist Had Prepared the Way (11:1–19)

1 After Jesus had finished ordaining his twelve disciples, he went on from there to teach and preach in their towns in the Galilee. 2 Now, when John, who was in prison, heard about the deeds of the Messiah, he sent a message through his disciples 3 that said to him, "Are you the one who is to come, or should we wait for someone else?" 4 And Jesus answered and said to them, "Return and report to John what you hear and see. 5 The blind receive their sight, the lame walk, the lepers are healed, the deaf hear, the dead are raised, and the poor have the gospel preached unto them. 6 Blessed is anyone who is not offended by me."

7 As John's disciples were leaving, Jesus began to speak to the crowd about John: "What did you go out into the wilderness to watch? A reed swayed by the wind? 8 But what did you go out to see? A man dressed in fine clothes? No! Those who wear fine clothes are in kings' palaces. 9 Then what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. 10 This is the one about whom it is written, 'Behold, I will send my messenger ahead of you, who will prepare your way before you' [Mal. 3:1]. 11 Truly I tell you, among those born of women, there has not risen anyone greater than John the Baptist; yet whoever is least in the kingdom of the heavens is greater than he. 12 From the days of John the Baptist until now, the kingdom of the heavens has been subjected to violence, and violent people seize it, 13 for all the Prophets and the law prophesied, until John. 14 And if you wish to accept it, he is the Elias who was to come. 15 Whoever has ears, let them hear. 16 To what may I compare this generation? It is like children sitting in the markets who are calling out to others, 17 saying, 'We

played the flute for you, and you did not dance; we wailed for you, and you did not mourn.' 18 For John came neither eating nor drinking, and they said, 'He has a demon.' 19 The Son of Man came eating and drinking, and they said, 'Behold a gluttonous man and a drunkard, a friend of tax collectors and sinners.' But wisdom is vindicated by her deeds."

Curses and Woes Will Come upon Unrepentant Cities (11:20–30)

20 Then Jesus began to chide the towns in which most of his miracles had been performed because they did not repent. 21 "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles that were performed in you had been performed in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I tell you; it will be more tolerable for Tyre and Sidon on the day of judgment than for you. 23 And you, Capernaum, will you be lifted up to the heaven? No, you will go down to Hades. For if the miracles that were performed among you had been performed in Sodom, it would have remained to this day. 24 But I tell you that it will be more tolerable for the land of Sodom on the day of judgment than for you."

25 At that time Jesus interjected, saying, "I praise you, Father, Lord of heaven and earth, because you hid these things from the wise and intelligent, but revealed them to little children. 26 Yes, Father, for thus is it pleasing before you." 27 Then he said, "All things have been entrusted to me by my Father. No one recognizes the Son except the Father, and no one recognizes the Father except the Son and to whom the Son desires to reveal him. 28 Come unto me, all you who are tired and burdened, and I will refresh all of you. 29 Take my yoke upon you and learn together from my help, for I am meek and submissive at heart, and all of you will find relief for your souls, 30 for this yoke of mine is well-fitting and this cargo of mine is bearable."

Jesus Is Lord of the Sabbath (12:1–14)

1 At that time Jesus went through the grainfields on the sabbath. His disciples were hungry and began to pick some heads of grain and eat them, 2 but when the Pharisees saw them, they said to him, "Look, your disciples are doing what is unlawful on the sabbath." 3 Jesus answered, "Have you not read what David did when he and those who were with him were hungry? 4 How he entered the house of God, and he and his

companions ate the consecrated shewbread, which was not lawful for
him nor for those who were with him to do, but only for the priests?
5 Or have you not read in the law that the priests on sabbath days in the
temple desecrate the sabbath but are innocent? 6 But I say to you that
someone greater than the temple is here. 7 If you understood what this
means, 'I wish for mercy, not sacrifice' [Hosea 6:6], you would not have
condemned the innocent, 8 for the Son of Man is Lord of the sabbath."

9 After he went on from that place, he went into their synagogue,
10 and behold, there was a man who had a shriveled hand. They asked
Jesus, saying, "Is it lawful to heal on the sabbath?" so that they might
accuse him. 11 But Jesus said to them, "What person will there be
among you who has one sheep, and if it were to fall into a pit on the
sabbath, would he not take hold of it and lift it out? 12 How much more
valuable is a person than a sheep! Therefore, it is lawful to do good on
the sabbath." 13 Then he said to the man, "Stretch out your hand." The
man stretched it out and it was completely healed, just as healthy as the
other. 14 But the Pharisees went out and plotted against Jesus regard-
ing how they might kill him.

Jesus Fulfills Another Prophecy of Isaiah (12:15–21)

15 Since Jesus was aware of their intent, he withdrew from that place.
Large crowds followed him, and he healed all those who were ill. 16 He
ordered them to not make him known 17 in order to fulfill what was
spoken by the prophet Isaiah, who said, 18 "Behold my son, whom I
have chosen, my beloved, in whom my soul is well pleased, I will place
my Spirit on him, and he will announce judgment to the Gentiles. 19 He
will not quarrel or cry out; no one will hear his voice in the streets.
20 He will not break a crushed reed and will not extinguish a smolder-
ing wick until he has driven judgment into victory. 21 And the Gentiles
will trust in his name" [Isa. 42:1–4].

Jesus Answers Those Who Say He Is Healing with Evil Powers (12:22–30)

22 Then they brought him a man who was possessed of a demon and
was blind and mute, and Jesus healed him, so that the mute man could
both talk and see. 23 All the people were amazed and said, "Is this the
son of David?" 24 When the Pharisees heard this, they said, "This

man does not cast out demons, but it is by Beelzeboul, the ruler of the demons." 25 Jesus knew their thoughts and said to them, "Every kingdom divided against itself becomes isolated, and every town or household divided against itself will not stand. 26 If Satan casts out Satan, he is divided against himself. How then will his kingdom stand? 27 And if I cast out demons by Beelzeboul, by whom do your children cast them out? Therefore, they will be your judges. 28 But if it is by the Spirit of God that I drive out demons, then the kingdom of God has overtaken you. 29 Or how can anyone enter a strong man's house and seize his possessions unless he first ties up the strong man, then he can plunder his house? 30 Whoever is not with me is against me, and whoever does not gather with me scatters."

Commit No Blasphemy Against the Holy Ghost (12:31–37)

31 "I tell you, every type of mankind's sin and blasphemy will be forgiven, but blasphemy against the Spirit will not be forgiven. 32 Whoever speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, neither in this world nor in the world to come. 33 Either make the tree good and its fruit will be good, or make the tree bad and its fruit will be bad, for the tree is recognized by its fruit. 34 You generations of vipers, how can you who are evil say anything good? For the mouth speaks out of the excrement of the heart. 35 A good man bears good things out of the good treasure of his heart, and an evil man bears evil things out of the evil treasure of his heart. 36 I tell you that on the day of judgment every person will have to explain every idle word they have spoken. 37 For by your words you will be acquitted, and by your words you will be condemned."

The Sign of Jonah Is Identified as a Sign of Jesus (12:38–45)

38 Then some of the scribes and Pharisees responded to him, "Teacher, we want to see a sign from you." 39 He answered and said to them, "A wicked and adulterous generation seeks after a sign! But no sign will be given it except the sign of the prophet Jonah. 40 For just as Jonah was for three days and three nights in the belly of a huge sea monster, so likewise for three days and nights will the Son of Man be in the heart of the earth. 41 The people of Nineveh will stand up in the judgment of

this generation and will condemn it; for they repented because of the preaching of Jonah, and behold, someone greater than Jonah is here.
42 The queen of the south will rise up in the judgment of this generation and will condemn it; for she came from the ends of the earth to listen to Solomon's wisdom, and now someone greater than Solomon is here.
43 When the impure spirit comes out of a person, it passes through arid places, seeking rest and does not find it. 44 Then it says, 'I will return unto my house which I left.' When it arrives, it finds the house vacant, swept and in good order. 45 Then it goes and takes with it seven other spirits more wicked than itself, and they enter in and live there. And the final state of that person is worse than the first. This is how it will be for this wicked generation."

All Who Do the Will of the Father Are Family (12:46–50)

46 While Jesus was still talking to the crowds, behold, his mother and siblings stood outside, desiring to speak with him. 47 Someone told him, "Behold, your mother and siblings are standing outside, desiring to speak with you." 48 But he responded to the man who said, "Who is my mother? And who are my siblings?" 49 He stretched out his hand toward his disciples, and said, "Here are my mother and my siblings!
50 For whoever does the will of my Father who is in the heavens, this very person is my brother and sister and mother."

Jesus Teaches in Parables: The Parable of the Sower (13:1–9)

1 That day Jesus went out of the house and was sitting by the sea, 2 and large crowds were gathered together toward him, so he got into a boat and sat down, and the whole crowd was standing on the beach. 3 And he spoke many things to them in parables, saying, "Behold, the sower went out to sow, 4 and as he sowed, some seeds fell beside the road, and the birds came and ate them up. 5 Others fell on the rocky places where they did not have much soil. They immediately sprang up, because they had no depth of soil. 6 But when the sun had risen, they were scorched, and because they had no root, they withered away. 7 Others fell among the thorns, and the thorns came up and choked them. 8 But others fell on the good soil and yielded a crop—some a hundredfold, some sixty, and some thirty. 9 He who has ears, let him hear."

The Purpose of Parables (13:10–17)

10 And the disciples came and said to him, "Why do you speak to them
in parables?" 11 Jesus answered them, "To you it has been granted to
know the revealed mysteries of the kingdom of the heavens, but to them
it has not been granted. 12 For whoever has, to him more shall be given,
and he will have an abundance; but whoever does not have, even what
he has shall be taken away from him. 13 For this reason I speak to them
in parables because while seeing they do not see, and while hearing
they do not hear, nor do they understand. 14 The prophecy of Isaiah
is being fulfilled by them, which says, 'By hearing you will hear and
will not understand; and by seeing you will see but not perceive, 15 for
this people's heart has become calloused; their ears are hard of hear-
ing, and they have closed their eyes. Otherwise, they might see with
their eyes, and hear with their ears, and understand with their heart
and change, and I would heal them' [Isa. 6:9–10]. 16 But blessed are
your eyes, because they see; and your ears, because they hear. 17 For
truly I say to you that many prophets and righteous people 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: Receive and Cultivate the Word (13:18–23)

18 "Therefore, hear the parable of the sower. 19 When anyone hears the
word of the kingdom and does not understand it, the evil one comes
and snatches what has been sown in his heart. This is the one on whom
seed was sown by the road. 20 But the one on whom seed was sown
on the rocky places, this is one who hears the word and immediately
receives it with joy; 21 but he has no firm root in himself, so it is only
temporary. And when affliction or persecution arises because of the
word, immediately he is offended. 22 The one on whom seed was sown
among the thorns, this is one who hears the word, and the anxiety of the
world and the deceitfulness of wealth choke the word, and it becomes
unfruitful. 23 The one on whom seed was sown on the good soil, this is
the one who hears the word and understands it, who indeed bears fruit
and produces—some a hundredfold, some sixty, and some thirty."

The Wheat and the Tares Must Grow Alongside Each Other for a Time (13:24–30)

24 Jesus presented another parable to them, saying, "The kingdom of
the heavens may be compared to a man who sowed good seed in his
field, 25 but while the men were sleeping, the enemy came and sowed
tares among the wheat and went away. 26 But when the wheat sprouted
and bore grain, then the tares also appeared. 27 The servants of the land-
owner came and said to him, 'Sir, did you not sow good seed in your
field? Then where do the tares come from?' 28 He replied, 'An enemy
did this!' And the servants said to him, 'Then do you want us to go and
gather them up?' 29 But he said, 'No; for while you are gathering up the
tares, you may uproot the wheat together with them. 30 Allow both to
grow together until the harvest, and in the time of the harvest, I will
say to the reapers, 'First gather up the tares and bind them in bundles
to burn them up but gather the wheat into my barn.'"

The Tiny Mustard Seed Flourishes (13:31–32)

31 He presented another parable to them, saying, "The kingdom of the
heavens is comparable to a mustard seed, which a man took and sowed
in his field. 32 This is smaller than all other seeds, but when it is full
grown, it is larger than the garden plants and becomes a tree, so that the
birds of the air come and find shelter in its branches."

The Leaven Spreads throughout the Loaf (13:33)

33 He spoke another parable to them, "The kingdom of the heavens is
comparable to leaven, which a woman took and hid in three measures
of flour until it was all leavened."

The Parables Reveal the Plan Established in the Council in Heaven (13:34–43)

34 All these things Jesus spoke to the crowds in parables, and he did not
speak to them without a parable, 35 to fulfill what was spoken by the
prophet, saying, "I will open my mouth in parables; I will utter things
that have been kept covered since the foundation of the world" [Ps.
78:2]. 36 Then he left the crowds and went into the house. His disciples

came to him and said, "Explain to us the parable of the tares of the field."
37 And he said, "The one who sows the good seed is the Son of Man,
38 and the field is the world. As for the good seed, these are the children
of the kingdom. And the tares are the children of the wicked; 39 the
enemy who sowed them is the devil. The harvest is the end of the world,
and the reapers are angels. 40 Therefore, just as the tares are gathered
up and burned with fire, so will it be at the end of the world. 41 The Son
of Man will send out his angels, and they will gather out of his kingdom
all the scandalous stumbling blocks and doers of lawlessness 42 and will
throw them into the furnace of fire. In that place, there will be weeping
and gnashing of teeth. 43 Then the righteous will shine forth as the sun
in the kingdom of their Father. He who has ears, let them hear."

A Hidden Treasure, a Costly Pearl, and a Net (13:44–52)

44 "The kingdom of the heavens is comparable to a treasure hidden in
the field, which a man found and he hid again. And from his joy, he goes
out and sells all that he has and buys that field.

45 "Again, the kingdom of the heavens is comparable to a merchant
seeking fine pearls, 46 and having found one pearl of great value, he
went and sold all that he had and bought it.

47 "Again, the kingdom of the heavens is comparable to a dragnet
cast into the sea and gathering fish of every kind. 48 And when it was
filled, they drew it up on the shore, and they sat down and gathered
the good fish into containers, but they threw away the bad. 49 So it will
be at the end of the world; the angels will come forth and separate the
wicked from among the righteous, 50 and will cast them into the fur-
nace of fire, where there will be weeping and gnashing of teeth.

51 "Have you understood all these things?" They said to him, "Yes."
52 And Jesus said to them, "Therefore, every scribe who has become
a disciple of the kingdom of the heavens is like a head of a household,
who brings out of his treasury things that are new and old."

Jesus Is Rejected at Nazareth (13:53–58)

53 When Jesus had finished these parables, he departed from there.
54 He came to his hometown and taught them in their synagogue, to
their astonishment, and they said, "Where did this man get this wisdom
and these miraculous powers? 55 Is not this the carpenter's son? Is not

his mother named Mary, and his brothers, James and Joseph and Simon and Judas? 56 And his sisters, are they not all with us? Where then did this man get all these things?" 57 And they were offended by him. But Jesus said to them, "A prophet is honored except in his hometown and in his own household." 58 He did not do many miracles there because of their lack of faithfulness.

John the Baptist Is Beheaded by Herod Antipas (14:1–12)

1 At that time, Herod the tetrarch heard the report about Jesus, 2 and he said to his servants, "This is John the Baptist; he has risen from the dead and therefore miracles occur by him." 3 Now Herod had arrested John and bound him and put him in prison because of Herodias, his brother Philip's wife. 4 (For John had said to him: "It is not lawful for you to have her.") 5 Herod wanted to kill John, but he was afraid of the people because they considered John a prophet. 6 On Herod's birthday, the daughter of Herodias danced before them and pleased Herod, 7 from which he agreed with an oath to give her whatever she asked. 8 Prompted by her mother, she said, "Give me here on a platter the head of John the Baptist." 9 The king was distressed, but because of the oaths and his dinner guests, he ordered it to be given. 10 And he sent soldiers and beheaded John in the prison. 11 His head was brought in on a platter and given to the girl, who brought it to her mother. 12 And John's disciples came and took his body and buried it. Then they went and told Jesus.

Jesus Feeds Five Thousand People (14:13–21)

13 After Jesus heard, he withdrew by boat to a deserted place by itself, but the crowds heard and followed him on foot from the towns. 14 After Jesus went out and saw a large crowd, he had compassion on them and healed their sick. 15 When it was evening, the disciples came to him and said, "This is a remote place, and it is getting late. Send the crowds away, so they can go into the villages and buy food." 16 But Jesus replied to them, "They do not need to go away. You give them something to eat." 17 They said to him, "We only have five loaves of bread and two fish." 18 But he said, "Bring them here to me," 19 and he directed the people to sit down on the grass. He took the five loaves and the two fish, and looking up to heaven, he gave thanks, blessed and broke the loaves, and gave them to the disciples. And the disciples gave them to the people.

20 They all ate and were filled, and the disciples picked up what was left
of the remaining food: twelve basketfuls. 21 And the number of those
who ate was about five thousand men, besides women and children.

Jesus and Peter Walk on the Sea of Galilee (14:22–36)

22 Immediately, Jesus asked the disciples to get into the boat and go on
ahead of him to the other side while he dismissed the crowd. 23 After he
had dismissed them, he went up on a mountainside by himself to pray.
When night came, he was there alone. 24 And the boat was already far
away from land, pounded by the waves because the wind was against it.
25 Before dawn, Jesus went out to them and walked on the sea.

26 When the disciples saw him walking on the sea, they were terrified
and said, "It is a ghost," and cried out in fear. 27 But Jesus immediately said
to them, "Have confidence! It is I. Do not be afraid." 28 Peter answered
him and said, "Lord, if it is you, tell me to come to you on the water."
29 "Come," he said, and when Peter got down out of the boat, he walked
on the water and came toward Jesus. 30 But when he saw the strong wind,
he was afraid and, beginning to sink, cried out and said, "Lord, save me!"
31 Immediately, Jesus stretched out his hand and grabbed him. "O you of
little trust," he said, "Why did you doubt?" 32 When they climbed up into
the boat, the wind ceased. 33 Then those who were in the boat bowed
down to him, and said, "Truly you are the Son of God." 34 After they
crossed over, they came onto the land into Gennesaret. 35 And when the
men of that place recognized Jesus, they sent out the news to all the sur-
rounding country, and they brought all their sick to him 36 and begged
him that they only might touch the edge of his cloak. And all who touched
it were healed.

Differences Between Traditions of Men and Commandments of God (15:1–14)

1 Then some Pharisees and scribes came to Jesus from Jerusalem and
said, 2 "Why do your disciples break the tradition of the elders? They
do not wash their hands when they eat bread." 3 And he answered and
said to them, "Why do you yourselves transgress the commandment of
God for the sake of your tradition? 4 For God said, 'Honor your father
and mother' [Ex. 20:12], and 'whoever speaks evil of one's own father or
mother is to be put to death' [Ex. 21:17]. 5 But you allow that whoever

their?

says to his father or mother, 'Whatsoever you would have profited from me has already been consecrated'; yet the problem remains that 6 he still does not honor his father or his mother. By doing this, you have violated the word of God and all just for the sake of your tradition. 7 You hypocrites. Rightly did Isaiah prophesy of you: 8 'This people honors me with their lips, but their heart is far away from me. 9 But in vain do they worship me, teaching as doctrines the precepts of men'" [Isa. 29:13]. 10 After Jesus called the crowd to him, he said to them, "Hear and understand. 11 It is not what enters the mouth, that is what defiles the person."

12 Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard this statement?" 13 But he answered and said, "Every plant which my heavenly Father did not plant shall be uprooted. 14 Let them go away; they are blind guides leading the blind. And if a blind man guides a blind man, both will fall into a pit."

Unclean Hands and a Defiled Heart (15:15–20)

15 Peter said to him, "Explain the parable to us." 16 Jesus said, "Are you still lacking in understanding also? 17 Do you not understand that everything that goes into the mouth passes into the stomach, and is expelled into the toilet? 18 But the things that proceed out of the mouth come from the heart, and those defile the person. 19 For out of the heart come evil thoughts, murders, cases of adultery, fornications, thefts, false testimonies, slanders. 20 These are the things which defile the person; but to eat with unwashed hands does not defile the person."

Jesus Casts a Devil from a Daughter of a Faithful Canaanite Mother (15:21–28)

21 Jesus went away from there and withdrew into the district of Tyre and Sidon, 22 where a Canaanite woman from that region came out and began to cry out, saying, "Have mercy on me, Lord, Son of David; my daughter is badly possessed of a demon." 23 He did not answer her a word, and his disciples came and implored him, saying, "Send her away, because she keeps shouting at us." 24 He answered and said, "I was sent especially unto the lost sheep of the house of Israel." 25 However, she came and began to bow down before him, saying, "Lord, help me!" 26 He answered and said, "It is not good to take the children's bread and throw

it to the dogs," 27 but she replied, "Yes, Lord; but even the dogs feed on the crumbs or scraps that fall from the table of their masters." 28 Then Jesus said to her, "O woman, your faithful understanding is great; it shall be done for you as you wish," and her daughter was healed at once.

Jesus Heals Many Afflictions (15:29–31)

29 Departing from there, Jesus went along by the Sea of Galilee, and having gone up on the mountain, he was sitting there. 30 And large crowds came to him, bringing with them people who were lame, crippled, blind, mute, and many others, and they laid them down at his feet; and he healed them. 31 So the crowd marveled as they saw the mute speaking, the crippled restored, the lame walking, and the blind seeing. And they glorified the God of Israel.

Jesus Feeds Four Thousand (15:32–39)

32 And Jesus called his disciples to him and said, "I feel compassion for the people because they have remained with me now three days and have nothing to eat. I do not want to send them away hungry, for they might faint on the way." 33 The disciples said to him, "Where would we get so many loaves in this desolate place to satisfy such a large crowd?" 34 Jesus said to them, "How many loaves do you have?" They replied, "Seven, and a few small fish." 35 So Jesus directed the people to sit down on the ground. 36 He took the seven loaves and the fish; and giving thanks, he broke them and started giving them to the disciples. And the disciples gave them to the people. 37 Everybody ate and was satisfied. And they picked up what was left of the broken pieces—seven large baskets full. 38 Those who ate were four thousand men, besides women and children. 39 Sending away the crowds, Jesus got into the boat and came to the region of Magadan.

In Response to a Wicked Demand, Jesus Reiterates the Sign of Jonah (16:1–4)

1 The Pharisees and Sadducees approached Jesus and tested him by asking him to show them a sign from heaven. 2 He replied, "When evening comes, you say, 'It will be fine weather, for the sky is red,' 3 and in the early morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. 4 A wicked and adulterous generation

seeks after a sign, but no sign will be given it, except the sign of Jonah. Then he left them; he went away.

Beware the Influence of the Pharisees and Sadducees (16:5–12)

5 When the disciples went to the other side of the sea, they forgot to take bread. 6 Jesus said to them, "Watch and beware of the yeast of the Pharisees and Sadducees." 7 The disciples argued this among themselves and said, "It is because we brought no bread." 8 Aware of what happened, Jesus said, "O you of little understanding, why are you arguing among yourselves about not having bread? 9 Do you still not understand? Do you not remember the five loaves for the five thousand, and how many basketfuls you gathered? 10 Or the seven loaves for the four thousand, and how many basketfuls you gathered? 11 How is it you do not understand that I was not talking to you about bread? But beware the yeast of the Pharisees and Sadducees." 12 Then they understood that he was not telling them to beware of the leaven used in bread, but to beware of the doctrine of the Pharisees and Sadducees.

Peter Testifies That Jesus Is the Son of God (16:13–20)

13 When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Whom do the people say the Son of Man is?" 14 They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets." 15 He said to them, "Who do you say I am?" 16 And Simon Peter answered, "You are the Christ, the Son of the living God." 17 And Jesus replied and said to him, "Blessed are you, Simon, son of Jonah, for flesh and blood did not reveal this unto you, but my Father who is in the heavens has revealed it. 18 And I tell you that you are Peter; and upon this, I will build my church, and the gates of Hades will not prevail against it. 19 And I will give you the keys of the kingdom of the heavens: Whatever you bind on earth will be bound in the heavens, and whatever you loose on earth will be loosed in the heavens." 20 Then he ordered his disciples not to tell anyone that he was the Christ.

Jesus Foretells His Suffering, Death, and Resurrection (16:21–23)

21 From that time on, Jesus began to explain to his disciples that he must go away into Jerusalem and suffer many things from the elders, the chief priests, and the teachers of the law. He would be killed and then resurrected on the third day. 22 Peter took Jesus aside and began to rebuke

him, saying, "May mercy be upon you, Lord! This will never happen to you!" 23 Jesus turned and said to Peter, "Stand down, you complainer. You are a stumbling block to me. You are not thinking about the things of God but rather the concerns of men."

Dedicate Your Life to Christ in Order to Find Eternal Life (16:24–28)

24 Then Jesus said to his disciples, "Whoever wants to come after me must deny themselves and take up their cross and follow me. 25 For whoever wishes to save their life will lose it, but whoever loses their life for me will find it. 26 What good will it be for someone to gain the whole world but lose their soul? Or what can anyone give in exchange for their soul? 27 For the Son of Man will come in his Father's glory with his angels, and then he will reward each person according to their work. 28 Truly I tell you, there are some who are standing here who will not taste death before they see the Son of Man coming in his kingdom."

Peter, James, and John Witness the Transfiguration of Jesus (17:1–13)

1 Six days later, Jesus took aside Peter and Jacob [James] and John, his brother, and led them up into a high mountain by themselves. 2 And he was transfigured before them. His face shone like the sun, and his garments became as white as pure light. 3 And behold, Moses and Elijah appeared and conversed with him. 4 Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will make three tabernacles here, one for you, one for Moses, and one for Elijah." 5 While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased. Hear him!" 6 When the disciples heard this, they fell face down and were very terrified. 7 Jesus approached them, and when he touched them, he said, "Arise, and do not be afraid." 8 And when they lifted up their eyes, they saw no one except Jesus.

9 After they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead." 10 But his disciples asked him, "Why then do the scribes say that Elijah must come first?" 11 And Jesus answered, "Elijah is still coming and will restore all things, 12 but I say to you that Elias [John the

Baptist] already came, and they did not recognize him, but they did to him whatever they wished. So also, the Son of Man is going to suffer at their hands." 13 Then the disciples understood that he had spoken to them about John the Baptist.

The Healing of a Boy Possessed by a Demon (17:14–21)

14 When they reached the crowd, a man came up to Jesus, falling on his knees before him. 15 And he said, "Lord, have mercy on my son, for he suffers from epilepsy and is very ill. He often falls into the fire and often into the water. 16 I brought him to your disciples, but they could not cure him." 17 And Jesus responded by saying, "You faithless and perverted generation, how long shall I be with you? How long will I have patience with you? Bring him here to me." 18 And Jesus rebuked him, and the demon came out of him, and the boy was cured from that moment. 19 Then the disciples approached Jesus privately and said, "Why could we not cast it out? 20 And he said to them, "Because of your lack of understanding; for truly I say to you, if you had an understanding even the size of a mustard seed, you might say to this mountain, 'Move from here to there,' and it would move; and nothing would be impossible for you." [21]

Jesus Again Foretells His Betrayal, Death, and Resurrection (17:22–23)

22 While they were gathering themselves together in Galilee, Jesus said to them, "The Son of Man is going to be betrayed into the hands of men, 23 and they will kill him, and he will be resurrected on the third day;" and they were deeply troubled.

Jesus and Peter Pay the Two-Drachma Annual Temple Tax (17:24–27)

24 When they came into Capernaum, those who collected the two-drachma tax approached Peter and said, "Does your teacher not pay the two-drachma tax?" 25 Peter replied, "Yes." When he came into the house, Jesus spoke to him first, and said, "What do you think, Simon? From whom do the kings of the earth collect customs or a poll-tax—from their own children or from strangers?" 26 When Peter said, "From strangers," Jesus said to him, "Then the children are exempt. 27 However, so that

we do not offend them, go to the sea and throw in a hook, and remove the first fish that comes up; and when you have opened its mouth, you will find a stater (worth four drachmas). Take that and give it to them for me and for you."

Be Humble Like a Little Child in Order to Be the Greatest in the Kingdom (18:1–6)

1 At that time the disciples came to Jesus and asked, "Who is the greatest in the kingdom of the heavens?" 2 Jesus invited a little child to come toward him and placed the child among them, 3 and he said: "Truly I tell you, unless you change and become like little children, you will never enter the kingdom of the heavens. 4 Therefore, whoever humbles themselves as this child is the greatest in the kingdom of the heavens. 5 And whoever accepts one such child in my name accepts me. 6 If anyone causes one of these little ones who trusts in me to stumble, it would be better for them to have a large millstone hung around their neck and to be drowned in the depths of the sea."

Offend Not, Remove Things That Cause Offense (18:7–10)

7 "Woe to the world because of offenses! Offenses must happen, but woe to the person through whom they come! 8 If your hand or your foot causes you to stumble, cut it off and throw it from you. It is better for you to enter life either maimed or crippled than to have two hands or two feet and be thrown into eternal fire. 9 And if your eye causes you to stumble, gouge it out and throw it away from you. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of Gehenna." 10 "See that you do not despise one of these little ones. For I tell you that their angels in the heavens always see the face of my Father who is in the heavens."

The Parable of the Lost Sheep (18:11–14)

[11] 12 "What do you think? If someone owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? 13 And if he finds it, truly I tell you, he is happier about that one sheep than about the ninety-nine that did not wander off. 14 In the same way, it is not the will of your Father who is in the heavens that any of these little ones should perish."

Dealing with Those Who Offend (18:15–20)

15 "If your brother or sister sins against you, go and point out their fault,
just between the two of you. If they listen to you, you have won them
over. 16 But if they will not listen, take one or two others along, so that
every matter may be established by the testimony of two or three wit-
nesses. 17 If they still refuse to listen, tell it to the church; and if they
refuse to listen even to the church, treat them as you would a pagan or
a tax collector. 18 Truly I tell you, whatever you bind on earth will be
bound in heaven, and whatever you loose on earth will be loosed in
heaven. 19 Again, truly I tell you that if two of you on earth agree about
anything for which they ask, it will be done for them by my Father who
is in the heavens. 20 For where two or three gather together in my name,
I am among them."

The Parable of the Forgiven but Unforgiving Servant (18:21–35)

21 Then Peter approached Jesus and asked, "Lord, how many times will
I forgive my brother or sister who sins against me? Up to seven times?"
22 Jesus answered to him, "I tell you, not seven times, but seventy times
seven. 23 For this reason, the kingdom of the heavens is comparable to a
king who wanted to settle accounts with his servants. 24 And when he
began the settlement, one of them, who was accountable for ten thou-
sand talents, was brought to him. 25 Since he was not able to deliver
what he owed, the master ordered that he and his wife and his children
and all that he had be sold to cover the obligation. 26 The servant fell
down and bowed down before the king and said, 'Be patient with me,
and I will pay you back everything.' 27 The servant's master took pity
on him, let him go and canceled the debt for him. 28 However, after
that servant left, he found one of his fellow servants who owed him a
hundred silver coins. He grabbed him and choked him and demanded
that he pay back what he owed! 29 His fellow servant fell to his knees
and appealed to him and said, 'Be patient with me, and I will pay you
back,' 30 but he did not want that. Instead, he cast his fellow servant
into prison until he paid back the debt. 31 When the other servants
saw what had happened, they were outraged and went and declared to
their master everything that had happened. 32 The king summoned the
servant, and said to him, 'You wicked servant! I canceled all that debt

of yours because you asked me. 33 Should you not have had mercy on your fellow servant just as I had mercy on you?' 34 In anger, his master handed him over to the torturing jailers, until he should pay back all he owed. 35 This is how my Heavenly Father will treat you unless each of you forgives your brother or sister from your heart."

Jesus Taught the Pharisees about Marriage and Divorce (19:1–9)

1 When Jesus finished these teachings, he left Galilee and went into the borders of Judea on the other side of the Jordan. 2 Large crowds followed him, and he healed them there. 3 Then Pharisees approached to test him and asked, "Is it lawful for a man to divorce his wife for any and every reason?" 4 Jesus answered and said, "Have you not read, that from the beginning the Creator made them male and female, 5 and he said, 'For this reason a man will leave his father and mother and be united with his wife, and the two will become one flesh' [Gen. 2:24]? 6 So they are no longer two but one flesh. Therefore, what God has joined together, let no one separate." 7 They asked him, "Why, then, did Moses command that a man should provide a written separation agreement in order to divorce a wife?" 8 Jesus replied to them, "Moses commanded you to use that procedure to divorce your wives only because your hearts were hard. But it was not intended to be that way in the beginning. 9 So I tell you that whoever divorces his covenantal wife, except for sexual immorality, in order to marry another woman, commits adultery."

Jesus Encourages His Apostles to Live the High Order of Covenant Marriage (19:10–12)

10 The disciples then said to him, "If such is the situation between the husband and the wife, it is not advantageous to marry." 11 But Jesus replied to them, "Not everyone will live in harmony with this covenantal teaching, but only those to whom it is given. 12 For some eunuchs were born that way out of their mother's womb; some eunuchs have been made that way by others; and there are those who choose to live like eunuchs, even thinking that do so is for the sake of the kingdom of the heavens. But whoever has the power to live in harmony with the covenantal teaching of marriage, let them do so.

Jesus Embraces and Blesses Little Children (19:13–15)

13 Then people brought little children to Jesus for him to place his hands
on them and pray for them. But the disciples scolded them. 14 Jesus said,
"Allow the little children to come to me, and do not hinder them: for of
such children is the kingdom of the heavens." 15 After he had laid his
hands on them, he left from there.

Sell and Give to the Poor and Find Treasures in Heaven (19:16–30)

16 And behold, a man came up to Jesus and asked, "Teacher, what good
thing shall I do to obtain eternal life?" 17 "Why do you ask me about
what good is?" Jesus replied. "Only one is good. But if you want to
enter into life, keep the commandments." 18 The man asked, "Which
ones?" Jesus replied, "You will not kill, you will not commit adultery,
you will not steal, you will not give false testimony, 19 honor your
father and mother, and love your neighbor as yourself." 20 The young
man said to him, "All these I have kept. What do I still lack?" 21 Jesus
answered, "If you want to be complete, go and liquidate your posses-
sions and assets, and give to the poor, and you will have treasure in the
heavens. Come and follow me." 22 When the young man heard this
teaching, he went away troubled because he had great wealth. 23 Then
Jesus said to his disciples, "Truly I tell you; a rich person will enter the
kingdom of the heavens with difficulty. 24 Again I tell you; it is easier
for a camel to go through the eye of a needle than for someone who is
rich to enter into the kingdom of God." 25 When the disciples heard
this, they were greatly astonished and asked, "Who then can be saved?"
26 But Jesus looked at them and said, "With mankind this is impossible,
but with God all things are possible." 27 Peter answered and said to
him, "Behold, we have left everything and we followed you! What will
there be for us?" 28 So Jesus said to them, "Truly I tell you, in the resur-
rection of all things, when the Son of Man sits on his glorious throne,
you who have followed me will also sit on twelve thrones, judging the
twelve tribes of Israel. 29 Everyone who has left houses, brothers or
sisters, father or mother, or wife or children, or fields for my sake will
receive a hundred times as much and will inherit eternal life. 30 But
many who are first will be last, and many who are last will be first."

The Covenant-Keeping Lord and His Eleventh-Hour Workers (20:1–16)

1 "For the kingdom of the heavens can be compared to a landowner who
went out early in the morning to hire laborers into his vineyard. 2 When
he had agreed to pay the laborers a denarius [a small silver coin, stan-
dard payment for a day's work], he sent them into his vineyard. 3 As he
went out about the third hour of the day [about 9:00 am], he saw others
still standing unemployed in the marketplace. 4 He said to them, 'You
also go into the vineyard, and whatever is right I will pay you.' 5 And so
they went. And again, he went out about the sixth and the ninth hour
[noon and 3:00 pm] and did the same thing. 6 Near the end of daylight,
at about the eleventh hour, he went out and found yet others still stand-
ing around. He said to them, 'Why have you been idly standing here all
day?' 7 They said to him, 'Because no one hired us.' He said to them, 'Go
into the vineyard too.' 8 When evening came, the owner of the vineyard
said to his foreman, 'Call the laborers and pay them their wages, begin-
ning with the last group to the first.' 9 When those hired about the elev-
enth hour came, each one received one denarius. 10 And when those
hired first finally came, they expected that they would receive more; but
each of them also received a denarius. 11 When they received it, they
grumbled against the landowner, 12 saying, 'These last men have worked
only one hour, and you have made them equal to us who have borne the
burden and the scorching heat of the day.' 13 But he answered and said to
one of them, 'Friend, I am doing you no wrong; did you not agree with
me to work today for a denarius? 14 Take what is yours and go, but I wish
to give to this last worker the same as I gave to you. 15 Is it not lawful for
me to do what I wish with my own money? Or is your eye enviously evil
because I am generous? 16 So the last shall be first, and the first last.'"

Nearing His Final Hour, Jesus Foretold Again of His Betrayal, Condemnation, Crucifixion, and Resurrection (20:17–19)

17 When Jesus was about to go up to Jerusalem, he took the twelve dis-
ciples aside by themselves. And on the way, he said to them, 18 "Behold,
we are going up to Jerusalem; and the Son of Man will be delivered
to the chief priests and scribes, and they will condemn him to death,
19 and will hand him over to the Gentiles to mock, scourge, and crucify
him. On the third day he will be resurrected."

Jesus Responds to a Request of the Mother of James and John (20:20–28)

20 Then the mother of the sons of Zebedee came to Jesus with her sons,
and after she bowed down, she made a request of him. 21 He said to her,
"What do you wish?" She said unto him, "Grant that in your kingdom
these two sons of mine may sit, one on your right and one on your left."
22 Jesus replied, "You do not know what you are asking. Are you able
to drink the cup that I am about to drink?" They said to him, "We are
able." 23 He said to them, "You will drink my cup; but to sit on my right
and on my left, this is not mine to give, but it is for those for whom it
has been prepared by my Father." 24 And when the ten heard this, they
became indignant with the two brothers. 25 But Jesus summoned them
and said, "You know that the leaders of the Gentiles rule over their
people, and their great men exercise authority over their citizens. 26 It
will not be that way among you, but rather, whoever wishes to become
great among you will be your servant, 27 and whoever wishes to be first
among you shall be your servant, 28 just as the Son of Man did not come
to be served, but to serve, and to give his life as a ransom for many."

The Healing of Two Blind Men (20:29–34)

29 As they were leaving Jericho, a large crowd followed him, 30 and
behold, two blind men were sitting by the road. When they heard that
Jesus was passing by, they cried out, "Have mercy on us, O Lord, Son
of David!" 31 The crowd ordered them to be quiet, but they cried out
even more and said, "Lord, Son of David, have mercy on us!" 32 After
Jesus stopped, he called them, and said, "What do you want me to do for
you?" 33 They said to him, "Lord, we wish that our eyes may be opened."
34 And being moved with compassion, Jesus touched their eyes. And
immediately, they looked up and followed him.

Jesus' Triumphal Entry into Jerusalem (21:1–11)

1 As they approached Jerusalem and came into the village of Bethphage
on the Mount of Olives, Jesus sent two disciples, 2 saying to them, "Go
to the village ahead of you, and at once you will find a donkey tied there,
with her colt by her. Untie them and bring them to me. 3 If anyone says
anything to you, say that the Lord needs them; and he will send them
right away." 4 This took place so that what was spoken by the prophet

might be fulfilled, who said, 5 "Say to the daughter of Zion, 'Look, your king comes to you, gentle and riding on a donkey, and on a colt, the foal of a donkey.'" 6 The disciples went and did as Jesus had instructed them. 7 They brought the donkey and the colt and placed their cloaks on them, and Jesus sat upon them. 8 A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. 9 The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna! Together with the highest ones!" 10 When Jesus entered Jerusalem, the whole city became agitated and asked, "Who is this?" 11 The crowds were answering, "This is Jesus, the prophet from Nazareth in Galilee."

Jesus Cleanses the Temple and Heals There (21:12–17)

12 Next, Jesus entered the temple courts and drove out all who were transacting purchases in the temple. He knocked over the tables of those who were exchanging temple shekels for secular coins, and he pushed away the benches of those who were selling doves. 13 And he said to them, "It has been written, My house will be called 'a house of prayer' [Isa. 56:7], but you are making it 'a den of bandits'" [Jer. 7:11]. 14 The blind and the lame came to him in the temple, and he healed them. 15 However, when the chief priests and the scribes saw the wonderful things that he did, and the children shouting in the temple courts, and saying, "Hosanna to the Son of David," they were indignant. 16 They said to him, "Do you hear what these children are saying?" And Jesus said to them, "Yes. Have you never read that 'from the mouth of children and infants you have completely perfect praise' [Ps. 8:2]?" 17 And after leaving them, Jesus left Jerusalem and went over into the village of Bethany, and he spent the night there.

Jesus Curses the Fruitless Fig Tree and Affirms the Power of Faith (21:18–22)

18 Early in the morning, as Jesus returned to the city, he became hungry; 19 and seeing one fig tree by the road, he went up to it but found nothing on it but leaves. He said to it, "May you never bear fruit ever again!" And the tree immediately withered. 20 When the disciples

saw this, they were amazed, and said, "How did the fig tree wither so quickly?" 21 Jesus responded thus to them, "Truly I tell you, if you trust and do not doubt, not only can you do what was done to the fig tree, but also you could say to this mountain, 'Lift yourself up and, throw yourself into the sea, and it would be done.' 22 After having trust, you will receive all such things you ask for in the place of prayer."

Jesus Responds to the Chief Priests Who Ask Him About His Authority (21:23–27)

23 When Jesus entered the temple courts, the chief priests and elders of the people approached him while he was teaching, and asked, "By what authority are you doing these things? And who gave you this authority?" 24 Jesus replied, "I will also ask you one question, which if you answer for me, I will tell you by what authority I am doing these things. 25 From whence did John's baptism originate? Was it from heaven or from men?" They debated with each other and said, "If we say, 'From heaven,' he will ask, 'Then why did you not trust him?' 26 But we fear the crowd if we were to say 'from men' because they all think that John was a prophet." 27 When they answered Jesus, they said, "We do not know." He said to them, "Neither do I tell you by what authority I am doing these things."

Jesus Tells the Chief Priests about How He Received His Authority from the Father (21:28–32)

28 "But tell me this," Jesus continued, "A certain man had two sons, and he went to the first and said, 'Child, go work today in the vineyard.' 29 And he answered, 'It is not my will,' but later, he reconciled himself to the task and went. 30 Then the man went to the second son and said the same thing. He answered, 'I . . . Lord,' and he did not go. 31 Which of the two did the will of his father?" They answered him, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the harlots will go into the kingdom of God before you, 32 for John came to you in the way of righteousness, and you did not trust him, but the tax collectors and the harlots did trust him. Even after you saw this, you did not later repent and trust him."

Jesus Tells Them the Parable of the Killing of the Lord's Son by the Tenants of the Vineyard (21:33–46)

33 "Listen to another parable: There was a certain landowner who planted a vineyard. He placed a wall around it, dug a winepress in it, and built a watchtower. Then he rented the vineyard to farmers, and he went abroad. 34 When the harvest time approached, he sent his servants to the farmers to collect his fruit, 35 but the farmers seized his servants; they beat one, killed another, and stoned another. 36 Again, he sent other servants, more than the first ones, and the farmers treated them the same way. 37 At last, he sent his own son to them. He said, 'They will respect my son.' 38 But when the farmers saw the son, they said to each other, 'This is the heir. Come, let us kill him and take his inheritance.' 39 And they caught him, threw him out of the vineyard, and killed him. 40 Therefore, when the owner of the vineyard comes, what will he do to those farmers?" 41 They replied to him, "He will destroy those wicked men, and he will rent out the vineyard to other farmers who will deliver him his fruits in their seasons." 42 Jesus said to them, "Have you never read in the scriptures:

> 'The stone the builders rejected, the same has become the cornerstone.
> This is done by the Lord; and it is marvelous in our eyes' [Ps. 118:22–23]?

43 "Therefore I tell you that the kingdom of God will be taken from you and given to a different people who will produce its fruit. 44 Anyone who falls on this stone will be broken to pieces; but it will crush whomever it falls upon. 45 When the chief priests and the Pharisees heard Jesus' parables, they knew he was speaking about them. 46 And they sought to arrest him, but they feared the crowd because the people considered Jesus to be a prophet.

The Parable of the Marriage Feast of the King's Son (22:1–14)

1 Jesus answered and spoke to them again in parables and said, 2 "The kingdom of the heavens is comparable to a certain king who gave a wedding feast for his son. 3 He sent out his servants to call those who

had been invited to the wedding feast, and they did not want to come.
4 Again he sent out other servants saying, 'Tell those who have been
invited, Behold, I have prepared my dinner; my oxen and my fat-
tened livestock have been butchered and everything is ready; come
to the wedding feast.' 5 But they did not care and went away: one to
his own farm, and another to his business, 6 and the remainder seized
his servants and mistreated them and killed them. 7 But the king was
enraged, and he sent his armies and destroyed those murderers and
burned their city. 8 Then he said to his servants, 'The wedding feast is
ready, but those who were invited were not worthy. 9 Therefore go into
the streets, and as many as you find, invite them to the wedding feast.'
10 And those servants went out into the streets and gathered together
all they found, both evil and good; and the wedding hall was filled with
guests. 11 When the king came in to observe the guests, he saw a man
there who was not wearing the wedding garment. 12 And he said to him,
'Friend, how did you come in here not wearing the wedding garment?'
The man was speechless. 13 Then the king said to the servants, 'Bind
him hand and foot, and throw him into the outer darkness; in that place,
there will be weeping and gnashing of teeth. 14 For many are called, but
few are chosen.'"

A Challenge by the Herodians: Is it Lawful to Pay Taxes to Caesar? (22:15–22)

15 Then the Pharisees went and plotted how they might trap him in
teaching. 16 They sent out their disciples to him, along with the Hero-
dians, saying, "Teacher, we know that you are truthful and teach the
way of God in truth, and make deference to no one; for you are not
partial to anyone. 17 Tell us then, what do you think? Is it lawful to give
tribute to Caesar, or not?" 18 But Jesus perceived their malice, and said,
"You hypocrites, why are you testing me? 19 Show me the coin used
for tribute." They brought him a silver coin, 20 and he said to them,
"Whose image and inscription is this?" 21 They said to him, "Caesar's."
He replied, "Then render to Caesar the things that are Caesar's; and to
God the things that are God's." 22 And when they heard this, they were
amazed. And after leaving him, they went away.

A Challenge by the Sadducees: Whose Wife Will a Remarried Woman Be in the Resurrection? (22:23–33)

23 On that day, some Sadducees, who say there is no resurrection, came
to Jesus and questioned him, 24 asking, "Teacher, Moses said, 'If a man
dies having no children, his brother as next of kin will marry his wife,
and will raise up children for his brother.' 25 Now there were seven
brothers with us; and the first married and died, and having no children
left his wife to his brother. 26 So also the second, and the third, until
the seventh. 27 Then last of all, the woman died. 28 In the resurrection,
whose wife of the seven will she be, for they all married her?" 29 Jesus
answered and said to them, "You are mistaken, not understanding the
scriptures nor the power of God. 30 For in the resurrection itself they
neither marry nor are given in marriage, and so those people will be
as angels in heaven. 31 But regarding the resurrection of the dead, have
you not read what was spoken to you by God: 32 'I am the God of Abra-
ham, and the God of Isaac, and the God of Jacob' [Ex. 3:6]? God is not
the God of the dead but of the living." 33 When the crowds heard him,
they were astonished at his teaching.

The Pharisees Challenge Again: Which Is the Greatest Commandment in the Law? (22:34–40)

34 When the Pharisees heard that Jesus silenced the Sadducees, they
gathered themselves together. 35 Then one of them who was a lawyer
asked him a question, testing him, 36 "Teacher, what is the great com-
mandment in the law?" 37 And Jesus said to him, "'You will love the
Lord your God with all your heart, and with all your soul, and with
all your mind' [Deut. 6:5]. 38 This is the great and first commandment.
39 The second is like it: 'You will love your neighbor as yourself' [Lev.
19:18]. 40 All the books in the Torah and of the Prophets are develop-
ments of these two commandments."

Jesus Asks a Question: Whose Son Is the Messiah? (22:41–46)

Now while the Pharisees were gathered together, Jesus asked them,
saying, "What do you think about the Messiah; whose son is he?" They
said to him, "The Son of David." 43 He said, "Then how does David in

spirit call him Lord, saying, 44 'The Lord said to my Lord, sit on my right hand, until I put your enemies beneath your feet' [Ps. 110:1]? 45 If David then calls him Lord, how is the Lord David's son?" 46 No one was able to answer the question; nor did anyone, any longer and from that day forward, dare ask him another question.

Do Not Do as the Scribes and Pharisees Do (23:1–12)

1 Then Jesus conversed with the crowds and to his disciples, 2 saying, "The scribes and the Pharisees sit in Moses's seat. 3 Therefore, you should do and observe everything that they tell you. But do not do what they do, for they do not do what they themselves say. 4 They tie up heavy, cumbersome loads and put them on other people's shoulders, but they themselves do not want to lift a finger to move them. 5 They conduct all their actions to be seen by the people: They widen their phylacteries and lengthen the tassels on their garments; 6 they love the seat of honor at banquets and the most important seats in the synagogues, 7 greetings in the marketplaces, and to be called Rabbi by the people. 8 But you are not to be called Rabbi; you are all brothers and sisters. 9 Also, do not call one of you Father, for on the earth there is only one Heavenly Father. 10 Nor are you to be called instructors, because there is one Instructor, who is the Christ. 11 But the greatest among you will be your servant. 12 And whoever will exalt himself will be humbled, and whoever humbles himself will be exalted."

Seven Woes on the Scribes and Pharisees (23:13–36)

13 "But woe to you, scribes and Pharisees, you hypocrites! You shut the door of the kingdom of the heavens in front of the people. You yourselves do not enter, nor will you allow those who are entering to go in. [14]

15 "Woe to you, scribes and Pharisees, you hypocrites! You travel over land and sea to win a single convert, and when you have succeeded, you make him twice as much more a child of Gehenna than you.

16 Wo to you, blind guides, who say, Whoever swears by the temple means nothing; but whoever swears by the gold of the temple is bound. 17 You blind fools! Which is greater: the gold, or the temple that sanctifies the gold? 18 You also say, whoever swears by the altar, means nothing; but anyone who swears by the gift on the altar is bound. 19 You blind men! What is greater, the gift, or the altar that sanctifies the gift?

20 Therefore, whoever swears by the altar swears by it and by everything above it, 21 and whoever swears by the temple swears by it and by the one who dwells in it. 22 Whoever swears by heaven swears by God's throne and by the one who sits above it.

23 "Woe to you, scribes and Pharisees, you hypocrites! You pay tithing of mint, dill, and cumin, but you have neglected the weightier things of the law, and of judgment, mercy, and faithfulness. You should have done these things and not neglected them. 24 You blind guides! You filter out a gnat but swallow a camel.

25 "Woe to you, scribes and Pharisees, you hypocrites! For you clean the outside of the cup and dish, but inside, they are full of greed and self-indulgence. 26 Blind Pharisee! First, clean the inside the cup so that the outside also will be clean.

27 "Woe to you, scribes and Pharisees, you hypocrites! You are comparable to whitewashed tombs, which look attractive on the outside but on the inside are full of the bones of the dead and of everything unclean. 28 In the same way, on the outside you appear to people to be righteous but, on the inside, you are full of hypocrisy and wickedness.

29 "Woe to you, scribes and Pharisees, you hypocrites! For you build tombs for the prophets and decorate the graves of the righteous. 30 And you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.' 31 So you testify against yourselves that you are the children of those who murdered the prophets. 32 Fill up the measure then of your fathers. 33 You snakes! You brood of vipers! How will you escape from the judgment of Gehenna? 34 Therefore, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and others you will flog in your synagogues and pursue from town to town, 35 so that all the righteous blood that has been shed on earth, from the blood of righteous Abel to the blood of Zechariah, son of Barachias, whom you murdered between the temple and the altar, comes upon you. 36 Truly, I tell you, all this will come upon this generation."

Jesus Laments and Weeps over Jerusalem (23:37–39)

37 "O Jerusalem, Jerusalem, the city who kills the prophets and stones those sent to you, how often I wanted to gather your children together, as a hen gathers her chicks under her wings, and you were not willing.

38 Look, your house is left to you desolate. 39 For I tell you, you will not see me again, until you say, 'Blessed is the one coming in the name of the Lord' [Ps. 118:26]."

Jesus Tells the Signs of the Coming of the End of the World (24:1–14)

1 Now Jesus came out from the temple and was going away when his disciples approached him and pointed out the temple buildings to him. 2 Jesus said to them, "Do you not see all these things? Truly, I say to you, not one stone here will be left upon another, which will not be torn down." 3 Then as he was sitting on the mount of Olives, the disciples approached him privately, saying, "Tell us, when these things will happen, and what will be the sign of your coming, and of the end of the world?" 4 Jesus answered and said to them, "See that no one misleads you. 5 For many will come in my name, saying, I am the Christ, and will lead many astray. 6 You will hear of wars and rumors of wars. See that you are not frightened, for those things must take place, but that is not yet the end. 7 For nation will rise against nation, and kingdom against kingdom, and in various places there will be famines and earthquakes. 8 But all these things are merely the beginning of birth pangs. 9 Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations because of my name. 10 Many will be offended and will betray one another and hate one another. 11 Many false prophets will arise and will lead many astray. 12 Because lawlessness is increased, the charity of many will grow cold. 13 But the one who endures to the end is the one who will be saved. 14 This gospel of the kingdom will be preached in all the world as a testimony to all the Gentiles, and then the end will come."

Stand in Holy Places in the Perilous Times (24:15–28)

15 "Therefore, when you see the abomination of desolation which was spoken of by Daniel the prophet, stand in the holy place. Let the reader understand. 16 Then those who are in Judea must flee to the mountains. 17 Whoever is on the housetop must not go down to get the things out that are in his house. 18 Whoever is in the field must not turn back to get his cloak. 19 But woe to those who are pregnant and unto those who are nursing babies in those days! 20 Pray that your flight will neither

be in the winter, nor on a sabbath; 21 for then, there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will be. 22 Unless those days were shortened, no life would have been saved. But 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 trust him. 24 False Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect. 25 Behold, I have told you in advance. 26 If they say to you, 'Look, he is in the wilderness,' do not go out, or, 'Look, he is in the storerooms,' do not trust them. 27 For just as the lightning comes from the east and flashes even to the west, so will the coming of the Son of Man be. 28 Wherever the carcass is, there the eagles will be gathered together."

Jesus Tells the Signs of the Final Coming of the Son of Man (24:29–31)

29 "Immediately after the tribulation of those days the sun will be darkened, the moon will not give its light, the stars will fall from the sky, and the powers of the heavens will be shaken [see Isa. 34:4; Hag. 2:6]. 30 Then the sign of the Son of Man will appear in the sky, and all the tribes of the earth will be beaten, and they will see the Son of Man coming on the clouds of the sky with power and great glory. 31 And he will send forth his angels with a great trumpet, and they will gather together his elect from the four winds, from one end of the sky to the other."

The Budding Fig Tree as a Harbinger of the Coming Season (24:32–42)

32 "Now learn the parable of the fig tree: When its branch has already become tender and puts forth its leaves, you know that summer is near. 33 So, you too, when you see all these things, know that he is near, right at the door. 34 Truly I say to you, this generation will not pass away until all these things happen. 35 Heaven and earth will pass away, but my words will not pass away. 36 But of that day and hour no one knows, not even the angels of the heavens, nor the Son, except the Father alone. 37 The coming of the Son of Man will be like the days of Noah; 38 for as in those days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark. 39 And

they did not understand until the flood came and took them all away. So will the coming of the Son of Man be. 40 Then there will be two men in the field; one will be taken, and one will be left. 41 Two women will be grinding at the mill; one will be taken, and one will be left. 42 Therefore watch, for you do not know which day your Lord is coming."

The Parable of the Watchful and Unwatchful Servants (24:43–51)

43 "But know this, that if a landowner had known at what nightly watch the thief was coming, he would have been vigilant and would not have allowed his house to be broken into. 44 For this reason, you also must be prepared. For the Son of Man is coming at an hour you do not imagine. 45 Who then is the faithful and sensible servant, whom his master put in charge of his household to give them their food at the proper time? 46 Blessed is that servant whom his master finds so doing when he comes. 47 Truly, I say to you that he will put him in charge of all his possessions. 48 But if that evil servant says in his heart, 'My master is not coming for a long time,' 49 and begins to beat his fellow servants and eat and drink with drunkards, 50 the master of that servant will come on a day when he does not expect him and at an hour that he does not know. 51 And he will cut him in two and assign him the place with the hypocrites, where there will be weeping and gnashing of teeth."

The Parable of the Ten Virgins (25:1–13)

1 "Then the kingdom of the heavens will be comparable to ten virgins who took their lamps and went out to meet the bridegroom. 2 Five of them were foolish and five of them were wise. 3 The foolish ones took their lamps but did not take any oil with them. 4 However, the wise ones, took oil in their jars along with their lamps. 5 But since the bridegroom was late, they all became drowsy and fell asleep. 6 At midnight, the cry rang out: 'Behold, the bridegroom! Come out to meet him!' 7 Then all the virgins arose and trimmed their lamps, 8 and the foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.' 9 However, the wise replied, saying, 'Never! Otherwise, there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.' 10 But while they were on their way to buy oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding feast, and the door was shut. 11 Later, the others also came,

saying, 'Lord, Lord, open the door for us.' 12 But he replied, 'Truly I tell you, I do not know you.' 13 Therefore, keep watch, because you do not know the day or the hour."

The Parable of the Talents (25:14–30)

14 "Similarly, a traveler called his own servants and entrusted them with his wealth. 15 To one he entrusted five talents [large ingots of metal, such as copper, silver, iron, or gold]; to another, two; and to another, one—to each servant according to his individual managerial abilities. Then he went on his journey. 16 The servant who had received five talents put his assigned money to work and gained another five talents. 17 The one who had received two talents, gained another two. 18 But the servant who had received one talent went off, dug a hole in the ground, and hid his master's money. 19 After a long time, the master of these servants returned and settled accounts with them. 20 The servant who had received five talents came and brought another five, saying, 'Master, you entrusted me with five talents; see, I gained another five talents.' 21 His master replied to him, 'Well done, good and faithful servant! You have been faithful over a few things; I will put you in charge of many things. Come share your master's joy!' 22 The servant who had received two talents also came and said, 'Master, you entrusted me with two talents; see, I gained another two talents.' 23 His master replied to him, 'Well done, good and faithful servant! You have been faithful over a few things; I will put you in charge of many things. Come share your master's joy!' 24 Then the servant who had received one talent came and said, 'Master, I knew that you are a harsh man, harvesting where you have not sown and gathering where you have not scattered seed, 25 and I was afraid, so I went out and hid your talent in the ground. Here is what is yours.' 26 His master replied, 'You derelict and lazy servant! You knew that I harvest where I have not sown and gather where I have not scattered seed, 27 therefore you should have deposited my money with the bankers, so when I returned, I would have received my money with interest. 28 Take the talent from him and give it to the one who has ten talents.' 29 More will be given to everyone who has, and he will have an abundance. But from him who does not have, even what he has will be taken. 30 Send that worthless servant out into the outer darkness, where there will be weeping and gnashing of teeth."

Separating the Sheep and the Goats, Rewarding Compassion (25:31–46)

31 "When the Son of Man comes in his glory, and all the angels with
him, then he will sit on his glorious throne. 32 All the nations will be
gathered before him, and he will separate the people one from another
as a shepherd separates the sheep from the goats. 33 He will put the
sheep on his right but the goats on his left. 34 Then the King will say to
those on his right, 'Come, you who are blessed by my Father; inherit
the kingdom prepared for you from the foundation of the world. 35 For
I was hungry and you gave me something to eat; I was thirsty and you
gave me something to drink; I was a stranger and you invited me in.
36 I needed clothes and you clothed me; I was sick and you looked
after me; I was in prison and you visited me.' 37 Then the righteous will
answer him, saying, 'Lord, when did we see you hungry and feed you,
or thirsty and give you something to drink? 38 When did we see you a
stranger and invite you in, or needing clothes and clothe you? 39 When
did we see you sick or in prison and visit you?' 40 The King will reply
and say to them, 'Truly I tell you, whatever you did for one of the least
of these my brothers and sisters, you did for me.' 41 Then he will say to
those on his left, 'Depart from me, you who are cursed, into the eternal
fire prepared for the devil and his angels. 42 For I was hungry and you
gave me nothing to eat; I was thirsty and you gave me nothing to drink,
43 I was a stranger and you did not invite me in; I needed clothes and
you did not clothe me; I was sick and in prison and you did not look
after me.' 44 Then they will also answer and the same will say, 'Lord,
when did we see you hungry or thirsty or a stranger or needing clothes
or sick or in prison, and did not serve you?' 45 Then he will reply, 'Truly
I tell you, whatever you did not do for one of the least of these, you did
not do it for me.' 46 And they will go away into eternal punishment, but
the righteous will go away into eternal life."

Jesus Reaffirms That He Will be Handed Over and Crucified as the Plotting Commences (26:1–5)

1 And it came to pass, when Jesus had finished all these words, he said to
his disciples, 2 "You know that after two days is the feast of the Passover,
and the Son of Man is to be betrayed to be crucified." 3 Then the chief
priests and the elders of the people were gathered together into the

court of the high priest who was named Caiaphas, 4 where they plotted to arrest Jesus by trickery and kill him. 5 But they were saying, "Not during the feast day, so that a riot does not occur among the people."

A Woman Anoints Jesus (26:6–13)

6 When Jesus was in Bethany, at the home of Simon the leper, 7 a woman came to him with an alabaster box of very costly oil, and she poured it on his head as he sat at the table. 8 When the disciples saw it, they were indignant and said, "To what purpose is this waste? 9 For this oil might have been sold for a high price and that given to the poor." 10 When Jesus, aware of this, said to them, "Why do you trouble the woman, for she has done a good deed for me. 11 You always have the poor with you, but you do not always have me. 12 When she poured this oil on my body, she did it to prepare me for burial. 13 Truly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be spoken of in memory of her."

Judas Offers and Agrees to Help the Chief Priests Locate and Arrest Jesus (26:14–16)

14 Then one of the twelve, named Judas Iscariot, went to the chief priests 15 and said, "What are you willing to give me, and I will deliver him to you?" And they covenanted with him for thirty shekels of silver. 16 From then on, he sought a good opportunity to betray Jesus.

The Last Supper: Jesus Speaks of His Imminent Betrayal (26:17–25)

17 Now on the first day of unleavened bread the disciples came to Jesus and asked, "Where do you want us to prepare for you to eat the Passover?" 18 And he said, "Go into the city to a certain man, and say to him, 'The Teacher says, my time is near; I will celebrate Passover at your place with my disciples.'" 19 The disciples did as Jesus directed them; and they prepared the Passover. 20 Now when evening came, Jesus was reclining at the table with the twelve disciples. 21 As they were eating, he said, "Truly, I say to you that one of you will betray me."

22 Being deeply grieved, they began to say, one by one, "Surely, not I, Lord?" 23 He answered and said, "He who dipped his hand with me in the bowl is the one who will betray me. 24 The Son of Man is to go, just

as it is written of him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born." 25 Then Judas, who was about to betray him, answered and said, "Surely, it is not I, Rabbi?" Jesus said to him, "You have said it."

The Last Supper: Jesus Institutes the Sacrament of the Lord's Supper (26:26–29)

26 And while they were eating, Jesus took some bread, and after blessing it, he broke it and gave it to them, and said, "Take, eat; this is my body." 27 And when he had taken a cup and given thanks, he gave it to them, saying, "Drink from it, all of you. 28 This is my blood of the covenant, which is shed for many for the remission of sins." 29 But I say to you, "I will not drink of this fruit of the vine from now until that day when I drink it new with you in my Father's kingdom."

On the Mount of Olives, Jesus Speaks of His Death and Resurrection; Peter Affirms His Loyalty (26:30–35)

30 After singing a Passover hymn, they went out into the Mount of Olives. 31 Then Jesus said to them, "You will all be offended by me this night, for it has been written, 'I will smite the shepherd, and the sheep of the flock will be scattered' [Zech. 13:7]. 32 But after I have been resurrected, I will go ahead of you into Galilee." 33 Peter answered and said to him, "Even though all be offended by you, I will never be offended." 34 Jesus said to him, "Truly, I say to you that this very night, before a rooster crows, you will deny me three times." 35 Peter said to him, "Even if I have to die with you, I still will not deny you." And all the disciples said the same.

Jesus Alone in Gethsemane Submits to the Father's Will (26:36–46)

36 Then Jesus went with them to a place called Gethsemane, and said to his disciples, "Sit here while I go over there and pray." 37 And he took with him Peter and the two sons of Zebedee, and he began to be grieved and in great anguish. 38 Then he said to them, "My soul is deeply grieved, to the point of death; remain here and watch with me." 39 He went forward a little and fell on his face, and praying, he said, "My Father, if it is possible, let this cup pass from me. But not as I desire, but

as you desire." 40 And he came to the disciples and found them sleeping, and he said to Peter, "You could not keep watch with me for one hour? 41 Watch and pray that you may not enter into temptation; the spirit is willing, but the flesh is weak." 42 He went away again a second time and prayed, saying, "My Father, if this cup cannot go away unless I drink it, let your will be done." 43 Again he came and found them sleeping, for their eyes were heavy. 44 And he left them again and went away and prayed a third time, saying the same thing. 45 Then he came to the disciples and said to them, "Sleep and rest: Behold, the time is approaching, and the Son of Man is betrayed into the hands of sinners. 46 Arise, let us be going. Behold, the one who betrays me is approaching."

Judas Betrays Jesus and Facilitates His Arrest (26:47–56)

47 While he was still speaking, behold, Judas, one of the twelve, accompanied by a large crowd that came with swords and clubs from the chief priests and elders of the people. 48 Now he who was betraying him gave them a sign, saying, "Whomever I myself kiss, he is the one; arrest him." 49 Immediately, Judas approached Jesus and said, "Greetings, Rabbi!" and kissed him. 50 Jesus said to him, "Friend, you are here for this?" Then they came and laid hands upon Jesus and arrested him. 51 But behold, one of those who were with Jesus reached and drew out his sword and struck the servant of the high priest and cut off his ear. 52 Jesus said, "Put your sword back into its place; for all those who pick up the sword will die by the sword. 53 Do you think that I cannot appeal to my Father, and he would give me more than twelve legions of angels? 54 But how then would the scriptures be fulfilled, for it must be so." 55 At that moment, Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as you would against a bandit? Every day I used to sit in the temple, teaching, and you did not arrest me. 56 But all this has happened so that the writings of the prophets may be fulfilled." Then all the disciples left him and fled.

Jesus before Caiaphas and the Whole Sanhedrin (26:57–68)

57 Those who had arrested Jesus led him away to Caiaphas, the high priest, where the scribes and the elders were gathered. 58 But Peter was following him at a distance as far as the courtyard of the high priest, and entered in, and sat down with the servants to see the outcome.

59 Now the chief priests and the whole Sanhedrin sought false testimony against Jesus, so that they might execute him. 60 They did not find any, although many false witnesses came forward. Finally, two came forward 61 and said, "This man stated, I am able to destroy the temple of God and to rebuild it in three days." 62 The high priest stood up and said to him, "Do you not respond to what these men are testifying against you?" 63 But Jesus kept silent. The high priest said to him, "I put you under oath by the living God that you tell us whether you are the Christ, the Son of God." 64 Jesus said to him, "You have said it; nevertheless, I tell you, hereafter you will see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven." 65 Then the high priest tore his robes and said, "He has blasphemed! What further need do we have of witnesses? Behold, you have now heard the blasphemy. 66 What do you think?" They answered and said, "He is worthy of death." 67 Then they spat into his face and slapped him, while others beat him 68 and said, "Prophesy to us, you Christ. And who is the one who hit you?"

Peter Denies Having Been with Jesus or Knowing Him (26:69–75)

69 Now Peter was sitting outside in the courtyard, and a servant-girl came to him and said, "You too were with Jesus the Galilean." 70 But Peter denied it before them all, saying, "I do not know what you are talking about." 71 Then, when he had gone out to the gateway, another servant-girl saw him and said to those who were there, "This man was with Jesus of Nazareth." 72 Again he denied it with an oath. "I do not know the man." 73 A little later some bystanders approached and said to Peter, "Truly, you too are one of them, for even your manner of speech gives you away." 74 Then he began to curse and swear, saying, "I do not know the person." Immediately, a rooster crowed, 75 and Peter remembered the prophecy which Jesus had made: "Before a rooster crows, you will deny me three times." And he went out and bitterly wept.

Judas's Miserable End (27:1–10)

1 Early in the morning, all the chief priests and the elders of the people plotted against Jesus to execute him. 2 After they bound him, they led him away and delivered him to Pilate, the local Roman ruler. 3 Then Judas, who had betrayed him, saw that Jesus was condemned, he felt

remorse and tried to return the thirty shekels of silver to the chief priests and the elders. 4 He said, "I sinned because I betrayed innocent blood." But they responded, "What do we care? That is your responsibility." 5 Judas, having thrown the money into the temple, left. And after he went away, he hanged himself. 6 The chief priests took the silver coins and said, "It is not lawful to put them into the treasury, because it is blood money." 7 And having made a decision, they purchased with those coins the Potter's Field to bury foreigners. 8 Therefore, that field has been called the Field of Blood to this day. 9 Then what was spoken by Jeremiah the prophet was fulfilled, saying, "They took the thirty silver coins, the estimated price of his value by the people of Israel, 10 and they gave them for the potter's field, as the Lord commanded me" [Zech. 11:12–13].

Jesus before Pilate, the Roman Prefect (27:11–23)

11 Now Jesus stood before the ruler (Pilate), who asked him, saying, "Are you the King of the Jews?" Jesus responded, "You say so." 12 And when he was then accused by the chief priests and the elders, he gave no answer. 13 Then Pilate asked him, "Do you not hear the testimony they are bearing against you?" 14 But to the ruler's great amazement, Jesus made no reply, not even to a single charge. 15 At the Passover feast, the local Roman ruler was accustomed to releasing one prisoner to the crowd—whomever they wished. 16 At that time they had a notorious prisoner whose name was Barabbas. 17 So after they were gathered together, Pilate asked them, "Whom do you want me to release to you, Barabbas, or Jesus who is called the Christ?" 18 He knew that it was because of envy that they had delivered him. 19 While Pilate was sitting on the judge's seat, his wife sent him this message: "Do not have anything to do with that innocent man, for I have suffered a lot today in a dream on account of him." 20 But the chief priests and the elders persuaded the crowds to ask for Barabbas's release and for them to execute Jesus. 21 Pilate answered and said to them, "Which of the two do you want me to release to you?" They answered, "Barabbas." 22 Pilate said to them, "Then what should I do with Jesus who is called the Christ?" They all answered, "Let him be crucified!" 23 Pilate asked, "What crime has he committed?" But they shouted even louder, yelling, "Let him be crucified!"

Pilate Washed His Hands and Allowed the Flogging and Crucifixion (27:24–31)

24 After Pilate saw that he was getting nowhere (and besides that, a riot
was starting), he took water and washed his hands in full view of the
crowd. He said, "I am innocent of this man's blood. It is your responsi-
bility!" 25 And all the people answered and said, "Let his blood be on
us and on our children." 26 Then he released Barabbas to them. And
when he had flogged Jesus, he handed him over to be crucified. 27 The
ruler's Roman soldiers took Jesus into Pilate's residence and gathered
the whole unit of soldiers against him. 28 After they stripped him, they
put a red robe on him. 29 And after they twisted together a crown of
thorns, they placed it on his head and put a reed in his right hand. Then
they knelt before him and mocked him, saying, "Greetings, king of the
Jews," 30 and they spit on him and took the reed and struck him on his
head. 31 When they had mocked him, they took the robe from him and
put his own clothes on him and led him away to crucify him.

The Crucifixion of Jesus (27:32–44)

32 As they were going out, they met a man from Cyrene, named Simon,
and they forced him to carry the cross. 33 When they came to a place
called Golgotha (which means a place of a skull), 34 they offered Jesus
wine to drink, mixed with vinegar [Ps. 69:21], but after tasting it, he
refused to drink it. 35 Having crucified him, they divided up his clothes
by casting lots, which fulfilled a prophecy spoken by a prophet, "They
parted my garments among them, and upon my vesture did they cast
lots" [Ps. 22:18]. 36 Then, after sitting down, they watched over him
there. 37 They placed the cause of action against him above his head in
writing: This is Jesus, the King of the Jews. 38 Then two convicted insur-
rectionists were crucified with him, one on his right and one on his
left. 39 Those who passed by hurled insults at him, shaking their heads,
40 and saying, "You who are going to destroy the temple and build it in
three days, save yourself! If you are the Son of God, come down from
the cross!" 41 In the same way, the chief priests, the teachers of the law,
and the elders mocked him and said, 42 "He saved others, but he cannot
save himself! If he is the King of Israel, may he now come down from
the cross, and we will trust him. 43 He trusted in God. Let God rescue

him now if he wants him. For he said, I am the Son of God." 44 The bandits who were crucified with him heaped the same insult on him.

The Death of Jesus (27:45–50)

45 From noon until three in the afternoon, there was darkness over all the land. 46 About three in the afternoon Jesus cried out in a loud voice, "Eli, Eli, lema sabachthani?" which means "My God, my God, why have you forsaken me?" [Ps. 22:1]. 47 When some of those standing there heard this, they said, "This man is calling for Elijah." 48 Immediately, one of them ran and took a sponge and filled it with "vinegar," put it on a reed, and "offered it to him to drink" [Ps. 69:21]. 49 The rest said, "Leave him alone. Let us see if Elijah comes to save him." 50 But when Jesus again had cried out in a loud voice, he released his spirit.

A Testimony That Jesus Was the Son of God (27:51–56)

51 Behold, the veil of the temple was torn in two from top to bottom; the earth shook and the rocks split; 52 and the tombs were opened. The bodies of many saints who had died were resurrected. 53 They came out of the tombs after his resurrection and entered the holy city. They appeared to many people. 54 When the centurion and those with him, who were guarding Jesus, saw the earthquake and what had happened, they were terrified and exclaimed, "Truly this was the Son of God!" 55 Many women were there, watching from a distance. They had followed Jesus from Galilee and cared for him. 56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee's children.

The Burial of Jesus and Securing the Tomb (27:57–66)

57 When it was evening, a rich man named Joseph, who came from Arimathea and who also had become a disciple of Jesus, 58 went to Pilate, and asked for Jesus' body. Then Pilate ordered that it be given. 59 After Joseph took the body, he wrapped it in a clean linen cloth, 60 and placed it in his own new tomb, which he had had cut out in the rock; he rolled a big stone in front of the entrance to the tomb and went away. 61 Mary Magdalene and the other Mary were sitting there, facing the tomb. 62 The next day, after preparation day, the chief priests and the Pharisees came together to Pilate. 63 They said, "Master, we remember that while this

deceiver was still alive, he said, 'After three days I will rise again.' 64 Therefore, order that the tomb be secured until the third day, otherwise his disciples may come and steal the body and tell the people that he has been raised from the dead; and this last deception will be worse than the first." 65 Pilate said to them, "Keep a watch, go, make the tomb as secure as you know how." 66 And they went and secured the tomb, securing the stone, with a unit of guards.

Jesus Is Risen! (28:1–10)

1 Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. 2 And behold, a great earthquake occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. 3 His appearance was like lightning, and his clothing as white as snow, 4 and the guards were shaken, for fear of him, and they became as dead men. 5 And the angel answered and said to the women, "Do not be afraid; I know that you are looking for Jesus who was crucified. 6 He is not here. He has risen, just as he said. Come, see the place where he was lying, 7 and go quickly and tell his disciples that he has risen from the dead. And behold, he is going ahead of you to Galilee; there you will see him. Behold, I told you." 8 The women then quickly left the tomb with fear and great joy and started running to report it to the disciples of Jesus. 9 And behold, Jesus stood before them and said, "Rejoice!" And they approached him and took hold of his feet and knelt down before him. 10 Then Jesus said to them, "Do not be afraid. Go and tell my brethren that they should go to Galilee and that there they will see me."

The Guards Report to the Chief Priests (28:11–15)

11 While they were on their way, behold, some of the guards came into the city and reported to the chief priests all that had happened. 12 After they gathered an assembly with the elders and had put together enough money, they gave it to the soldiers 13 and told them, "Say that his disciples came by night and stole his body while we were asleep. 14 And if this is heard in the presence of Pilate, we will persuade him and you will not be held accountable." 15 And they took the money and did as they were instructed. And this story was widely reported among the Jews, until this day.

The Resurrected Jesus Commissions the Apostles (28:16–20)

16 The eleven disciples proceeded into Galilee, up into the mountain
where Jesus had organized them. 17 When they saw him, they bowed
down, but some hesitated. 18 Jesus stepped forward and spoke to them,
saying, "All authority was given to me in heaven and on the earth,
19 therefore, go and instruct all nations, baptizing them in the name of
the Father, and the Son, and the Holy Ghost, 20 and teaching them to
observe all that I commanded you; and behold, I am with you, every
day, until the completion of this dispensation."