

# Matthew

## *The Genealogy of Jesus*

*(Ruth 4:18–22; Luke 3:23–38)*

<sup>1</sup> This is the record of the genealogy of Jesus Christ, the son of David, the son of Abraham:

<sup>2</sup> Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.

<sup>3</sup> Judah was the father of Perez and Zerah by Tamar, Perez the father of Hezron, and Hezron the father of Ram.\*

<sup>4</sup> Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

<sup>5</sup> Salmon was the father of Boaz by Rahab, Boaz the father of Obed by Ruth, Obed the father of Jesse,

<sup>6</sup> and Jesse the father of David the king.

Next:

David was the father of Solomon by Uriah's wife,  
<sup>7</sup> Solomon the father of Rehoboam, Rehoboam the father of Abijah,

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\* **1:3** 1:3 Greek Aram, a variant of Ram; also in verse 4; see 1 Chronicles 2:9–10.

and Abijah the father of Asa.†

<sup>8</sup> Asa was the father of Jehoshaphat,  
Jehoshaphat the father of Joram,  
and Joram the father of Uzziah.

<sup>9</sup> Uzziah was the father of Jotham,  
Jotham the father of Ahaz,  
and Ahaz the father of Hezekiah.

<sup>10</sup> Hezekiah was the father of Manasseh,  
Manasseh the father of Amon,‡  
Amon the father of Josiah,

<sup>11</sup> and Josiah the father of Jeconiah and his  
brothers  
at the time of the exile to Babylon.

<sup>12</sup> After the exile to Babylon:

Jeconiah was the father of Shealtiel,  
Shealtiel the father of Zerubbabel,  
<sup>13</sup> Zerubbabel the father of Abiud,  
Abiud the father of Eliakim,  
and Eliakim the father of Azor.

<sup>14</sup> Azor was the father of Zadok,  
Zadok the father of Achim,  
and Achim the father of Eliud.

<sup>15</sup> Eliud was the father of Eleazar,  
Eleazar the father of Matthan,

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† **1:7** 1:7 Greek Asaph, a variant of Asa; also in verse 8; see 1 Chronicles 3:10. ‡ **1:10** 1:10 Greek Amōs, a variant spelling of Amon; twice in this verse; see 1 Chronicles 3:14.

Matthan the father of Jacob,

<sup>16</sup> and Jacob the father of Joseph, the husband of Mary,  
of whom was born Jesus, who is called Christ.

<sup>17</sup> In all, then, there were fourteen generations from Abraham to David, fourteen from David to the exile to Babylon, and fourteen from the exile to the Christ.

*The Birth of Jesus*  
(Isaiah 7:10-16; Luke 2:1-7)

<sup>18</sup> This is how the birth of Jesus Christ came about: His mother Mary was pledged in marriage to Joseph, but before they came together, she was found to be with child through the Holy Spirit. <sup>19</sup> Because Joseph her husband was a righteous man and was unwilling to disgrace her publicly, he resolved to divorce her quietly.

<sup>20</sup> But after he had pondered these things, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to embrace Mary as your wife, for the One conceived in her is from the Holy Spirit. <sup>21</sup> She will give birth to a Son, and you are to give Him the name Jesus, § because He will save His people from their sins."

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§ **1:21** 1:21 Jesus means The LORD saves.

22 All this took place to fulfill what the Lord had said through the prophet:

23 “Behold, the virgin will be with child and will give birth to a son, and they will call Him Immanuel”\* (which means, “God with us”†).

24 When Joseph woke up, he did as the angel of the Lord had commanded him, and embraced Mary as his wife. 25 But he had no union with her ‡ until she gave birth to a Son. And he gave Him the name Jesus.

## 2

### *The Pilgrimage of the Magi* (Micah 5:1-6)

1 After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east arrived in Jerusalem, 2 asking, “Where is the One who has been born King of the Jews? We saw His star in the east \* and have come to worship Him.”

3 When King Herod heard this, he was disturbed, and all Jerusalem with him. 4 And when he had assembled all the chief priests and scribes of the people, he asked them where the Christ was to be born.

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\* **1:23** 1:23 Literally they will call His name Immanuel; Isaiah 7:14 (see also DSS) † **1:23** 1:23 See Isaiah 7:14, Isaiah 8:8, and Isaiah 8:10. ‡ **1:25** 1:25 Literally he did not know her \* **2:2** 2:2 Or as it rose

<sup>5</sup> “In Bethlehem in Judea,” they replied, “for this is what the prophet has written:

<sup>6</sup> ‘But you, Bethlehem, in the land of Judah,  
are by no means least among the rulers of  
Judah,  
for out of you will come a ruler  
who will be the shepherd of My people  
Israel.’†”

<sup>7</sup> Then Herod called the Magi secretly and learned from them the exact time the star had appeared. <sup>8</sup> And sending them to Bethlehem, he said: “Go and search carefully for the Child, and when you find Him, report to me, so that I too may go and worship Him.”

<sup>9</sup> After they had heard the king, they went on their way, and the star they had seen in the east went ahead of them until it stood over the place where the Child was. <sup>10</sup> When they saw the star, they rejoiced with great delight. <sup>11</sup> On coming to the house, they saw the Child with His mother Mary, and they fell down and worshiped Him. Then they opened their treasures and presented Him with gifts of gold and frankincense and myrrh.

<sup>12</sup> And having been warned in a dream not to return to Herod, they withdrew to their country by another route.

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† **2:6** 2:6 Micah 5:2; see also 2 Samuel 5:2.

*The Flight to Egypt*  
(Hosea 11:1-7)

<sup>13</sup> When the Magi had gone, an angel of the Lord appeared to Joseph in a dream. “Get up!” he said. “Take the Child and His mother and flee to Egypt. Stay there until I tell you, for Herod is going to search for the Child to kill Him.”

<sup>14</sup> So he got up, took the Child and His mother by night, and withdrew to Egypt, <sup>15</sup> where he stayed until the death of Herod. This fulfilled what the Lord had spoken through the prophet: “Out of Egypt I called My Son.”<sup>‡</sup>

*Weeping and Great Mourning*  
(Jeremiah 31:1-25)

<sup>16</sup> When Herod saw that he had been outwitted by the Magi, he was filled with rage. Sending orders, he put to death all the boys in Bethlehem and its vicinity who were two years old and under, according to the time he had learned from the Magi. <sup>17</sup> Then what was spoken through the prophet Jeremiah was fulfilled:

<sup>18</sup> “A voice is heard in Ramah,  
weeping and great mourning,  
Rachel weeping for her children,  
and refusing to be comforted,  
because they are no more.”<sup>§</sup>

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<sup>‡</sup> **2:15** 2:15 Hosea 11:1    **§** **2:18** 2:18 Jeremiah 31:15

*The Return to Nazareth*  
(Luke 2:39–40)

<sup>19</sup> After Herod died, an angel of the Lord appeared in a dream to Joseph in Egypt. <sup>20</sup> “Get up!” he said. “Take the Child and His mother and go to the land of Israel, for those seeking the Child’s life are now dead.”

<sup>21</sup> So Joseph got up, took the Child and His mother, and went to the land of Israel. <sup>22</sup> But when he learned that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there. And having been warned in a dream, he withdrew to the district of Galilee, <sup>23</sup> and he went and lived in a town called Nazareth. So was fulfilled what was spoken through the prophets: “He will be called a Nazarene.”

### 3

*The Mission of John the Baptist*  
(Isaiah 40:1–5; Mark 1:1–8; Luke 3:1–20; John 1:19–28)

<sup>1</sup> In those days John the Baptist came, preaching in the wilderness of Judea <sup>2</sup> and saying, “Repent, for the kingdom of heaven is near.” <sup>3</sup> This is he who was spoken of through the prophet Isaiah:

“A voice of one calling in the wilderness,  
‘Prepare the way for the Lord,  
make straight paths for Him.’ ”\*

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\* **3:3** 3:3 Isaiah 40:3 (see also LXX)

<sup>4</sup> John wore a garment of camel's hair, with a leather belt around his waist. His food was locusts and wild honey. <sup>5</sup> People went out to him from Jerusalem and all Judea and the whole region around the Jordan. <sup>6</sup> Confessing their sins, they were baptized by him in the Jordan River.

<sup>7</sup> But when John saw many of the Pharisees and Sadducees coming to his place of baptism, he said to them, "You brood of vipers, who warned you to flee from the coming wrath? <sup>8</sup> Produce fruit, then, in keeping with repentance. <sup>9</sup> And do not presume to say to yourselves, 'We have Abraham as our father.' For I tell you that out of these stones God can raise up children for Abraham. <sup>10</sup> The axe lies ready at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

<sup>11</sup> I baptize you with water † for repentance, but after me will come One more powerful than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit and with fire.‡ <sup>12</sup> His winnowing fork is in His hand to clear His threshing floor and to gather His wheat into the barn; but He will burn up the chaff with unquenchable fire."

*The Baptism of Jesus*  
(Mark 1:9-11; Luke 3:21-22; John 1:29-34)

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† **3:11** 3:11 Or in water ‡ **3:11** 3:11 Or in the Holy Spirit and in fire



<sup>13</sup> At that time Jesus came from Galilee to the Jordan to be baptized by John. <sup>14</sup> But John tried to prevent Him, saying, “I need to be baptized by You, and do You come to me?”

<sup>15</sup> “Let it be so now,” Jesus replied. “It is fitting for us to fulfill all righteousness in this way.” Then John permitted Him.

<sup>16</sup> As soon as Jesus was baptized, He went up out of the water. Suddenly the heavens were opened,<sup>§</sup> and He saw \* the Spirit of God descending like a dove and resting on Him. <sup>17</sup> And a voice from heaven said, “This is My beloved Son, in whom I am well pleased!”

## 4

### *The Temptation of Jesus* (*Mark 1:12-13; Luke 4:1-13*)

<sup>1</sup> Then Jesus was led by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> After fasting forty days and forty nights, He was hungry.

<sup>3</sup> The tempter came to Him and said, “If You are the Son of God, tell these stones to become bread.”

<sup>4</sup> But Jesus answered, “It is written:

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§ **3:16** 3:16 NA, BYZ, and TR the heavens were opened to Him

\* **3:16** 3:16 Or and he saw; see John 1:32-33.

‘Man shall not live on bread alone,  
but on every word that comes from the  
mouth of God.’\*”

<sup>5</sup> Then the devil took Him to the holy city and set Him on the pinnacle of the temple. <sup>6</sup> “If You are the Son of God,” he said, “throw Yourself down. For it is written:

‘He will command His angels concerning You,  
and they will lift You up in their hands,  
so that You will not strike Your foot  
against a stone.’†”

<sup>7</sup> Jesus replied, “It is also written: ‘Do not put the Lord your God to the test.’‡”

<sup>8</sup> Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory. <sup>9</sup> “All this I will give You,” he said, “if You will fall down and worship me.”

<sup>10</sup> “Away from Me, Satan!” Jesus declared. “For it is written: ‘Worship the Lord your God and serve Him only.’§”

<sup>11</sup> Then the devil left Him, and angels came and ministered to Him.

*Jesus Begins His Ministry*  
(Isaiah 9:1–7; Mark 1:14–15; Luke 4:14–15)

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\* **4:4** 4:4 Deuteronomy 8:3 † **4:6** 4:6 Psalms 91:11–12 ‡ **4:7** 4:7 Deuteronomy 6:16 § **4:10** 4:10 Deuteronomy 6:13

<sup>12</sup> When Jesus heard that John had been imprisoned, He withdrew to Galilee. <sup>13</sup> Leaving Nazareth, He went and lived in Capernaum, which is by the sea in the region of Zebulun and Naphtali, <sup>14</sup> to fulfill what was spoken through the prophet Isaiah:

<sup>15</sup> “Land of Zebulun  
and land of Naphtali,  
the Way of the Sea, beyond the Jordan,  
Galilee of the Gentiles—

<sup>16</sup> the people living in darkness  
have seen a great light;  
on those living in the land of the shadow of  
death,  
a light has dawned.”\*

<sup>17</sup> From that time on Jesus began to preach, “Repent, for the kingdom of heaven is near.”

*The First Disciples*  
(Mark 1:16–20; Luke 5:1–11; John 1:35–42)

<sup>18</sup> As Jesus was walking beside the Sea of Galilee, He saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the sea, for they were fishermen. <sup>19</sup> “Come, follow Me,” Jesus said, “and I will make you fishers of men.” <sup>20</sup> And at once they left their nets and followed Him.

<sup>21</sup> Going on from there, He saw two other brothers, James son of Zebedee and his brother

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\* **4:16** 4:16 Isaiah 9:1–2

John. They were in a boat with their father Zebedee, mending their nets. Jesus called them, <sup>22</sup> and immediately they left the boat and their father and followed Him.

*Jesus Heals the Multitudes*  
(Mark 3:7-12; Luke 6:17-19)

<sup>23</sup> Jesus went throughout Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and sickness among the people. <sup>24</sup> News about Him spread all over Syria, and people brought to Him all who were ill with various diseases, those suffering acute pain, the demon-possessed, those having seizures, and the paralyzed—and He healed them.

<sup>25</sup> The large crowds that followed Him came from Galilee, the Decapolis,<sup>†</sup> Jerusalem, Judea, and beyond the Jordan.

## 5

*The Sermon on the Mount*

<sup>1</sup> When Jesus saw the crowds, He went up on the mountain and sat down. His disciples came to Him, <sup>2</sup> and He began to teach them, saying:

*The Beatitudes*  
(Psalms 1:1-6; Luke 6:20-23)

<sup>3</sup> “Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.

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<sup>†</sup> **4:25** 4:25 That is, the Ten Cities

- 4 Blessed are those who mourn,  
for they will be comforted.
- 5 Blessed are the meek,  
for they will inherit the earth.\*
- 6 Blessed are those who hunger and thirst for  
righteousness,  
for they will be filled.
- 7 Blessed are the merciful,  
for they will be shown mercy.
- 8 Blessed are the pure in heart,  
for they will see God.
- 9 Blessed are the peacemakers,  
for they will be called sons of God.
- 10 Blessed are those who are persecuted because  
of righteousness,  
for theirs is the kingdom of heaven.
- 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  
glad, because great is your reward in heaven; for  
in the same way they persecuted the prophets  
before you.

*Salt and Light*  
(Mark 9:49-50; Luke 14:34-35; Philippians  
2:12-18)

13 You are the salt of the earth. But if the salt  
loses its savor, how can it be made salty again?

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\* 5:5 5:5 Or Blessed are those who exercise strength under  
control, for they will inherit the land; see Psalms 37:11.

It is no longer good for anything, except to be thrown out and trampled by men.

<sup>14</sup> You are the light of the world. A city on a hill † cannot be hidden. <sup>15</sup> Neither do people light a lamp and put it under a basket. Instead, they set it on a stand, and it gives light to everyone in the house. <sup>16</sup> In the same way, let your light shine before men, that they may see your good deeds and glorify your Father in heaven.

### *The Fulfillment of the Law*

<sup>17</sup> Do not think that I have come to abolish the Law or the Prophets. I have not come to abolish them, but to fulfill them. <sup>18</sup> For I tell you truly, until heaven and earth pass away, not a single jot, not a stroke of a pen, will disappear from the Law until everything is accomplished.

<sup>19</sup> So then, whoever breaks one of the least of these commandments and teaches others to do likewise will be called least in the kingdom of heaven; but whoever practices and teaches them will be called great in the kingdom of heaven. <sup>20</sup> For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

### *Anger and Reconciliation* (*Luke 12:57-59*)

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† **5:14** 5:14 Literally A city lying on a hill

21 You have heard that it was said to the ancients, ‘Do not murder’<sup>‡</sup> and ‘Anyone who murders will be subject to judgment.’ 22 But I tell you that anyone who is angry with his brother § will be subject to judgment. Again, anyone who says to his brother, ‘Raca,’\* will be subject to the Sanhedrin.† But anyone who says, ‘You fool!’ will be subject to the fire of hell.‡

23 So if you are offering your gift at the altar and there remember that your brother has something against you, 24 leave your gift there before the altar. First go and be reconciled to your brother; then come and offer your gift.

25 Reconcile quickly with your adversary, while you are still on the way to court. Otherwise, he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. 26 Truly I tell you, you will not get out until you have paid the last penny.§

### *Adultery* (Leviticus 18:1–30)

27 You have heard that it was said, ‘Do not commit adultery.’\* 28 But I tell you that anyone

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‡ 5:21 5:21 Exodus 20:13; Deuteronomy 5:17 § 5:22 5:22 BYZ and TR include without cause. \* 5:22 5:22 Raca is an Aramaic expression of contempt. † 5:22 5:22 Or the Council ‡ 5:22 5:22 Or the hell of fire; Greek the Gehenna of fire § 5:26 5:26 Greek kodrantēn; that is, a Roman copper coin worth about 1/64 of a denarius \* 5:27 5:27 Exodus 20:14; Deuteronomy 5:18

who looks at a woman to lust after her has already committed adultery with her in his heart. <sup>29</sup> If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell.† <sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away. It is better for you to lose one part of your body than for your whole body to depart into hell.

*Divorce*  
(Deuteronomy 24:1-5; Luke 16:18)

<sup>31</sup> It has also been said, 'Whoever divorces his wife must give her a certificate of divorce.‡  
<sup>32</sup> But I tell you that anyone who divorces his wife, except for sexual immorality, brings adultery upon her.§ And he who marries a divorced woman commits adultery.

*Oaths and Vows*  
(Numbers 30:1-16)

<sup>33</sup> Again, you have heard that it was said to the ancients, 'Do not break your oath, but fulfill your vows to the Lord.'\* <sup>34</sup> But I tell you not to swear at all: either by heaven, for it is God's throne; <sup>35</sup> or by the earth, for it is His footstool; or by Jerusalem, for it is the city of the great King. <sup>36</sup> Nor should you swear by your head, for

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† **5:29** 5:29 Greek Gehenna; also in verse 30 ‡ **5:31** 5:31 Deuteronomy 24:1 § **5:32** 5:32 Or causes her to commit adultery \* **5:33** 5:33 Numbers 30:2



you cannot make a single hair white or black.  
<sup>37</sup> Simply let your ‘Yes’ be ‘Yes,’ and your ‘No,’  
 ‘No.’ Anything more comes from the evil one.†

*Love Your Enemies*  
*(Leviticus 24:17-23; Luke 6:27-36)*

<sup>38</sup> You have heard that it was said, ‘Eye for eye  
 and tooth for tooth.’‡ <sup>39</sup> But I tell you not to  
 resist an evil person. If someone slaps you on  
 your right cheek, turn to him the other also; <sup>40</sup> if  
 someone wants to sue you and take your tunic,  
 let him have your cloak as well; <sup>41</sup> and if someone  
 forces you to go one mile,§ go with him two  
 miles.\* <sup>42</sup> Give to the one who asks you, and do  
 not turn away from the one who wants to borrow  
 from you.

<sup>43</sup> You have heard that it was said, ‘Love your  
 neighbor’† and ‘Hate your enemy.’ <sup>44</sup> But I tell  
 you, love your enemies and pray for those who  
 persecute you,‡ <sup>45</sup> that you may be sons of your  
 Father in heaven. He causes His sun to rise on  
 the evil and the good, and sends rain on the  
 righteous and the unrighteous. <sup>46</sup> If you love  
 those who love you, what reward will you get?

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† **5:37** 5:37 Or from evil ‡ **5:38** 5:38 Exodus 21:24; Leviticus  
 24:20; Deuteronomy 19:21 § **5:41** 5:41 Greek one million; that is,  
 a Roman mile, approximately 4,855 feet or 1,480 meters \* **5:41**  
 5:41 Literally go with him two. † **5:43** 5:43 Leviticus 19:18  
 ‡ **5:44** 5:44 BYZ and TR love your enemies, bless those who curse  
 you, do good to those who hate you, and pray for those who  
 spitefully accuse you and persecute you; see Luke 6:27-28.

Do not even tax collectors do the same? <sup>47</sup> And if you greet only your brothers, what are you doing more than others? Do not even Gentiles do the same?

<sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect.

## 6

### *Giving to the Needy* (Deuteronomy 15:7-11)

<sup>1</sup> “Be careful not to perform your righteous acts \* before men to be seen by them. If you do, you will have no reward from your Father in heaven.

<sup>2</sup> So when you give to the needy, do not sound a trumpet before you, as the hypocrites do in the synagogues and on the streets, to be honored by men. Truly I tell you, they already have their full reward. <sup>3</sup> But when you give to the needy, do not let your left hand know what your right hand is doing, <sup>4</sup> so that your giving may be in secret. And your Father, who sees what is done in secret, will reward you.

### *The Lord’s Prayer* (Luke 11:1-4)

<sup>5</sup> 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 seen by men. Truly I tell you, they already have their

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\* **6:1** 6:1 BYZ and TR charitable acts or alms

full reward. <sup>6</sup> But when you pray, go into your inner room, shut your door, and pray to your Father, who is unseen. And your Father, who sees what is done in secret, will reward you.

<sup>7</sup> And when you pray, do not babble on like pagans, for they think that by their many words they will be heard. <sup>8</sup> Do not be like them, for your Father knows what you need before you ask Him.

<sup>9</sup> So then, this is how you should pray:

‘Our Father in heaven,  
hallowed be Your name.

<sup>10</sup> Your kingdom come,  
Your will be done,  
on earth as it is in heaven.

<sup>11</sup> Give us this day our daily bread.

<sup>12</sup> And forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> And lead us not into temptation,  
but deliver us from the evil one.†’

<sup>14</sup> For if you forgive men their trespasses, your heavenly Father will also forgive you. <sup>15</sup> But if you do not forgive men their trespasses, neither will your Father forgive yours.

### *Proper Fasting*

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† **6:13** 6:13 Or from evil; BYZ and TR include For Yours is the kingdom and the power and the glory, forever. Amen.

16 When you fast, do not be somber like the hypocrites, for they disfigure their faces to show men they are fasting. Truly I tell you, they already have their full reward. 17 But when you fast, anoint your head and wash your face, 18 so that your fasting will not be obvious to men, but only to your Father, who is unseen. And your Father, who sees what is done in secret, will reward you.

*Treasures in Heaven*  
(Luke 12:32–34)

19 Do not store up for yourselves treasures on earth, where moth and rust ‡ destroy, and where thieves break in and steal. 20 But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. 21 For where your treasure is, there your heart will be also.

*The Lamp of the Body*  
(Luke 11:33–36)

22 The eye is the lamp of the body. If your eyes are good,§ your whole body will be full of light. 23 But if your eyes are bad,\* your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!

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‡ **6:19** 6:19 Or worm; also in verse 20 § **6:22** 6:22 Literally If your eye is sound; see Proverbs 22:9 \* **6:23** 6:23 Literally if your eye is evil; see Proverbs 23:6 and Proverbs 28:22

<sup>24</sup> No one can serve two masters: Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and money.

*Do Not Worry*  
*(Luke 12:22-31)*

<sup>25</sup> 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 not life more than food, and the body more than clothes? <sup>26</sup> Look at the birds of the air: They do not sow or reap or gather into barns—and yet your heavenly Father feeds them. Are you not much more valuable than they? <sup>27</sup> Who of you by worrying can add a single hour to his life?†

<sup>28</sup> And why do you worry about clothes? Consider how the lilies of the field grow: They do not labor or spin. <sup>29</sup> Yet I tell you that not even Solomon in all his glory was adorned like one of these. <sup>30</sup> If that is how God clothes the grass of the field, which is here today and tomorrow is thrown into the furnace, will He not much more clothe you, O you of little faith?

<sup>31</sup> Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup> For the Gentiles strive after all these things, and your heavenly Father knows that you need them. <sup>33</sup> But seek first the kingdom of God

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† **6:27** 6:27 Or a single cubit to his height; a cubit was approximately 18 inches or 45 centimeters.

‡ and His righteousness, and all these things will be added unto you.

<sup>34</sup> Therefore do not worry about tomorrow, for tomorrow will worry about itself. Today has enough trouble of its own.

## 7

### *Judging Others*

*(Luke 6:37-42; Romans 14:1-12)*

<sup>1</sup> “Do not judge, or you will be judged. <sup>2</sup> For with the same judgment you pronounce, you will be judged; and with the measure you use, it will be measured to you.

<sup>3</sup> Why do you look at the speck in your brother’s eye, but fail to notice the beam in your own eye?

<sup>4</sup> How can you say to your brother, ‘Let me take the speck out of your eye,’ while there is still a beam in your own eye? <sup>5</sup> You hypocrite! First take the beam out of your own eye, and then you will see clearly to remove the speck from your brother’s eye.

<sup>6</sup> Do not give dogs what is holy; do not throw your pearls before swine. If you do, they may trample them under their feet, and then turn and tear you to pieces.

### *Ask, Seek, Knock* *(Luke 11:5-13)*

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‡ **6:33** 6:33 SBL, WH, and NE seek first His kingdom; see also Luke 12:31.

<sup>7</sup> Ask, and it will be given to you; seek, and you will find; knock, and the door will be opened to you. <sup>8</sup> For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.

<sup>9</sup> Which of you, if his son asks for bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, will give him a snake? <sup>11</sup> So if you who are evil know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask Him!

<sup>12</sup> In everything, then, do to others as you would have them do to you. For this is the essence of the Law and the Prophets.

*The Narrow Gate*  
(Luke 13:22-30)

<sup>13</sup> Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and many enter through it. <sup>14</sup> But small is the gate and narrow the way that leads to life, and only a few find it.

*A Tree and Its Fruit*  
(Luke 6:43-45)

<sup>15</sup> Beware of false prophets. They come to you in sheep's clothing, but inwardly they are ravenous wolves. <sup>16</sup> By their fruit you will recognize them. Are grapes gathered from thornbushes, or figs from thistles? <sup>17</sup> Likewise, every good tree bears

good fruit, but a bad tree bears bad fruit. <sup>18</sup> A good tree cannot bear bad fruit, and a bad tree cannot bear good fruit. <sup>19</sup> Every tree that does not bear good fruit is cut down and thrown into the fire. <sup>20</sup> So then, by their fruit you will recognize them.

<sup>21</sup> Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of My Father in heaven. <sup>22</sup> Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Your name, and in Your name drive out demons and perform many miracles?’

<sup>23</sup> Then I will tell them plainly, ‘I never knew you; depart from Me, you workers of lawlessness!’

*The House on the Rock*  
(Luke 6:46–49)

<sup>24</sup> Therefore everyone who hears these words of Mine and acts on them is like a wise man who built his house on the rock. <sup>25</sup> The rain fell, the torrents raged, and the winds blew and beat against that house; yet it did not fall, because its foundation was on the rock.

<sup>26</sup> But everyone who hears these words of Mine and does not act on them is like a foolish man who built his house on sand. <sup>27</sup> The rain fell, the torrents raged, and the winds blew and beat against that house, and it fell—and great was its collapse!”

*The Authority of Jesus*



<sup>28</sup> When Jesus had finished saying these things, the crowds were astonished at His teaching, <sup>29</sup> because He taught as one who had authority, and not as their scribes.

## 8

### *The Leper's Prayer*

*(Leviticus 14:1-32; Mark 1:40-45; Luke 5:12-16)*

<sup>1</sup> When Jesus came down from the mountain, large crowds followed Him. <sup>2</sup> Suddenly a leper \* came and knelt before Him, saying, "Lord, if You are willing, You can make me clean."

<sup>3</sup> Jesus reached out His hand and touched the man. "I am willing," He said. "Be clean!" And immediately his leprosy was cleansed.

<sup>4</sup> Then Jesus instructed him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift prescribed by Moses, as a testimony to them."†

### *The Faith of the Centurion*

*(Luke 7:1-10; John 4:43-54)*

<sup>5</sup> When Jesus had entered Capernaum, a centurion came and pleaded with Him, <sup>6</sup> "Lord, my servant ‡ lies at home, paralyzed and in terrible agony."

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\* **8:2** 8:2 A leper was one afflicted with a skin disease. See Leviticus 13. † **8:4** 8:4 See Leviticus 14:1-32. ‡ **8:6** 8:6 Or child; also in verse 13

7 “I will go and heal him,” Jesus replied.

8 The centurion answered, “Lord, I am not worthy to have You come under my roof. But just say the word, and my servant will be healed.

9 For I myself am a man under authority, with soldiers under me. I tell one to go, and he goes; and another to come, and he comes. I tell my servant to do something, and he does it.”

10 When Jesus heard this, He marveled and said to those following Him, “Truly I tell you, 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 to share the banquet with Abraham, Isaac, and Jacob in the kingdom of heaven. 12 But the sons 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! As you have believed, so will it be done for you.” And his servant was healed at that very hour.

*Jesus Heals at Peter’s House*  
(Mark 1:29–34; Luke 4:38–41)

14 When Jesus arrived at Peter’s house, He saw Peter’s mother-in-law sick in bed with a fever.

15 So He touched her hand, and the fever left her, and she got up and began to serve them.

16 When evening came, many who were demon-possessed were brought to Jesus, and He drove

out the spirits with a word and healed all the sick. <sup>17</sup> This was to fulfill what was spoken through the prophet Isaiah:

“He took on our infirmities  
and carried our diseases.”§

*The Cost of Discipleship*  
(*Luke 9:57–62; Luke 14:25–33; John 6:59–66*)

<sup>18</sup> When Jesus saw a large crowd around Him, He gave orders to cross to the other side of the sea.\*

<sup>19</sup> And one of the scribes came to Him and said, “Teacher, I will follow You wherever You go.”

<sup>20</sup> Jesus replied, “Foxes have dens and birds of the air have nests, but the Son of Man has no place to lay His head.”

<sup>21</sup> Another of His disciples requested, “Lord, first let me go and bury my father.”

<sup>22</sup> But Jesus told him, “Follow Me, and let the dead bury their own dead.”

*Jesus Calms the Storm*  
(*Psalms 107:1–43; Mark 4:35–41; Luke 8:22–25*)

<sup>23</sup> When He got into the boat, His disciples followed Him. <sup>24</sup> Suddenly a violent storm came up on the sea, so that the boat was engulfed

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§ **8:17** 8:17 Isaiah 53:4 \* **8:18** 8:18 That is, the Sea of Galilee; Greek to the other side

by the waves; but Jesus was sleeping. <sup>25</sup> The disciples went and woke Him, saying, "Lord, save us! We are perishing!"

<sup>26</sup> "You of little faith," Jesus replied, "why are you so afraid?" Then He got up and rebuked the winds and the sea, and it was perfectly calm.

<sup>27</sup> The men were amazed and asked, "What kind of man is this? Even the winds and the sea obey Him!"

*The Demons and the Pigs*  
(Mark 5:1-20; Luke 8:26-39)

<sup>28</sup> When Jesus arrived on the other side in the region of the Gadarenes,<sup>†</sup> He was met by two demon-possessed men coming from the tombs. They were so violent that no one could pass that way.

<sup>29</sup> "What do You want with us, Son of God?" they shouted. "Have You come here to torture us before the appointed time?"

<sup>30</sup> In the distance a large herd of pigs was feeding.  
<sup>31</sup> So the demons begged Jesus, "If You drive us out, send us into the herd of pigs."

<sup>32</sup> "Go!" He told them. So they came out and went into the pigs, and the whole herd rushed

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<sup>†</sup> **8:28** 8:28 BYZ, TR, and GOC Gergesenes; other manuscripts Gerasenes

down the steep bank into the sea and died in the waters.

<sup>33</sup> Those tending the pigs ran off into the town and reported all this, including the account of the demon-possessed men. <sup>34</sup> Then the whole town went out to meet Jesus. And when they saw Him, they begged Him to leave their region.

## 9

### *Jesus Heals a Paralytic* (*Mark 2:1-12; Luke 5:17-26*)

<sup>1</sup> Jesus got into a boat, crossed over, and came to His own town. <sup>2</sup> Just then some men brought \* to Him a paralytic lying on a mat. When Jesus saw their faith, He said to the paralytic, "Take courage, son; your sins are forgiven."

<sup>3</sup> On seeing this, some of the scribes said to themselves, "This man is blaspheming!"

<sup>4</sup> But Jesus knew † what they were thinking and said, "Why do you harbor evil in your hearts?" <sup>5</sup> Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk?' <sup>6</sup> But so that you may know that the Son of Man has authority on earth to forgive sins..." Then He said to the paralytic, "Get up, pick up your mat, and go home." <sup>7</sup> And the man got up and went home.

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\* **9:2** 9:2 Literally And behold, they brought † **9:4** 9:4 NA, BYZ, and TR saw

<sup>8</sup> When the crowds saw this, they were filled with awe and glorified God, who had given such authority to men.

*Jesus Calls Matthew*  
(Mark 2:13–17; Luke 5:27–32)

<sup>9</sup> As Jesus went on from there, He saw a man named Matthew sitting at the tax booth. “Follow Me,” He told him, and Matthew got up and followed Him.

<sup>10</sup> Later, as Jesus was dining at Matthew’s house, many tax collectors and sinners came and ate with Him and His disciples. <sup>11</sup> When the Pharisees saw this, they asked His disciples, “Why does your Teacher eat with tax collectors and sinners?”

<sup>12</sup> On hearing this, Jesus said, “It is not the healthy who need a doctor, but the sick. <sup>13</sup> But go and learn what this means: ‘I desire mercy, not sacrifice.’<sup>‡</sup> For I have not come to call the righteous, but sinners.<sup>§</sup>”

*Questions about Fasting*  
(Mark 2:18–20; Luke 5:33–35)

<sup>14</sup> At that time John’s disciples came to Jesus and asked, “Why is it that we and the Pharisees fast so often,<sup>\*</sup> but Your disciples do not fast?”

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<sup>‡</sup> **9:13** 9:13 Hosea 6:6 **§ 9:13** 9:13 BYZ and TR but sinners, to repentance; see Luke 5:32. <sup>\*</sup> **9:14** 9:14 NE and WH do not include so often.

15 Jesus replied, “How can the guests of the bridegroom mourn while He is with them? But the time will come when the bridegroom will be taken from them; then they will fast.

*The Patches and the Wineskins*  
(Mark 2:21–22; Luke 5:36–39)

16 No one sews a patch of unshrunk cloth on an old garment. For the patch will pull away from the garment, and a worse tear will result.

17 Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will spill, and the wineskins will be ruined. Instead, they pour new wine into new wineskins, and both are preserved.”

*The Healing Touch of Jesus*  
(Mark 5:21–43; Luke 8:40–56)

18 While Jesus was saying these things, a synagogue leader came and knelt before Him. “My daughter has just died,” he said. “But come and place Your hand on her, and she will live.”

19 So Jesus got up and went with him, along with His disciples. <sup>20</sup> Suddenly a woman who had suffered from bleeding for twelve years came up behind Him and touched the fringe of His cloak. <sup>21</sup> She said to herself, “If only I touch His cloak, I will be healed.”

<sup>22</sup> Jesus turned and saw her. “Take courage, daughter,” He said, “your faith has healed you.” And the woman was cured from that very hour.

<sup>23</sup> When Jesus entered the house of the synagogue leader, He saw the flute players and the noisy crowd. <sup>24</sup> “Go away,” He told them. “The girl is not dead, but asleep.” And they laughed at Him.

<sup>25</sup> After the crowd had been put outside, Jesus went in and took the girl by the hand, and she got up. <sup>26</sup> And the news about this spread throughout that region.

*Jesus Heals the Blind and Mute*  
(Mark 7:31–37)

<sup>27</sup> As Jesus went on from there, two blind men followed Him, crying out, “Have mercy on us, Son of David!”

<sup>28</sup> After Jesus had entered the house, the blind men came to Him. “Do you believe that I am able to do this?” He asked.

“Yes, Lord,” they answered.

<sup>29</sup> Then He touched their eyes and said, “According to your faith will it be done to you.” <sup>30</sup> And their eyes were opened. Jesus warned them sternly, “See that no one finds out about this!” <sup>31</sup> But they went out and spread the news about Him throughout the land.



<sup>32</sup> As they were leaving, a demon-possessed man who was mute was brought to Jesus. <sup>33</sup> And when the demon had been driven out, the man began to speak. The crowds were amazed and said, "Nothing like this has ever been seen in Israel!"

<sup>34</sup> But the Pharisees said, "It is by the prince of demons that He drives out demons."

*The Lord of the Harvest*  
(Luke 10:1-12)

<sup>35</sup> Jesus went through all the towns and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every disease and sickness. <sup>36</sup> When He saw the crowds, He was moved with compassion for them, because they were harassed and helpless, like sheep without a shepherd.

<sup>37</sup> Then He said to His disciples, "The harvest is plentiful, but the workers are few. <sup>38</sup> Ask the Lord of the harvest, therefore, to send out workers into His harvest."

## 10

*The Twelve Apostles*  
(Mark 3:13-19; Luke 6:12-16)

<sup>1</sup> And calling His twelve disciples to Him, Jesus gave them authority over unclean spirits, so that they could drive them out and heal every disease and sickness.

<sup>2</sup> These are the names of the twelve apostles: first Simon, called Peter, and his brother Andrew; James son of Zebedee, and his brother John; <sup>3</sup> Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; <sup>4</sup> Simon the Zealot,\* and Judas Iscariot, who betrayed Jesus.†

*The Ministry of the Twelve*  
(Mark 6:7-13; Luke 9:1-6)

<sup>5</sup> These twelve Jesus sent out with the following instructions: “Do not go onto the road of the Gentiles or enter any town of the Samaritans. <sup>6</sup> Go rather to the lost sheep of Israel. <sup>7</sup> As you go, preach this message: ‘The kingdom of heaven is near.’ <sup>8</sup> Heal the sick, raise the dead, cleanse the lepers,‡ drive out demons. Freely you have received; freely give.

<sup>9</sup> Do not carry any gold or silver or copper in your belts. <sup>10</sup> Take no bag for the road, or second tunic, or sandals, or staff; for the worker is worthy of his provisions.

<sup>11</sup> Whatever town or village you enter, find out who is worthy there and stay at his house § until you move on. <sup>12</sup> As you enter the home, greet its occupants.\* <sup>13</sup> If the home is worthy, let your

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\* **10:4** 10:4 Greek Simon the Cananean † **10:4** 10:4 Literally the one also having betrayed Him ‡ **10:8** 10:8 A leper was one afflicted with a skin disease. See Leviticus 13. § **10:11** 10:11 Literally stay there \* **10:12** 10:12 Literally greet it

peace rest on it; but if it is not, let your peace return to you. <sup>14</sup> And if anyone will not welcome you or heed your words, shake the dust off your feet when you leave that home or town. <sup>15</sup> Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

*Sheep among Wolves*  
*(2 Timothy 1:3-12)*

<sup>16</sup> Behold, I am sending you out like sheep among wolves; therefore be as shrewd as snakes and as innocent as doves. <sup>17</sup> But beware of men; for they will hand you over to their councils and flog you in their synagogues. <sup>18</sup> On My account, you will be brought before governors and kings as witnesses to them and to the Gentiles. <sup>19</sup> But when they hand you over, do not worry about how to respond or what to say. In that hour you will be given what to say. <sup>20</sup> For it will not be you speaking, but the Spirit of your Father speaking through you.

<sup>21</sup> Brother will betray brother to death, and a father his child; children will rise against their parents and have them put to death. <sup>22</sup> You will be hated by everyone because of My name, but the one who perseveres to the end will be saved.

<sup>23</sup> When they persecute you in one town, flee to the next. Truly I tell you, you will not reach all the towns of Israel before the Son of Man comes.

24 A disciple is not above his teacher, nor a servant above his master. 25 It is enough for a disciple to be like his teacher, and a servant like his master. If the head of the house has been called Beelzebul,<sup>†</sup> how much more the members of his household!

*Fear God Alone*  
(Luke 12:4-7)

26 So do not be afraid of them. For there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known. 27 What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the housetops.

28 Do not be afraid of those who kill the body but cannot kill the soul. Instead, fear the One who can destroy both soul and body in hell.<sup>‡</sup>

29 Are not two sparrows sold for a penny?<sup>§</sup> Yet not one of them will fall to the ground apart from the will of your Father. 30 And even the very hairs of your head are all numbered. 31 So do not be afraid; you are worth more than many sparrows.

*Confessing Christ*  
(Luke 12:8-12)

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<sup>†</sup> **10:25** 10:25 WH Beezeboul; Vulgate Beelzebub <sup>‡</sup> **10:28** 10:28 Greek Gehenna <sup>§</sup> **10:29** 10:29 Greek an assarion; that is, a Roman copper coin worth about 1/16 of a denarius

<sup>32</sup> Therefore everyone who confesses Me before men, I will also confess him before My Father in heaven. <sup>33</sup> But whoever denies Me before men, I will also deny him before My Father in heaven.

*Not Peace but a Sword*  
(Micah 7:1-6; Luke 12:49-53)

<sup>34</sup> Do not assume that I have come to bring peace to the earth; I have not come to bring peace, but a sword. <sup>35</sup> For I have come to turn

‘a man against his father,  
a daughter against her mother,  
a daughter-in-law against her mother-in-law.

<sup>36</sup> A man’s enemies will be the members of his own household.’\*

<sup>37</sup> Anyone who loves his father or mother more than Me is not worthy of Me; anyone who loves his son or daughter more than Me is not worthy of Me; <sup>38</sup> and anyone who does not take up his cross and follow Me is not worthy of Me. <sup>39</sup> Whoever finds his life will lose it, and whoever loses his life for My sake will find it.

*The Reward of Service*  
(2 Kings 4:8-17)

<sup>40</sup> He who receives you receives Me, and he who receives Me receives the One who sent Me. <sup>41</sup> Whoever receives a prophet because he is a prophet will receive a prophet’s reward, and

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\* **10:36** 10:36 Micah 7:6

whoever receives a righteous man because he is a righteous man will receive a righteous man's reward. <sup>42</sup> And if anyone gives even a cup of cold water to one of these little ones because he is My disciple, truly I tell you, he will never lose his reward."

## 11

### *John's Inquiry* (*Luke 7:18-23*)

<sup>1</sup> After Jesus had finished instructing His twelve disciples, He went on from there to teach and preach in their cities.\*

<sup>2</sup> Meanwhile John heard in prison about the works of Christ, and he sent his disciples † <sup>3</sup> to ask Him, "Are You the One who was to come, or should we look for someone else?"

<sup>4</sup> Jesus replied, "Go back and report to John what you hear and see: <sup>5</sup> The blind receive sight, the lame walk, the lepers ‡ are cleansed, the deaf hear, the dead are raised, and the good news is preached to the poor. <sup>6</sup> Blessed is the one who does not fall away on account of Me.§"

### *Jesus Testifies about John* (*Malachi 3:1-5; Luke 7:24-35*)

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\* **11:1** 11:1 That is, in the towns of Galilee † **11:2** 11:2 BYZ and TR he sent two of his disciples ‡ **11:5** 11:5 A leper was one afflicted with a skin disease. See Leviticus 13. § **11:6** 11:6 Or who is not offended by Me

<sup>7</sup> As John's disciples were leaving, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to see? A reed swaying in the wind? <sup>8</sup> Otherwise, what did you go out to see? A man dressed in fine clothes? Look, those who wear fine clothing are found in kings' palaces. <sup>9</sup> What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. <sup>10</sup> 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.'\*

<sup>11</sup> Truly I tell you, among those born of women there has risen no one greater than John the Baptist. Yet even the least in the kingdom of heaven is greater than he. <sup>12</sup> From the days of John the Baptist until now, the kingdom of heaven has been subject to violence,<sup>†</sup> and the violent lay claim to it. <sup>13</sup> For all the Prophets and the Law prophesied until John. <sup>14</sup> And if you are willing to accept it, he is the Elijah who was to come.<sup>‡</sup>

<sup>15</sup> He who has ears,<sup>§</sup> let him hear.

<sup>16</sup> To what can I compare this generation? They are like children sitting in the marketplaces and calling out to others:

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\* **11:10** 11:10 Malachi 3:1 † **11:12** 11:12 Or has been forcefully advancing ‡ **11:14** 11:14 See Malachi 4:5. § **11:15** 11:15 BYZ and TR ears to hear

17 'We played the flute for you,  
and you did not dance;  
we sang a dirge,  
and you did not mourn.'

18 For John came neither eating nor drinking, and they say, 'He has a demon!' 19 The Son of Man came eating and drinking, and they say, 'Look at this glutton and drunkard, a friend of tax collectors and sinners!' But wisdom is vindicated by her actions."

*Woe to the Unrepentant  
(Luke 10:13-16)*

20 Then Jesus began to denounce the cities in which most of His miracles had been performed, because they did not repent. 21 "Woe to you, Chorazin! Woe to you, Bethsaida! For 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 bearable for Tyre and Sidon on the day of judgment than for you.

23 And you, Capernaum, will you be lifted up to heaven? No, you will be brought down to Hades! For if the miracles that were performed in you had been performed in Sodom, it would have remained to this day. 24 But I tell you that it will be more bearable for Sodom on the day of judgment than for you."



*Rest for the Weary*  
(Luke 10:21-24)

<sup>25</sup> At that time Jesus declared, “I praise You, Father, Lord of heaven and earth, because You have hidden these things from the wise and learned, and revealed them to little children. <sup>26</sup> Yes, Father, for this was well-pleasing in Your sight.

<sup>27</sup> All things have been entrusted to Me by My Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal Him.

<sup>28</sup> Come to Me, all you who are weary and burdened, and I will give you rest. <sup>29</sup> Take My yoke upon you and learn from Me; for I am gentle and humble in heart, and you will find rest for your souls. <sup>30</sup> For My yoke is easy and My burden is light.”

## 12

*The Lord of the Sabbath*

(1 Samuel 21:1-7; Mark 2:23-28; Luke 6:1-5)

<sup>1</sup> At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick the heads of grain and eat them. <sup>2</sup> When the Pharisees saw this, they said to Him, “Look, Your disciples are doing what is unlawful on the Sabbath.”

<sup>3</sup> Jesus replied, “Have you not read what David did when he and his companions were hungry?

<sup>4</sup> He entered the house of God, and he and his companions ate the consecrated bread,\* which was not lawful for them to eat, but only for the priests.

<sup>5</sup> Or haven’t you read in the Law that on the Sabbath the priests in the temple break the Sabbath and yet are innocent? <sup>6</sup> But I tell you that something greater than the temple is here.

<sup>7</sup> If only you had known the meaning of ‘I desire mercy, not sacrifice,’† you would not have condemned the innocent. <sup>8</sup> For the Son of Man is Lord of the Sabbath.”

*Jesus Heals on the Sabbath*  
(Mark 3:1-6; Luke 6:6-11)

<sup>9</sup> Moving on from there, Jesus entered their synagogue, <sup>10</sup> and a man with a withered hand was there. In order to accuse Jesus, they asked Him, “Is it lawful to heal on the Sabbath?”

<sup>11</sup> He replied, “If one of you has a sheep and it falls into a pit on the Sabbath, will he not take hold of it and lift it out? <sup>12</sup> How much more valuable is a man than a sheep! Therefore it is lawful to do good on the Sabbath.”

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\* **12:4** 12:4 Or the Bread of the Presence † **12:7** 12:7 Hosea 6:6

<sup>13</sup> Then Jesus said to the man, “Stretch out your hand.” So he stretched it out, and it was restored to full use, just like the other. <sup>14</sup> But the Pharisees went out and plotted how they might kill Jesus.

*God’s Chosen Servant  
(Isaiah 42:1–9)*

<sup>15</sup> Aware of this, Jesus withdrew from that place. Large crowds followed Him, and He healed them all, <sup>16</sup> warning them not to make Him known. <sup>17</sup> This was to fulfill what was spoken through the prophet Isaiah:

<sup>18</sup> “Here is My Servant,  
whom I have chosen,  
My beloved,  
in whom My soul delights.  
I will put My Spirit on Him,  
and He will proclaim justice to the nations.  
<sup>19</sup> He will not quarrel or cry out;  
no one will hear His voice in the streets.  
<sup>20</sup> A bruised reed He will not break,  
and a smoldering wick He will not extinguish,  
till He leads justice to victory.  
<sup>21</sup> In His name the nations will put their  
hope.”‡

*A House Divided  
(Mark 3:20–27; Luke 11:14–23)*

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‡ **12:21** 12:21 Isaiah 42:1–4 (see also LXX)

<sup>22</sup> Then a demon-possessed man who was blind and mute was brought to Jesus, and He healed the man so that he could speak and see. <sup>23</sup> The crowds were astounded and asked, “Could this be the Son of David?”

<sup>24</sup> But when the Pharisees heard this, they said, “Only by Beelzebul, § the prince of demons, does this man drive out demons.”

<sup>25</sup> Knowing their thoughts, Jesus said to them, “Every kingdom divided against itself will be laid waste, and every city or household divided against itself will not stand. <sup>26</sup> If Satan drives out Satan, he is divided against himself. How then can his kingdom stand? <sup>27</sup> And if I drive out demons by Beelzebul, by whom do your sons drive them out? So then, they will be your judges. <sup>28</sup> But if I drive out demons by the Spirit of God, then the kingdom of God has come upon you.

<sup>29</sup> Or again, how can anyone enter a strong man’s house and steal his possessions, unless he first ties up the strong man? Then he can plunder his house.

<sup>30</sup> He who is not with Me is against Me, and he who does not gather with Me scatters.

*The Unpardonable Sin*  
(Mark 3:28–30)

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§ **12:24** 12:24 WH Beezeboul; Vulgate Beelzebub; also in verse 27

<sup>31</sup> Therefore I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. <sup>32</sup> Whoever speaks a word against the Son of Man will be forgiven, but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the one to come.

*Good and Bad Fruit  
(Luke 6:43–45)*

<sup>33</sup> Make a tree good and its fruit will be good, or make a tree bad and its fruit will be bad; for a tree is known by its fruit. <sup>34</sup> You brood of vipers, how can you who are evil say anything good? For out of the overflow of the heart, the mouth speaks. <sup>35</sup> The good man brings good things out of his good store of treasure, and the evil man brings evil things out of his evil store of treasure. <sup>36</sup> But I tell you that men will give an account on the day of judgment for every careless word they have spoken. <sup>37</sup> For by your words you will be acquitted, and by your words you will be condemned.”

*The Sign of Jonah  
(Jonah 3:1–10; Luke 11:29–32)*

<sup>38</sup> Then some of the scribes and Pharisees said to Him, “Teacher, we want to see a sign from You.”

<sup>39</sup> Jesus replied, “A wicked and adulterous generation demands a sign, but none will be given it except the sign of the prophet Jonah. <sup>40</sup> For as Jonah was three days and three nights in the

belly of the great fish, so the Son of Man will be three days and three nights in the heart of the earth.

<sup>41</sup> The men of Nineveh will stand at the judgment with this generation and condemn it; for they repented at the preaching of Jonah, and now One greater than Jonah is here. <sup>42</sup> The Queen of the South will rise at the judgment with this generation and condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and now One greater than Solomon is here.

*An Unclean Spirit Returns*  
(Luke 11:24–26)

<sup>43</sup> When an unclean spirit comes out of a man, it passes through arid places seeking rest and does not find it. <sup>44</sup> Then it says, ‘I will return to the house I left.’ On its return, it finds the house vacant, swept clean, and put in order. <sup>45</sup> Then it goes and brings with it seven other spirits more wicked than itself, and they go in and dwell there; and the final plight of that man is worse than the first. So will it be with this wicked generation.”

*Jesus' Mother and Brothers*  
(Mark 3:31–35; Luke 8:19–21)

<sup>46</sup> While Jesus was still speaking to the crowds, His mother and brothers stood outside, wanting to speak to Him. <sup>47</sup> Someone told Him, “Look,

Your mother and brothers are standing outside, wanting to speak to You.”\*

<sup>48</sup> But Jesus replied, “Who is My mother, and who are My brothers?” <sup>49</sup> Pointing to His disciples, He said, “Here are My mother and My brothers. <sup>50</sup> For whoever does the will of My Father in heaven is My brother and sister and mother.”

## 13

### *The Parable of the Sower* (Mark 4:1-9; Luke 8:4-8)

<sup>1</sup> That same day Jesus went out of the house and sat by the sea. <sup>2</sup> Such large crowds gathered around Him that He got into a boat and sat down, while all the people stood on the shore.

<sup>3</sup> And He told them many things in parables, saying, “A farmer went out to sow his seed. <sup>4</sup> And as he was sowing, some seed fell along the path, and the birds came and devoured it.

<sup>5</sup> Some fell on rocky ground, where it did not have much soil. It sprang up quickly because the soil was shallow. <sup>6</sup> But when the sun rose, the seedlings were scorched, and they withered because they had no root.

<sup>7</sup> Other seed fell among thorns, which grew up and choked the seedlings.

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\* **12:47** 12:47 WH does not include verse 47.

<sup>8</sup> Still other seed fell on good soil and produced a crop—a hundredfold, sixtyfold, or thirtyfold.

<sup>9</sup> He who has ears,\* let him hear.”

*The Purpose of Jesus' Parables*  
(Isaiah 6:1-13; Mark 4:10-12; Luke 8:9-10)

<sup>10</sup> Then the disciples came to Jesus and asked, “Why do You speak to the people in parables?”

<sup>11</sup> He replied, “The knowledge of the mysteries of the kingdom of heaven has been given to you, but not to them. <sup>12</sup> Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken away from him. <sup>13</sup> This is why I speak to them in parables:

‘Though seeing, they do not see;  
though hearing, they do not hear or understand.’†

<sup>14</sup> In them the prophecy of Isaiah is fulfilled:

‘You will be ever hearing but never understanding;  
you will be ever seeing but never perceiving.

<sup>15</sup> For this people’s heart has grown callous;  
they hardly hear with their ears,  
and they have closed their eyes.

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\* **13:9** 13:9 BYZ and TR ears to hear; also in verse 43 † **13:13** 13:13 See Deuteronomy 29:4, Isaiah 42:20, Jeremiah 5:21, and Ezekiel 12:2.



Otherwise they might see with their eyes,  
 hear with their ears,  
 understand with their hearts,  
 and turn, and I would heal them. ‡

<sup>16</sup> But blessed are your eyes because they see,  
 and your ears because they hear. <sup>17</sup> For truly I tell  
 you, many prophets and righteous men longed to  
 see what you see but did not see it, and to hear  
 what you hear but did not hear it.

*The Parable of the Sower Explained*  
*(Mark 4:13-20; Luke 8:11-15)*

<sup>18</sup> Consider, then, the parable of the sower:  
<sup>19</sup> When anyone hears the message of the king-  
 dom but does not understand it, the evil one  
 comes and snatches away what was sown in his  
 heart. This is the seed sown § along the path.

<sup>20</sup> The seed sown on rocky ground is the one who  
 hears the word and at once receives it with joy.  
<sup>21</sup> But since he has no root, he remains for only  
 a season. When trouble or persecution comes  
 because of the word, he quickly falls away.

<sup>22</sup> The seed sown among the thorns is the one  
 who hears the word, but the worries of this life  
 and the deceitfulness of wealth choke the word,  
 and it becomes unfruitful.

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‡ **13:15** 13:15 Isaiah 6:9-10 (see also LXX) § **13:19** 13:19  
 Literally the one sown; also in verses 20, 22, and 23

<sup>23</sup> But the seed sown on good soil is the one who hears the word and understands it. He indeed bears fruit and produces a crop—a hundredfold, sixtyfold, or thirtyfold.”

*The Parable of the Weeds*  
(Ezekiel 17:1–10)

<sup>24</sup> Jesus put before them another parable: “The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup> But while everyone was asleep, his enemy came and sowed weeds among the wheat, and slipped away. <sup>26</sup> When the wheat sprouted and bore grain, then the weeds also appeared.

<sup>27</sup> The owner’s servants came to him and said, ‘Sir, didn’t you sow good seed in your field? Where then did the weeds come from?’

<sup>28</sup> ‘An enemy did this,’ he replied.

So the servants asked him, ‘Do you want us to go and pull them up?’

<sup>29</sup> ‘No,’ he said, ‘if you pull the weeds now, you might uproot the wheat with them. <sup>30</sup> Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned; then gather the wheat into my barn.’ ”

*The Parable of the Mustard Seed*  
(Mark 4:30–34; Luke 13:18–19)

<sup>31</sup> He put before them another parable: “The kingdom of heaven is like a mustard seed that a man planted in his field. <sup>32</sup> Although it is the smallest of all seeds, yet it grows into the largest of garden plants and becomes a tree, so that the birds of the air come and nest in its branches.”

*The Parable of the Leaven*  
(Luke 13:20-21)

<sup>33</sup> He told them still another parable: “The kingdom of heaven is like leaven that a woman took and mixed into three measures of flour, until all of it was leavened.”

*I Will Open My Mouth in Parables*  
(Psalms 78:1-72)

<sup>34</sup> Jesus spoke all these things to the crowds in parables. He did not tell them anything without using a parable. <sup>35</sup> So was fulfilled what was spoken through the prophet:

“I will open My mouth in parables;  
I will utter things hidden since the foundation of the world.”\*

*The Parable of the Weeds Explained*  
(Zephaniah 1:1-6)

<sup>36</sup> Then Jesus dismissed the crowds and went into the house. His disciples came to Him and said,

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\* **13:35** 13:35 Psalms 78:2 (see also LXX); SBL, NE, and WH do not include of the world.

“Explain to us the parable of the weeds in the field.”

<sup>37</sup> He replied, “The One who sows the good seed is the Son of Man. <sup>38</sup> The field is the world, and the good seed represents the sons of the kingdom. The weeds are the sons of the evil one, <sup>39</sup> and the enemy who sows them is the devil. The harvest is the end of the age, and the harvesters are angels.

<sup>40</sup> As the weeds are collected and burned in the fire, so will it be at the end of the age. <sup>41</sup> The Son of Man will send out His angels, and they will weed out of His kingdom every cause of sin and all who practice lawlessness. <sup>42</sup> And they will throw them into the fiery furnace, where there will be weeping and gnashing of teeth. <sup>43</sup> Then the righteous will shine like the sun in the kingdom of their Father.†

He who has ears, let him hear.

### *The Parables of the Treasure and the Pearl*

<sup>44</sup> The kingdom of heaven is like treasure hidden in a field. When a man found it, he hid it again, and in his joy he went and sold all he had and bought that field.

<sup>45</sup> Again, the kingdom of heaven is like a merchant in search of fine pearls. <sup>46</sup> When he found

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† **13:43** 13:43 See Daniel 12:3.

one very precious pearl, he went away and sold all he had and bought it.

### *The Parable of the Net*

<sup>47</sup> Once again, the kingdom of heaven is like a net that was cast into the sea and caught all kinds of fish. <sup>48</sup> When it was full, the men pulled it ashore. Then they sat down and sorted the good fish into containers, but threw the bad away.

<sup>49</sup> So will it be at the end of the age: The angels will come and separate the wicked from the righteous, <sup>50</sup> and throw them into the fiery furnace, where there will be weeping and gnashing of teeth.

<sup>51</sup> Have you understood all these things?"

"Yes," they answered.

<sup>52</sup> Then He told them, "For this reason, every scribe who has been discipled in the kingdom of heaven is like a homeowner who brings out of his storeroom new treasures as well as old."

### *The Rejection at Nazareth (Mark 6:1-6; Luke 4:16-30)*

<sup>53</sup> When Jesus had finished these parables, He withdrew from that place. <sup>54</sup> Coming to His hometown, He taught the people in their synagogue, and they were astonished. "Where did

this man get such wisdom and miraculous powers?" they asked. <sup>55</sup> "Isn't this the carpenter's son? Isn't His mother's name Mary, and aren't His brothers James, Joseph,<sup>‡</sup> Simon, and Judas? <sup>56</sup> Aren't all His sisters with us as well? Where then did this man get all these things?" <sup>57</sup> And they took offense at Him.

But Jesus said to them, "Only in his hometown and in his own household is a prophet without honor." <sup>58</sup> And He did not do many miracles there, because of their unbelief.

## 14

### *The Beheading of John*

*(Mark 6:14-29; Luke 9:7-9)*

<sup>1</sup> At that time Herod the tetrarch heard the reports about Jesus <sup>2</sup> and said to his servants, "This is John the Baptist; he has risen from the dead! That is why miraculous powers are at work in him."

<sup>3</sup> Now Herod had arrested John and bound him and put him in prison on account of Herodias, his brother Philip's wife, <sup>4</sup> because John had been telling him, "It is not lawful for you to have her."

<sup>5</sup> Although Herod wanted to kill John, he was afraid of the people, because they regarded John as a prophet.

<sup>6</sup> On Herod's birthday, however, the daughter of Herodias danced before them and pleased Herod

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<sup>‡</sup> **13:55** 13:55 BYZ and TR Joses; see Mark 6:3.

<sup>7</sup> so much that he promised with an oath to give to her whatever she asked.

<sup>8</sup> Prompted by her mother, she said, “Give me here on a platter the head of John the Baptist.”

<sup>9</sup> The king was grieved, but because of his oaths and his guests, he ordered that her wish be granted <sup>10</sup> and sent to have John beheaded in the prison.

<sup>11</sup> John’s head was brought in on a platter and presented to the girl, who carried it to her mother.

<sup>12</sup> Then John’s disciples came and took his body and buried it. And they went and informed Jesus.

*The Feeding of the Five Thousand*  
(Mark 6:30–44; Luke 9:10–17; John 6:1–15)

<sup>13</sup> When Jesus heard about John, He withdrew by boat privately to a solitary place. But the crowds found out about it and followed Him on foot from the towns. <sup>14</sup> When He stepped ashore and saw a large crowd, He had compassion on them and healed their sick.

<sup>15</sup> When evening came, the disciples came to Him and said, “This is a desolate place, and the hour is already late. Dismiss the crowds so they can go to the villages and buy themselves some food.”

<sup>16</sup> “They do not need to go away,” Jesus replied. “You give them something to eat.”

<sup>17</sup> “We have here only five loaves of bread and two fish,” they answered.

<sup>18</sup> “Bring them here to Me,” Jesus said. <sup>19</sup> And He directed the crowds to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, He spoke a blessing. Then He broke the loaves and gave them to the disciples, and the disciples gave them to the people.

<sup>20</sup> They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. <sup>21</sup> About five thousand men were fed, in addition to women and children.

*Jesus Walks on Water*  
(Mark 6:45–52; John 6:16–21)

<sup>22</sup> Immediately Jesus made the disciples get into the boat and go on ahead of Him to the other side, while He dismissed the crowds. <sup>23</sup> After He had sent them away, He went up on the mountain by Himself to pray. When evening came, He was there alone, <sup>24</sup> but the boat was already far \* from land, buffeted by the waves because the wind was against it.

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\* **14:24** 14:24 Greek many stadia; a stadion was about 607 feet or 185 meters



25 During the fourth watch of the night,<sup>†</sup> Jesus went out to them, walking on the sea. 26 When the disciples saw Him walking on the sea, they were terrified. “It’s a ghost!” they said, and cried out in fear.

27 But Jesus spoke up at once: “Take courage! It is I. Do not be afraid.”

28 “Lord, if it is You,” Peter replied, “command me to come to You on the water.”

29 “Come,” said Jesus.

Then Peter got down out of the boat, walked on the water, and came toward Jesus. 30 But when he saw the strength of the wind,<sup>‡</sup> he was afraid, and beginning to sink, cried out, “Lord, save me!”

31 Immediately Jesus reached out His hand and took hold of Peter. “You of little faith,” He said, “why did you doubt?”

32 And when they had climbed back into the boat, the wind died down. 33 Then those who were in the boat worshiped Him, saying, “Truly You are the Son of God!”

*Jesus Heals at Gennesaret*  
(Mark 6:53–56)

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<sup>†</sup> **14:25** 14:25 That is, between three and six in the morning  
<sup>‡</sup> **14:30** 14:30 Literally when he saw the strong wind; NE and WH do not include strong.

<sup>34</sup> When they had crossed over, they landed at Gennesaret. <sup>35</sup> And when the men of that place recognized Jesus, they sent word to all the surrounding region. People brought all the sick to Him <sup>36</sup> and begged Him just to let them touch the fringe of His cloak. And all who touched Him were healed.

## 15

### *The Tradition of the Elders* (Mark 7:1-13)

<sup>1</sup> Then some Pharisees and scribes came to Jesus from Jerusalem and asked, <sup>2</sup> “Why do Your disciples break the tradition of the elders? They do not wash their hands before they eat.”

<sup>3</sup> Jesus replied, “And why do you break the command of God for the sake of your tradition? <sup>4</sup> For God said, ‘Honor your father and mother’\* and ‘Anyone who curses his father or mother must be put to death.’† <sup>5</sup> But you say that if anyone says to his father or mother, ‘Whatever you would have received from me is a gift devoted to God,’ <sup>6</sup> he need not honor his father or mother with it.‡ Thus you nullify the word of God for the sake of your tradition. <sup>7</sup> You hypocrites! Isaiah prophesied correctly about you:

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\* **15:4** 15:4 Exodus 20:12; Deuteronomy 5:16 † **15:4** 15:4 Exodus 21:17; Leviticus 20:9 ‡ **15:6** 15:6 NE and TR (see also Mark 7:12); literally he need not honor his father or mother; SBL, NA, WH, and BYZ do not include or mother.

8 “These people honor Me with their lips,  
but their hearts are far from Me.  
9 They worship Me in vain;  
they teach as doctrine the precepts of  
men.’§”

*What Defiles a Man*  
(Mark 7:14–23)

10 Jesus called the crowd to Him and said, “Listen and understand. 11 A man is not defiled by what enters his mouth, but by what comes out of it.”

12 Then the disciples came to Him and said, “Are You aware that the Pharisees were offended when they heard this?”

13 But Jesus replied, “Every plant that My heavenly Father has not planted will be pulled up by its roots. 14 Disregard them! They are blind guides.\* If a blind man leads a blind man, both will fall into a pit.”

15 Peter said to Him, “Explain this parable to us.”

16 “Do you still not understand?” Jesus asked.

17 “Do you not yet realize that whatever enters the mouth goes into the stomach and then is eliminated? 18 But the things that come out of the mouth come from the heart, and these things defile a man. 19 For out of the heart come evil thoughts, murder, adultery, sexual immorality,

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§ 15:9 15:9 Isaiah 29:13 (see also LXX) \* 15:14 15:14 Or blind guides of the blind

theft, false testimony, and slander. <sup>20</sup> These are what defile a man, but eating with unwashed hands does not defile him.”

*The Faith of the Canaanite Woman*  
(Mark 7:24–30)

<sup>21</sup> Leaving that place, Jesus withdrew to the district of Tyre and Sidon. <sup>22</sup> And a Canaanite woman from that region came to Him, crying out, “Lord, Son of David, have mercy on me! My daughter is miserably possessed by a demon.”

<sup>23</sup> But Jesus did not answer a word. So His disciples came and urged Him, “Send her away, for she keeps crying out after us.”

<sup>24</sup> He answered, “I was sent only to the lost sheep of the house of Israel.”

<sup>25</sup> The woman came and knelt before Him. “Lord, help me!” she said.

<sup>26</sup> But Jesus replied, “It is not right to take the children’s bread and toss it to the dogs.”

<sup>27</sup> “Yes, Lord,” she said, “even the dogs † eat the crumbs that fall from their master’s table.”

<sup>28</sup> “O woman,” Jesus answered, “your faith is great! Let it be done for you as you desire.” And her daughter was healed from that very hour.

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† 15:27 15:27 Or puppies

*The Feeding of the Four Thousand*  
(2 Kings 4:42-44; Mark 8:1-10)

<sup>29</sup> Moving on from there, Jesus went along the Sea of Galilee. Then He went up on a mountain and sat down. <sup>30</sup> Large crowds came to Him, bringing the lame, the blind, the crippled, the mute, and many others, and laid them at His feet, and He healed them. <sup>31</sup> The crowd was amazed when they saw the mute speaking, the crippled restored, the lame walking, and the blind seeing. And they glorified the God of Israel.

<sup>32</sup> Then Jesus called His disciples to Him and said, "I have compassion for this crowd, because they have already been with Me three days and have nothing to eat. I do not want to send them away hungry, or they may faint along the way."

<sup>33</sup> The disciples replied, "Where in this desolate place could we find enough bread to feed such a large crowd?"

<sup>34</sup> "How many loaves do you have?" Jesus asked.

"Seven," they replied, "and a few small fish."

<sup>35</sup> And He instructed the crowd to sit down on the ground. <sup>36</sup> Taking the seven loaves and the fish, He gave thanks and broke them. Then He gave them to the disciples, and the disciples gave them to the people.

<sup>37</sup> They all ate and were satisfied, and the disciples picked up seven basketfuls of broken pieces that were left over. <sup>38</sup> A total of four thousand men were fed, in addition to women and children.

<sup>39</sup> After Jesus had dismissed the crowds, He got into the boat and went to the region of Magadan.

## 16

### *The Demand for a Sign* (Mark 8:11-13; Luke 12:54-56)

<sup>1</sup> Then the Pharisees and Sadducees came and tested Jesus by asking Him to show them a sign from heaven.

<sup>2</sup> But He replied, "When evening comes, you say, 'The weather will be fair, for the sky is red,' <sup>3</sup> and in the morning, 'Today it will be stormy, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but not the signs of the times.\* <sup>4</sup> A wicked and adulterous generation demands a sign, but none will be given it except the sign of Jonah." Then He left them and went away.

### *The Leaven of the Pharisees and Sadducees* (Mark 8:14-21; Luke 12:1-3)

<sup>5</sup> When they crossed to the other side, the disciples forgot to take bread. <sup>6</sup> "Watch out!"

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\* **16:3** 16:3 Several manuscripts do not include When evening comes... of the times. from verses 2 and 3.

Jesus told them. “Beware of the leaven of the Pharisees and Sadducees.”

<sup>7</sup> They discussed this among themselves and concluded, “It is because we did not bring any bread.”

<sup>8</sup> Aware of their conversation, Jesus said, “You of little faith, why are you debating among yourselves about having no bread? <sup>9</sup> Do you still not understand? Do you not remember the five loaves for the five thousand, and how many basketfuls you gathered? <sup>10</sup> Or the seven loaves for the four thousand, and how many basketfuls you gathered? <sup>11</sup> How do you not understand that I was not telling you about bread? But beware of the leaven of the Pharisees and Sadducees.”

<sup>12</sup> Then they understood that He was not telling them to beware of the leaven used in bread, but of the teaching of the Pharisees and Sadducees.

### *Peter's Confession of Christ*

*(Mark 8:27-30; Luke 9:18-20; John 6:67-71)*

<sup>13</sup> When Jesus came to the region of Caesarea Philippi, He questioned His disciples: “Who do people say the Son of Man is?”

<sup>14</sup> They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.”

15 “But what about you?” Jesus asked. “Who do you say I am?”

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

17 Jesus replied, “Blessed are you, Simon son of Jonah!† For this was not revealed to you by flesh and blood, but by My Father in heaven. 18 And I tell you that you are Peter, and on this rock I will build My church, and the gates of Hades will not prevail against it. 19 I will give you the keys of the kingdom of heaven. Whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”

20 Then He admonished the disciples not to tell anyone that He was the Christ.

*Christ’s Passion Foretold*  
(Mark 8:31–33; Luke 9:21–22)

21 From that time on Jesus ‡ began to show His disciples that He must go to Jerusalem and suffer many things at the hands of the elders, chief priests, and scribes, and that He must be killed and on the third day be raised to life.

22 Peter took Him aside and began to rebuke Him. “Far be it from You, Lord!” he said. “This shall never happen to You!”

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† **16:17** 16:17 Greek Simon Bar-Jonah ‡ **16:21** 16:21 NE and WH Jesus Christ



<sup>23</sup> But Jesus turned and said to Peter, “Get behind Me, Satan! You are a stumbling block to Me. For you do not have in mind the things of God, but the things of men.”

*Take Up Your Cross*

*(Mark 8:34–38; Luke 9:23–27)*

<sup>24</sup> Then Jesus told His disciples, “If anyone wants to come after Me, he must deny himself and take up his cross and follow Me. <sup>25</sup> For whoever wants to save his life will lose it, but whoever loses his life for My sake will find it. <sup>26</sup> What will it profit a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul? <sup>27</sup> For the Son of Man will come in His Father’s glory with His angels, and then He will repay each one according to what he has done.

<sup>28</sup> Truly I tell you, some who are standing here will not taste death before they see the Son of Man coming in His kingdom.”

## 17

*The Transfiguration*

*(Mark 9:1–13; Luke 9:28–36; 2 Peter 1:16–21)*

<sup>1</sup> After six days Jesus took with Him Peter, James, and John the brother of James, and led them up a high mountain by themselves. <sup>2</sup> There He was transfigured before them. His face shone like the sun, and His clothes became as white as the light.

<sup>3</sup> Suddenly Moses and Elijah appeared before them, talking with Jesus. <sup>4</sup> Peter said to Jesus, “Lord, it is good for us to be here. If You wish, I will put up three shelters\*—one for You, one for Moses, and one for Elijah.”

<sup>5</sup> While Peter was still speaking, a bright cloud enveloped them, and a voice from the cloud said, “This is My beloved Son, in whom I am well pleased.† Listen to Him!” <sup>6</sup> When the disciples heard this, they fell facedown in terror.

<sup>7</sup> Then Jesus came over and touched them. “Get up,” He said. “Do not be afraid.” <sup>8</sup> And when they looked up, they saw no one except Jesus.

<sup>9</sup> As they were coming down the mountain, Jesus commanded them, “Do not tell anyone about this vision until the Son of Man has been raised from the dead.”

<sup>10</sup> The disciples asked Him, “Why then do the scribes say that Elijah must come first?”

<sup>11</sup> Jesus replied, “Elijah does indeed come, and he will restore all things. <sup>12</sup> But I tell you that Elijah has already come, and they did not recognize him, but have done to him whatever they wished. In the same way, the Son of Man will suffer at their hands.”

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\* **17:4** 17:4 Or three tabernacles † **17:5** 17:5 Cited in 2 Peter 1:17

<sup>13</sup> Then the disciples understood that He was speaking to them about John the Baptist.

*The Boy with a Demon*  
(Mark 9:14–29; Luke 9:37–42)

<sup>14</sup> When they came to the crowd, a man came up to Jesus and knelt before Him. <sup>15</sup> “Lord, have mercy on my son,” he said. “He has seizures and is suffering terribly. He often falls into the fire or into the water. <sup>16</sup> I brought him to Your disciples, but they could not heal him.”

<sup>17</sup> “O unbelieving and perverse generation!” Jesus replied. “How long must I remain with you? How long must I put up with you? Bring the boy here to Me.” <sup>18</sup> Then Jesus rebuked the demon, and it came out of the boy, and he was healed from that moment.

*The Power of Faith*  
(Luke 17:5–10)

<sup>19</sup> Afterward the disciples came to Jesus privately and asked, “Why couldn’t we drive it out?”

<sup>20</sup> “Because you have so little faith,” He answered. “For truly I tell you, if you have faith the size of a mustard seed, you can say to this mountain, ‘Move from here to there,’ and it will move. Nothing will be impossible for you.”<sup>‡</sup>

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<sup>‡</sup> **17:20** 17:20 BYZ and TR include 21 But this kind does not come out except by prayer and fasting; see Mark 9:29.

*The Second Prediction of the Passion*  
(Mark 9:30–32; Luke 9:43–45)

<sup>22</sup> When they gathered together in Galilee, Jesus told them, “The Son of Man is about to be delivered into the hands of men. <sup>23</sup> They will kill Him, and on the third day He will be raised to life.” And the disciples were deeply grieved.

*The Temple Tax*

<sup>24</sup> After they had arrived in Capernaum, the collectors of the two-drachma tax § came to Peter and asked, “Does your Teacher pay the two drachmas?”

<sup>25</sup> “Yes,” he answered.

When Peter entered the house, Jesus preempted him. “What do you think, Simon?” He asked. “From whom do the kings of the earth collect customs and taxes: from their own sons, or from others?”

<sup>26</sup> “From others,” Peter answered.

“Then the sons are exempt,” Jesus declared. <sup>27</sup> “But so that we may not offend them, go to the sea, cast a hook, and take the first fish you catch. When you open its mouth, you will find a

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§ **17:24** 17:24 Greek the didrachma; twice in this verse

four-drachma coin.\* Take it and give it to them for My tax and yours.”

## 18

### *The Greatest in the Kingdom* (Mark 9:33–41; Luke 9:46–50)

<sup>1</sup> At that time the disciples came to Jesus and asked, “Who then is the greatest in the kingdom of heaven?”

<sup>2</sup> Jesus invited a little child to stand among them. <sup>3</sup> “Truly I tell you,” He said, “unless you change and become like little children, you will never enter the kingdom of heaven. <sup>4</sup> Therefore, whoever humbles himself like this little child is the greatest in the kingdom of heaven. <sup>5</sup> And whoever welcomes a little child like this in My name welcomes Me.

### *Temptations and Trespasses* (Mark 9:42–48; Luke 17:1–4)

<sup>6</sup> But if anyone causes one of these little ones who believe in Me to stumble, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea.

<sup>7</sup> Woe to the world for the causes of sin. These stumbling blocks must come, but woe to the man through whom they come!

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\* **17:27** 17:27 Greek a stater; that is, a silver coin worth approximately one shekel

<sup>8</sup> If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than to have two hands and two feet and be thrown into the eternal fire.

<sup>9</sup> And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell.\*

*The Parable of the Lost Sheep*  
(Luke 15:1-7)

<sup>10</sup> See that you do not look down on any of these little ones. For I tell you that their angels in heaven always see the face of My Father in heaven.†

<sup>12</sup> What do you think? If a man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the hills and go out to search for the one that is lost? <sup>13</sup> And if he finds it, truly I tell you, he rejoices more over that one sheep than over the ninety-nine that did not go astray. <sup>14</sup> In the same way, your Father in heaven is not willing that any of these little ones should perish.

*A Brother Who Sins*  
(Deuteronomy 19:15-21)

<sup>15</sup> If your brother sins against you,‡ go and

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\* **18:9** 18:9 Or the hell of fire; Greek the Gehenna of fire  
 † **18:10** 18:10 BYZ and TR include 11 For the Son of Man came to save the lost; see Luke 19:10. ‡ **18:15** 18:15 NE and WH do not include against you.

confront him privately. If he listens to you, you have won your brother over. <sup>16</sup> But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.'<sup>§</sup> <sup>17</sup> If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, regard him as you would a pagan or a tax collector.

<sup>18</sup> 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.

*Ask in My Name*  
(John 16:23-33)

<sup>19</sup> Again, I tell you truly that if two of you on the earth agree about anything you ask for, it will be done for you by My Father in heaven. <sup>20</sup> For where two or three gather together in My name, there am I with them."

*The Unforgiving Servant*  
(Romans 12:14-21)

<sup>21</sup> Then Peter came to Jesus and asked, "Lord, how many times shall I forgive my brother who sins against me? Up to seven times?"

<sup>22</sup> Jesus answered, "I tell you, not just seven times, but seventy-seven times!"\*

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§ **18:16** 18:16 Deuteronomy 19:15 \* **18:22** 18:22 Or seventy times seven; see Genesis 4:24 LXX

<sup>23</sup> Because of this, the kingdom of heaven is like a king who wanted to settle accounts with his servants. <sup>24</sup> As he began the settlements, a debtor was brought to him owing ten thousand talents.†

<sup>25</sup> Since the man was unable to pay, the master ordered that he be sold to pay his debt, along with his wife and children and everything he owned.

<sup>26</sup> Then the servant fell on his knees before him. ‘Have patience with me,’ he begged, ‘and I will pay back everything.’

<sup>27</sup> His master had compassion on him, forgave his debt, and released him.

<sup>28</sup> But when that servant went out, he found one of his fellow servants who owed him a hundred denarii.‡ He grabbed him and began to choke him, saying, ‘Pay back what you owe me!’

<sup>29</sup> So his fellow servant fell down and begged him, ‘Have patience with me, and I will pay you back.’

<sup>30</sup> But he refused. Instead, he went and had the man thrown into prison until he could pay his debt.

<sup>31</sup> When his fellow servants saw what had happened, they were greatly distressed, and they

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† **18:24** 18:24 A talent was worth about twenty years’ wages for a laborer. ‡ **18:28** 18:28 A denarius was customarily a day’s wage for a laborer; see Matthew 20:2.



went and recounted all of this to their master.

<sup>32</sup> Then the master summoned him and declared, 'You wicked servant! I forgave all your debt because you begged me. <sup>33</sup> Shouldn't you have had mercy on your fellow servant, just as I had on you?' <sup>34</sup> In anger his master turned him over to the jailers to be tortured, until he should repay all that he owed.

<sup>35</sup> That is how My heavenly Father will treat each of you unless you forgive your brother from your heart."

## 19

### *Teachings about Divorce* (Mark 10:1-12)

<sup>1</sup> When Jesus had finished saying these things, He left Galilee and went into the region of Judea beyond the Jordan. <sup>2</sup> Large crowds followed Him, and He healed them there.

<sup>3</sup> Then some Pharisees came and tested Him by asking, "Is it lawful for a man to divorce his wife for any reason?"

<sup>4</sup> Jesus answered, "Have you not read that from the beginning the Creator 'made them male and female,'\* <sup>5</sup> and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'†?"

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\* **19:4** 19:4 Genesis 1:27; Genesis 5:2 † **19:5** 19:5 Genesis 2:24  
(see also LXX)

<sup>6</sup> So they are no longer two, but one flesh. Therefore what God has joined together, let man not separate.”

<sup>7</sup> “Why then,” they asked, “did Moses order a man to give his wife a certificate of divorce and send her away?‡”

<sup>8</sup> Jesus replied, “Moses permitted you to divorce your wives because of your hardness of heart; but it was not this way from the beginning.

<sup>9</sup> Now I tell you that whoever divorces his wife, except for sexual immorality, and marries another woman, commits adultery.§”

<sup>10</sup> His disciples said to Him, “If this is the case between a man and his wife, it is better not to marry.”

<sup>11</sup> “Not everyone can accept this word,” He replied, “but only those to whom it has been given. <sup>12</sup> For there are eunuchs who were born that way; others were made that way by men; and still others live like eunuchs for the sake of the kingdom of heaven. The one who can accept this should accept it.”

*Jesus Blesses the Children*  
(Mark 10:13–16; Luke 18:15–17)

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‡ 19:7 19:7 See Deuteronomy 24:1. § 19:9 19:9 SBL and BYZ include And he who marries a divorced woman commits adultery; see Matthew 5:32.

13 Then the little children were brought to Jesus for Him to place His hands on them and pray for them. And the disciples rebuked those who brought them. 14 But Jesus said, "Let the little children come to Me, and do not hinder them! For the kingdom of heaven belongs to such as these." 15 And after He had placed His hands on them, He went on from there.

*The Rich Young Man*  
(Mark 10:17-31; Luke 18:18-30)

16 Just then a man came up to Jesus and inquired, "Teacher, what good thing must I do to obtain eternal life?"

17 "Why do you ask Me about what is good?\*" Jesus replied. "There is only One who is good. If you want to enter life, keep the commandments."

18 "Which ones?" the man asked.

Jesus answered, " 'Do not murder, do not commit adultery, do not steal, do not bear false witness, 19 honor your father and mother, and love your neighbor as yourself.' †"

20 "All these I have kept," said the young man. "What do I still lack?"

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\* **19:17** 19:17 BYZ and TR 16... "Good Teacher, what good thing must I do to obtain eternal life?" 17 "Why do you call Me good?" See Mark 10:17-18 and Luke 18:18-19. † **19:19** 19:19 Exodus 20:12-16; Leviticus 19:18; Deuteronomy 5:16-20

<sup>21</sup> Jesus told him, “If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow Me.”

<sup>22</sup> When the young man heard this, he went away in sorrow, because he had great wealth.

<sup>23</sup> Then Jesus said to His disciples, “Truly I tell you, it is hard for a rich man to enter the kingdom of heaven. <sup>24</sup> Again I tell you, it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.”

<sup>25</sup> When the disciples heard this, they were greatly astonished and asked, “Who then can be saved?”

<sup>26</sup> Jesus looked at them and said, “With man this is impossible, but with God all things are possible.”

<sup>27</sup> “Look,” Peter replied, “we have left everything to follow You. What then will there be for us?”

<sup>28</sup> Jesus said to them, “Truly I tell you, in the renewal 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. <sup>29</sup> And everyone who has left houses or brothers or sisters or father or

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‡ **19:28** 19:28 Or in the regeneration

mother or wife § or children or fields for the sake of My name will receive a hundredfold and will inherit eternal life. <sup>30</sup> But many who are first will be last, and the last will be first.

## 20

### *The Parable of the Workers*

<sup>1</sup> “For the kingdom of heaven is like a landowner who went out early in the morning to hire workers for his vineyard. <sup>2</sup> He agreed to pay them a denarius \* for the day and sent them into his vineyard.

<sup>3</sup> About the third hour † he went out and saw others standing in the marketplace doing nothing. <sup>4</sup> ‘You also go into my vineyard,’ he said, ‘and I will pay you whatever is right.’ <sup>5</sup> So they went.

He went out again about the sixth hour and the ninth hour ‡ and did the same thing.

<sup>6</sup> About the eleventh hour § he went out and found still others standing around. ‘Why have you been standing here all day long doing nothing?’ he asked.

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§ **19:29** 19:29 NE, WH, and NA do not include or wife. \* **20:2** 20:2 A denarius was customarily a day’s wage for a laborer; similarly in verses 9, 10, and 13. † **20:3** 20:3 That is, about nine in the morning ‡ **20:5** 20:5 That is, about noon and again about three in the afternoon § **20:6** 20:6 That is, about five in the afternoon; also in verse 9

7 'Because no one has hired us,' they answered.

So he told them, 'You also go into my vineyard.'<sup>\*</sup>

8 When evening came, the owner of the vineyard said to his foreman, 'Call the workers and pay them their wages, starting with the last ones hired and moving on to the first.'

9 The workers who were hired about the eleventh hour came and each received a denarius. 10 So when the original workers came, they assumed they would receive more. But each of them also received a denarius.

11 On receiving their pay, they began to grumble against the landowner. 12 'These men who were hired last worked only one hour,' they said, 'and you have made them equal to us who have borne the burden and the scorching heat of the day.'

13 But he answered one of them, 'Friend, I am not being unfair to you. Did you not agree with me on one denarius? 14 Take your pay and go. I want to give this last man the same as I gave you. 15 Do I not have the right to do as I please with what is mine? Or are you envious because I am generous?'

16 So the last will be first, and the first will be

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\* **20:7** 20:7 BYZ and TR include and whatever is right, you shall receive.

last.”†

*The Third Prediction of the Passion*  
(Mark 10:32–34; Luke 18:31–34)

<sup>17</sup> As Jesus was going up to Jerusalem, He took the twelve disciples aside and said, <sup>18</sup> “Look, we are going up to Jerusalem, and the Son of Man will be delivered over to the chief priests and scribes. They will condemn Him to death <sup>19</sup> and will deliver Him over to the Gentiles to be mocked and flogged and crucified. And on the third day He will be raised to life.”

*A Mother’s Request*  
(Mark 10:35–45)

<sup>20</sup> Then the mother of Zebedee’s sons came to Jesus with her sons and knelt down to make a request of Him.

<sup>21</sup> “What do you want?” He inquired.

She answered, “Declare that in Your kingdom one of these two sons of mine may sit at Your right hand, and the other at Your left.”

<sup>22</sup> “You do not know what you are asking,” Jesus replied. “Can you drink the cup I am going to drink?”‡

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† **20:16** 20:16 BYZ and TR include For many are called, but few are chosen. ‡ **20:22** 20:22 BYZ includes or be baptized with the baptism with which I am baptized. TR is similar.

“We can,” the brothers answered.

<sup>23</sup> “You will indeed drink My cup,”<sup>§</sup> Jesus said. “But to sit at My right or left is not Mine to grant. These seats belong to those for whom My Father has prepared them.”

<sup>24</sup> When the ten heard about this, they were indignant with the two brothers. <sup>25</sup> But Jesus called them aside and said, “You know that the rulers of the Gentiles lord it over them, and their superiors exercise authority over them. <sup>26</sup> It shall not be this way among you. Instead, whoever wants to become great among you must be your servant, <sup>27</sup> and whoever wants to be first among you must be your slave— <sup>28</sup> 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 Blind Men by the Road*  
(Mark 10:46-52; Luke 18:35-43)

<sup>29</sup> As they were leaving Jericho, a large crowd followed Him. <sup>30</sup> And there were two blind men sitting beside the road. When they heard that Jesus was passing by, they cried out, “Lord, Son of David, have mercy on us!”

<sup>31</sup> The crowd admonished them to be silent, but they cried out all the louder, “Lord, Son of David, have mercy on us!”

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<sup>§</sup> **20:23** 20:23 BYZ and TR include and be baptized with the baptism with which I am baptized.



<sup>32</sup> Jesus stopped and called them. “What do you want Me to do for you?” He asked.

<sup>33</sup> “Lord,” they answered, “let our eyes be opened.”

<sup>34</sup> Moved with compassion, Jesus touched their eyes, and at once they received their sight and followed Him.

## 21

### *The Triumphal Entry*

*(Zechariah 9:9-13; Mark 11:1-11; Luke 19:28-40; John 12:12-19)*

<sup>1</sup> As they approached Jerusalem and came to Bethphage on the Mount of Olives, Jesus sent out two disciples, <sup>2</sup> saying to them, “Go into the village ahead of you, and at once you will find a donkey tied there, with her colt beside her. Untie them and bring them to Me. <sup>3</sup> If anyone questions you, tell him that the Lord needs them, and he will send them right away.”

<sup>4</sup> This took place to fulfill what was spoken through the prophet:

<sup>5</sup> “Say to the Daughter of Zion,  
‘See, your King comes to you,  
gentle and riding on a donkey,  
on a colt, the foal of a donkey.’ ”\*

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\* **21:5** 21:5 Zechariah 9:9

<sup>6</sup> So the disciples went and did as Jesus had directed them. <sup>7</sup> They brought the donkey and the colt and laid their cloaks on them, and Jesus sat on them.

<sup>8</sup> A massive crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road.

<sup>9</sup> The crowds that went ahead of Him and those that followed were shouting:

“Hosanna to the Son of David!”<sup>†</sup>

“Blessed is He who comes in the name of the Lord!”<sup>‡</sup>

“Hosanna in the highest!”<sup>§</sup>

<sup>10</sup> When Jesus had entered Jerusalem, the whole city was stirred and asked, “Who is this?”

<sup>11</sup> The crowds replied, “This is Jesus, the prophet from Nazareth in Galilee.”

*Jesus Cleanses the Temple*  
(Mark 11:15–19; Luke 19:45–48; John 2:12–25)

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<sup>†</sup> **21:9** 21:9 Hosanna is a transliteration of the Hebrew Hoshana, meaning Save, we pray or Save now, which became a shout of praise; see Psalms 118:25; also in verse 15. <sup>‡</sup> **21:9** 21:9 Psalms 118:26 <sup>§</sup> **21:9** 21:9 Or “Hosanna in the highest heaven!” See Psalms 118:25 and Psalms 148:1.

12 Then Jesus entered the temple courts \* and drove out all who were buying and selling there. He overturned the tables of the money changers and the seats of those selling doves. 13 And He declared to them, “It is written: ‘My house will be called a house of prayer.’† But you are making it ‘a den of robbers.’‡”

14 The blind and the lame came to Him at the temple, and He healed them. 15 But the chief priests and scribes were indignant when they saw the wonders He performed and the children shouting in the temple courts, “Hosanna to the Son of David!”

16 “Do you hear what these children are saying?” they asked.

“Yes,” Jesus answered. “Have you never read:

‘From the mouths of children and infants  
You have ordained praise’§?”

17 Then He left them and went out of the city to Bethany, where He spent the night.

*The Barren Fig Tree*  
(Mark 11:12-14; Mark 11:20-25)

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\* **21:12** 21:12 Literally the temple; also in verses 15 and 23; BYZ and TR the temple of God † **21:13** 21:13 Isaiah 56:7 ‡ **21:13** 21:13 Jeremiah 7:11 § **21:16** 21:16 Psalms 8:2 (see also LXX)

<sup>18</sup> In the morning, as Jesus was returning to the city, He was hungry. <sup>19</sup> Seeing a fig tree by the road, He went up to it but found nothing on it except leaves. “May you never bear fruit again!” He said. And immediately the tree withered.

<sup>20</sup> When the disciples saw this, they marveled and asked, “How did the fig tree wither so quickly?”

<sup>21</sup> “Truly I tell you,” Jesus replied, “if you have faith and do not doubt, not only will you do what was done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will happen. <sup>22</sup> If you believe, you will receive whatever you ask for in prayer.”

*Jesus’ Authority Challenged*  
(Mark 11:27-33; Luke 20:1-8)

<sup>23</sup> When Jesus returned to the temple courts and began to teach, the chief priests and elders of the people came up to Him. “By what authority are You doing these things?” they asked. “And who gave You this authority?”

<sup>24</sup> “I will also ask you one question,” Jesus replied, “and if you answer Me, I will tell you by what authority I am doing these things. <sup>25</sup> What was the source of John’s baptism? Was it from heaven or from men?”

They deliberated among themselves and said, "If we say, 'From heaven,' He will ask, 'Why then did you not believe him?'" <sup>26</sup> But if we say, 'From men,' we are afraid of the people, for they all regard John as a prophet." <sup>27</sup> So they answered, "We do not know."

And Jesus replied, "Neither will I tell you by what authority I am doing these things.

*The Parable of the Two Sons*

<sup>28</sup> But what do you think? There was a man who had two sons. He went to the first one and said, 'Son, go and work today in the vineyard.'

<sup>29</sup> 'I will not,' he replied. But later he changed his mind and went.\*

<sup>30</sup> Then the man went to the second son and told him the same thing.

'I will, sir,' he said. But he did not go.

<sup>31</sup> Which of the two did the will of his father?"

"The first,†" they answered.

Jesus said to them, "Truly I tell you, the tax collectors and prostitutes are entering the kingdom of God before you. <sup>32</sup> For John came to you in a righteous way and you did not believe him, but

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\* **21:29** 21:29 NE and WH But he went. † **21:31** 21:31 NE and WH The latter

the tax collectors and prostitutes did. And even after you saw this, you did not repent and believe him.

*The Parable of the Wicked Tenants*  
(Mark 12:1-12; Luke 20:9-18)

<sup>33</sup> Listen to another parable: There was a landowner who planted a vineyard. He put a wall around it, dug a winepress in it, and built a tower. Then he rented it out to some tenants and went away on a journey.

<sup>34</sup> When the harvest time drew near, he sent his servants to the tenants to collect his share of the fruit. <sup>35</sup> But the tenants seized his servants. They beat one, killed another, and stoned a third.

<sup>36</sup> Again, he sent other servants, more than the first group. But the tenants did the same to them.

<sup>37</sup> Finally, he sent his son to them. ‘They will respect my son,’ he said.

<sup>38</sup> But when the tenants saw the son, they said to one another, ‘This is the heir. Come, let us kill him and take his inheritance.’ <sup>39</sup> So they seized him and threw him out of the vineyard and killed him.

<sup>40</sup> Therefore, when the owner of the vineyard returns, what will he do to those tenants?”

41 “He will bring those wretches to a wretched end,” they replied, “and will rent out the vineyard to other tenants who will give him his share of the fruit at harvest time.”

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

‘The stone the builders rejected  
has become the cornerstone.  
This is from the Lord,  
and it is marvelous in our eyes’‡?

43 Therefore I tell you that the kingdom of God will be taken away from you and given to a people who will produce its fruit. 44 He who falls on this stone will be broken to pieces, but he on whom it falls will be crushed.§”

45 When the chief priests and Pharisees heard His parables, they knew that Jesus was speaking about them. 46 Although they wanted to arrest Him, they were afraid of the crowds, because the people regarded Him as a prophet.

## 22

### *The Parable of the Banquet* (*Luke 14:15-24*)

1 Once again, Jesus spoke to them in parables:

2 “The kingdom of heaven is like a king who

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‡ **21:42** 21:42 Psalms 118:22-23 § **21:44** 21:44 Tischendorf and some early manuscripts do not include verse 44; see also Luke 20:18.

prepared a wedding banquet for his son. <sup>3</sup> He sent his servants to call those he had invited to the banquet, but they refused to come.

<sup>4</sup> Again, he sent other servants and said, 'Tell those who have been invited that I have prepared my dinner. My oxen and fattened cattle have been killed, and everything is ready. Come to the wedding banquet.'

<sup>5</sup> But they paid no attention and went away, one to his field, another to his business. <sup>6</sup> The rest seized his servants, mistreated them, and killed them.

<sup>7</sup> The king was enraged, and he sent his troops to destroy those murderers and burn their city. <sup>8</sup> Then he said to his servants, 'The wedding banquet is ready, but those I invited were not worthy. <sup>9</sup> Go therefore to the crossroads and invite to the banquet as many as you can find.'

<sup>10</sup> So the servants went out into the streets and gathered everyone they could find, both evil and good, and the wedding hall was filled with guests.

<sup>11</sup> But when the king came in to see the guests, he spotted a man who was not dressed in wedding clothes. <sup>12</sup> 'Friend,' he asked, 'how did you get in here without wedding clothes?'

But the man was speechless.



<sup>13</sup> Then the king told the servants, ‘Tie him hand and foot, and throw him into the outer darkness, where there will be weeping and gnashing of teeth.’

<sup>14</sup> For many are called, but few are chosen.”

*Paying Taxes to Caesar*  
(*Mark 12:13-17; Luke 20:19-26*)

<sup>15</sup> Then the Pharisees went out and conspired to trap Jesus in His words. <sup>16</sup> They sent their disciples to Him along with the Herodians. “Teacher,” they said, “we know that You are honest and that You teach the way of God in accordance with the truth. You seek favor from no one, because You pay no attention to external appearance. <sup>17</sup> So tell us what You think: Is it lawful to pay taxes to Caesar or not?”

<sup>18</sup> But Jesus knew their evil intent and said, “You hypocrites, why are you testing Me? <sup>19</sup> Show Me the coin used for the tax.”

And they brought Him a denarius.\*

<sup>20</sup> “Whose image is this,” He asked, “and whose inscription?”

<sup>21</sup> “Caesar’s,” they answered.

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\* **22:19** 22:19 A denarius was customarily a day’s wage for a laborer; see Matthew 20:2.

So Jesus told them, “Give to Caesar what is Caesar’s, and to God what is God’s.”

<sup>22</sup> And when they heard this, they were amazed. So they left Him and went away.

*The Sadducees and the Resurrection*  
(Mark 12:18-27; Luke 20:27-40)

<sup>23</sup> That same day the Sadducees, who say there is no resurrection, came to Jesus and questioned Him. <sup>24</sup> “Teacher,” they said, “Moses declared that if a man dies without having children, his brother is to marry the widow and raise up offspring for him.† <sup>25</sup> Now there were seven brothers among us. The first one married and died without having children. So he left his wife to his brother. <sup>26</sup> The same thing happened to the second and third brothers, down to the seventh. <sup>27</sup> And last of all, the woman died. <sup>28</sup> In the resurrection, then, whose wife will she be of the seven? For all of them were married to her.”

<sup>29</sup> Jesus answered, “You are mistaken because you do not know the Scriptures or the power of God. <sup>30</sup> In the resurrection, people will neither marry nor be given in marriage. Instead, they will be like the angels ‡ in heaven. <sup>31</sup> But concerning the resurrection of the dead, have you not read what God said to you: <sup>32</sup> ‘I am the God of Abraham, the God of Isaac, and the God

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† **22:24** 22:24 Deuteronomy 25:5 ‡ **22:30** 22:30 SBL, BYZ, and TR the angels of God

of Jacob'§? He is not the God of the dead, but of the living.”

<sup>33</sup> When the crowds heard this, they were astonished at His teaching.

*The Greatest Commandment  
(Deuteronomy 6:1-19; Mark 12:28-34)*

<sup>34</sup> And when the Pharisees heard that Jesus had silenced the Sadducees, they themselves gathered together. <sup>35</sup> One of them, an expert in the law, tested Him with a question: <sup>36</sup> “Teacher, which commandment is the greatest in the Law?”

<sup>37</sup> Jesus declared, “ ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’\* <sup>38</sup> This is the first and greatest commandment. <sup>39</sup> And the second is like it: ‘Love your neighbor as yourself.’† <sup>40</sup> All the Law and the Prophets hang on these two commandments.”

*Whose Son Is the Christ?  
(Mark 12:35-37; Luke 20:41-44)*

<sup>41</sup> While the Pharisees were assembled, Jesus questioned them: <sup>42</sup> “What do you think about the Christ? Whose son is He?”

“David’s,” they answered.

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§ **22:32** 22:32 Exodus 3:6 \* **22:37** 22:37 Deuteronomy 6:5

† **22:39** 22:39 Leviticus 19:18

43 Jesus said to them, “How then does David in the Spirit call Him ‘Lord’? For he says:

44 ‘The Lord said to my Lord,  
 “Sit at My right hand  
 until I put Your enemies  
 under Your feet.” ’ ‡

45 So if David calls Him ‘Lord,’ how can He be David’s son?”

46 No one was able to answer a word, and from that day on no one dared to question Him any further.

## 23

### *Woes to Scribes and Pharisees* *(Luke 11:37–54)*

1 Then Jesus spoke to the crowds and to His disciples: 2 “The scribes and Pharisees sit in Moses’ seat. 3 So practice and observe everything they tell you. But do not do what they do, for they do not practice what they preach. 4 They tie up heavy, burdensome loads \* and lay them on men’s shoulders, but they themselves are not willing to lift a finger to move them.

5 All their deeds are done for men to see. They broaden their phylacteries and lengthen their tassels. 6 They love the places of honor at banquets, the chief seats in the synagogues, 7 the

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‡ 22:44 22:44 Psalms 110:1 \* 23:4 23:4 SBL, NE, and WH They tie up heavy loads

greetings in the marketplaces, and the title of 'Rabbi' by which they are addressed.†

8 But you are not to be called 'Rabbi,' for you have one Teacher, and you are all brothers. 9 And do not call anyone on earth your father, for you have one Father, who is in heaven. 10 Nor are you to be called instructors, for you have one Instructor, the Christ. 11 The greatest among you shall be your servant. 12 For whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

13 Woe to you, scribes and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let in those who wish to enter.‡

15 Woe to you, scribes and Pharisees, you hypocrites! You traverse land and sea to win a single convert, and when he becomes one, you make him twice as much a son of hell § as you are.

16 Woe to you, blind guides! You say, 'If anyone swears by the temple, it means nothing; but if anyone swears by the gold of the temple, he is bound by his oath.' 17 You blind fools! Which

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† **23:7** 23:7 Literally and to be called 'Rabbi' by men ‡ **23:13** 23:13 BYZ and TR include 14 Woe to you, scribes and Pharisees, you hypocrites! You defraud widows of their houses, and for a show make lengthy prayers. Therefore you will receive greater condemnation. See Mark 12:40 and Luke 20:47. § **23:15** 23:15 Greek Gehenna; also in verse 33

is greater: the gold, or the temple that makes it sacred? <sup>18</sup> And you say, 'If anyone swears by the altar, it means nothing; but if anyone swears by the gift on it, he is bound by his oath.' <sup>19</sup> You blind men! Which is greater: the gift, or the altar that makes it sacred? <sup>20</sup> So then, he who swears by the altar swears by it and by everything on it. <sup>21</sup> And he who swears by the temple swears by it and by the One who dwells in it. <sup>22</sup> And he who swears by heaven swears by God's throne and by the One who sits on it.

<sup>23</sup> Woe to you, scribes and Pharisees, you hypocrites! You pay tithes of mint, dill, and cumin. But you have disregarded the weightier matters of the law: justice, mercy, and faithfulness. You should have practiced the latter, without neglecting the former. <sup>24</sup> You blind guides! You strain out a gnat but swallow a camel.\*

<sup>25</sup> Woe to you, scribes and Pharisees, you hypocrites! You clean the outside of the cup and dish, but inside they are full of greed and self-indulgence. <sup>26</sup> Blind Pharisee! First clean the inside of the cup and dish,† so that the outside may become clean as well.

<sup>27</sup> Woe to you, scribes and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside, but on the inside

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\* **23:24** 23:24 See Leviticus 11:4 and Leviticus 11:23, where camels and gnats are both forbidden as food. † **23:26** 23:26 NA does not include and dish.

are full of dead men's bones and every kind of impurity. <sup>28</sup> In the same way, on the outside you appear to be righteous, but on the inside you are full of hypocrisy and wickedness.

<sup>29</sup> Woe to you, scribes and Pharisees, you hypocrites! You build tombs for the prophets and decorate the monuments of the righteous. <sup>30</sup> And you say, 'If we had lived in the days of our fathers, we would not have been partners with them in shedding the blood of the prophets.'

<sup>31</sup> So you testify against yourselves that you are the sons of those who murdered the prophets.

<sup>32</sup> Fill up, then,‡ the measure of the sin of your fathers. <sup>33</sup> You snakes! You brood of vipers! How will you escape the sentence of hell?

<sup>34</sup> Because of this, I am sending you prophets and wise men and teachers. Some of them you will kill and crucify, and others you will flog in your synagogues and persecute in town after town.

<sup>35</sup> And so upon you will come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah, whom you murdered between the temple and the altar. <sup>36</sup> Truly I tell you, all these things will come upon this generation.

*Lament over Jerusalem*  
(Luke 13:31-35)

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‡ **23:32** 23:32 Or Go ahead, then, and complete

<sup>37</sup> O Jerusalem, Jerusalem, who kills the prophets and stones those sent to her, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were unwilling! <sup>38</sup> Look, your house is left to you desolate. § <sup>39</sup> For I tell you that you will not see Me again until you say, 'Blessed is He who comes in the name of the Lord.'\*"

## 24

### *Temple Destruction and Other Signs* (Mark 13:1-8; Luke 21:5-9)

<sup>1</sup> As Jesus left the temple and was walking away, His disciples came up to Him to point out its buildings.

<sup>2</sup> "Do you see all these things?" He replied. "Truly I tell you, not one stone here will be left on another; every one will be thrown down."

<sup>3</sup> While Jesus was sitting on the Mount of Olives, the disciples came to Him privately. "Tell us," they said, "when will these things happen, and what will be the sign of Your coming and of the end of the age?"

<sup>4</sup> Jesus answered, "See to it that no one deceives you. <sup>5</sup> For many will come in My name, claiming, 'I am the Christ,' and will deceive many. <sup>6</sup> You will hear of wars and rumors of wars, but see to

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§ **23:38** 23:38 NE and WH do not include desolate. \* **23:39**  
23:39 Psalms 118:26



it that you are not alarmed. These things must happen, but the end is still to come. <sup>7</sup> Nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. <sup>8</sup> All these are the beginning of birth pains.

*Witnessing to All Nations*  
(Mark 13:9–13; Luke 21:10–19)

<sup>9</sup> Then they will deliver you over to be persecuted and killed, and you will be hated by all nations because of My name. <sup>10</sup> At that time many will fall away and will betray and hate one another, <sup>11</sup> and many false prophets will arise and mislead many.

<sup>12</sup> Because of the multiplication of wickedness, the love of most will grow cold. <sup>13</sup> But the one who perseveres to the end will be saved.

<sup>14</sup> And this gospel of the kingdom will be preached in all the world as a testimony to all nations, and then the end will come.

*The Abomination of Desolation*  
(Mark 13:14–23; Luke 21:20–24)

<sup>15</sup> So when you see standing in the holy place ‘the abomination of desolation,’\* described by the prophet Daniel (let the reader understand), <sup>16</sup> then let those who are in Judea flee to the

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\* **24:15** 24:15 See Daniel 9:27, Daniel 11:31, and Daniel 12:11.

mountains. <sup>17</sup> Let no one on the housetop come down to retrieve anything from his house. <sup>18</sup> And let no one in the field return for his cloak.

<sup>19</sup> How miserable those days will be for pregnant and nursing mothers! <sup>20</sup> Pray that your flight will not occur in the winter or on the Sabbath. <sup>21</sup> For at that time there will be great tribulation, unmatched from the beginning of the world until now, and never to be seen again. <sup>22</sup> If those days had not been cut short, nobody would be saved. But for the sake of the elect, those days will be cut short.

<sup>23</sup> At that time, if anyone says to you, 'Look, here is the Christ!' or 'There He is!' do not believe it. <sup>24</sup> For false Christs and false prophets will appear and perform great signs and wonders that would deceive even the elect, if that were possible. <sup>25</sup> See, I have told you in advance.

*The Return of the Son of Man*  
(*Mark 13:24-27; Luke 21:25-28*)

<sup>26</sup> So if they tell you, 'There He is in the wilderness,' do not go out; or, 'Here He is in the inner rooms,' do not believe it. <sup>27</sup> For just as the lightning comes from the east and flashes as far as the west, so will be the coming of the Son of Man. <sup>28</sup> Wherever there is a carcass, there the vultures will gather.

<sup>29</sup> Immediately after the tribulation of those days:

‘The sun will be darkened,  
 and the moon will not give its light;  
 the stars will fall from the sky,  
 and the powers of the heavens will be  
 shaken.†’

<sup>30</sup> At that time the sign of the Son of Man will appear in heaven,‡ and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of heaven, with power and great glory.§ <sup>31</sup> And He will send out His angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of the heavens to the other.

*The Lesson of the Fig Tree*  
 (Mark 13:28–31; Luke 21:29–33)

<sup>32</sup> Now learn this lesson \* from the fig tree: As soon as its branches become tender and sprout leaves, you know that summer is near. <sup>33</sup> So also, when you see all these things, you will know that He is near,† right at the door. <sup>34</sup> Truly I tell you, this generation will not pass away until all these things have happened. <sup>35</sup> Heaven and earth will pass away, but My words will never pass away.

*Readiness at Any Hour*  
 (Genesis 6:1–7; Mark 13:32–37; Luke 12:35–48)

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† **24:29** 24:29 Or and the celestial bodies will be shaken; see Isaiah 13:10, Isaiah 34:4, and Joel 2:10. ‡ **24:30** 24:30 Or the sky; twice in this verse § **24:30** 24:30 See Daniel 7:13–14. \* **24:32** 24:32 Or this parable † **24:33** 24:33 Or it is near

<sup>36</sup> No one knows about that day or hour, not even the angels in heaven, nor the Son,<sup>‡</sup> but only the Father. <sup>37</sup> As it was in the days of Noah, so will it be at the coming of the Son of Man. <sup>38</sup> For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark. <sup>39</sup> And they were oblivious, until the flood came and swept them all away. So will it be at the coming of the Son of Man. <sup>40</sup> Two men will be in the field: one will be taken and the other left. <sup>41</sup> Two women will be grinding at the mill: one will be taken and the other left.

<sup>42</sup> Therefore keep watch, because you do not know the day on which your Lord will come. <sup>43</sup> But understand this: If the homeowner had known in which watch of the night the thief was coming, he would have kept watch and would not have let his house be broken into. <sup>44</sup> For this reason, you also must be ready, because the Son of Man will come at an hour you do not expect.

<sup>45</sup> Who then is the faithful and wise servant, whom the master has put in charge of his household, to give the others their food at the proper time? <sup>46</sup> Blessed is that servant whose master finds him doing so when he returns. <sup>47</sup> Truly I tell you, he will put him in charge of all his possessions.

<sup>48</sup> But suppose that servant is wicked and says in

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<sup>‡</sup> **24:36** 24:36 BYZ and TR do not include nor the Son.

his heart, 'My master will be away a long time.'  
<sup>49</sup> And he begins to beat his fellow servants and to eat and drink with drunkards. <sup>50</sup> The master of that servant will come on a day he does not expect and at an hour he does not anticipate. <sup>51</sup> Then he will cut him to pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

## 25

### *The Parable of the Ten Virgins*

<sup>1</sup> "At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. <sup>2</sup> Five of them were foolish, and five were wise. <sup>3</sup> The foolish ones took their lamps but did not take along any extra oil. <sup>4</sup> But the wise ones took oil in flasks along with their lamps. <sup>5</sup> When the bridegroom was delayed, they all became drowsy and fell asleep.

<sup>6</sup> At midnight the cry rang out: 'Here is the bridegroom! Come out to meet him!'

<sup>7</sup> Then all the virgins woke up and trimmed their lamps. <sup>8</sup> The foolish ones said to the wise, 'Give us some of your oil; our lamps are going out.'

<sup>9</sup> 'No,' said the wise ones, 'or there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.'

<sup>10</sup> But while they were on their way to buy it, the bridegroom arrived. Those who were ready went in with him to the wedding banquet, and the door was shut.

<sup>11</sup> Later the other virgins arrived and said, ‘Lord, lord, open the door for us!’

<sup>12</sup> But he replied, ‘Truly I tell you, I do not know you.’

<sup>13</sup> Therefore keep watch, because you do not know the day or the hour.\*

*The Parable of the Talents*  
(Luke 19:11–27)

<sup>14</sup> For it is just like a man going on a journey, who called his servants and entrusted them with his possessions. <sup>15</sup> To one he gave five talents,† to another two talents, and to another one talent—each according to his own ability. And he went on his journey. <sup>16</sup> The servant who had received the five talents went at once and put them to work ‡ and gained five more. <sup>17</sup> Likewise, the one with the two talents gained two more. <sup>18</sup> But the servant who had received the one talent went

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\* **25:13** 25:13 BYZ and TR include when the Son of Man comes.

† **25:15** 25:15 A talent was worth about twenty years’ wages for a laborer. ‡ **25:16** 25:16 Or 15... And he went on his journey at once. 16... went and put them to work. Translators vary as to the placement of the Greek adverb eutheōs (at once) at the end of verse 15 or at the beginning of verse 16.

off, dug a hole in the ground, and hid his master's money.

<sup>19</sup> After a long time the master of those servants returned to settle accounts with them. <sup>20</sup> The servant who had received the five talents came and presented five more. 'Master,' he said, 'you entrusted me with five talents. See, I have gained five more.'

<sup>21</sup> His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Enter into the joy of your master!'

<sup>22</sup> The servant who had received the two talents also came and said, 'Master, you entrusted me with two talents. See, I have gained two more.'

<sup>23</sup> His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Enter into the joy of your master!'

<sup>24</sup> Finally, the servant who had received the one talent came and said, 'Master, I knew that you are a hard man, reaping where you have not sown and gathering where you have not scattered seed. <sup>25</sup> So I was afraid and went out and hid your talent in the ground. See, you have what belongs to you.'

<sup>26</sup> 'You wicked, lazy servant!' replied his master. 'You knew that I reap where I have not sown and

gather where I have not scattered seed. <sup>27</sup> Then you should have deposited my money with the bankers, and on my return I would have received it back with interest.

<sup>28</sup> Therefore take the talent from him and give it to the one who has ten talents. <sup>29</sup> For everyone who has will be given more, and he will have an abundance. But the one who does not have, even what he has will be taken away from him. <sup>30</sup> And throw that worthless servant into the outer darkness, where there will be weeping and gnashing of teeth.'

### *The Sheep and the Goats*

<sup>31</sup> When the Son of Man comes in His glory, and all the angels with Him, He will sit on His glorious throne. <sup>32</sup> 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. <sup>33</sup> He will place the sheep on His right and the goats on His left.

<sup>34</sup> 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. <sup>35</sup> 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 took Me in, <sup>36</sup> I was naked and you clothed Me, I was sick and you looked after Me, I was in prison and you visited Me.'



<sup>37</sup> Then the righteous will answer Him, ‘Lord, when did we see You hungry and feed You, or thirsty and give You something to drink?’

<sup>38</sup> When did we see You a stranger and take You in, or naked and clothe You? <sup>39</sup> When did we see You sick or in prison and visit You?’

<sup>40</sup> And the King will reply, ‘Truly I tell you, whatever you did for one of the least of these brothers of Mine, you did for Me.’

<sup>41</sup> 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. <sup>42</sup> For I was hungry and you gave Me nothing to eat, I was thirsty and you gave Me nothing to drink, <sup>43</sup> I was a stranger and you did not take Me in, I was naked and you did not clothe Me, I was sick and in prison and you did not visit Me.’

<sup>44</sup> And they too will reply, ‘Lord, when did we see You hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to You?’

<sup>45</sup> Then the King will answer, ‘Truly I tell you, whatever you did not do for one of the least of these, you did not do for Me.’

<sup>46</sup> And they will go away into eternal punishment, but the righteous into eternal life.”

*The Plot to Kill Jesus*

*(Mark 14:1-2; Luke 22:1-2; John 11:45-57)*

<sup>1</sup> When Jesus had finished saying all these things, He told His disciples, <sup>2</sup> “You know that the Passover is two days away, and the Son of Man will be handed over to be crucified.”

<sup>3</sup> At that time the chief priests and elders of the people assembled in the courtyard of the high priest, whose name was Caiaphas, <sup>4</sup> and they conspired to arrest Jesus covertly and kill Him. <sup>5</sup> “But not during the feast,” they said, “or there may be a riot among the people.”

*Jesus Anointed at Bethany*

*(Mark 14:3-9; Luke 7:36-50; John 12:1-8)*

<sup>6</sup> While Jesus was in Bethany in the home of Simon the Leper,\* <sup>7</sup> a woman came to Him with an alabaster jar of expensive perfume, which she poured on His head as He reclined at the table.

<sup>8</sup> When the disciples saw this, they were indignant and asked, “Why this waste? <sup>9</sup> This perfume could have been sold at a high price, and the money given to the poor.”

<sup>10</sup> Aware of this, Jesus asked, “Why are you bothering this woman? She has done a beautiful deed to Me. <sup>11</sup> The poor you will always have with you,† but you will not always have Me. <sup>12</sup> By

\* **26:6** 26:6 Aramaic Simon the Potter or Simon the Jar Maker

† **26:11** 26:11 See Deuteronomy 15:11.

pouring this perfume on Me, she has prepared My body for burial. <sup>13</sup> Truly I tell you, wherever this gospel is preached in all the world, what she has done will also be told in memory of her.”

*Judas Agrees to Betray Jesus*  
(Mark 14:10-11; Luke 22:3-6)

<sup>14</sup> Then one of the Twelve, the one called Judas Iscariot, went to the chief priests <sup>15</sup> and asked, “What are you willing to give me if I hand Him over to you?” And they set out for him thirty pieces of silver. <sup>16</sup> So from then on Judas looked for an opportunity to betray Jesus.

*Preparing the Passover*  
(Mark 14:12-16; Luke 22:7-13)

<sup>17</sup> On the first day of the Feast of Unleavened Bread,<sup>‡</sup> the disciples came to Jesus and asked, “Where do You want us to prepare for You to eat the Passover?”

<sup>18</sup> He answered, “Go into the city to a certain man and tell him that the Teacher says, ‘My time is near. I will keep the Passover with My disciples at your house.’ ” <sup>19</sup> So the disciples did as Jesus had directed them and prepared the Passover.

*The Last Supper*  
(Mark 14:17-26; Luke 22:14-23; 1 Corinthians 11:17-34)

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<sup>‡</sup> **26:17** 26:17 Literally On the first of the Unleavened; see Exodus 12:14-20.

<sup>20</sup> When evening came, Jesus was reclining with the twelve disciples. § <sup>21</sup> And while they were eating, He said to them, “Truly I tell you, one of you will betray Me.”

<sup>22</sup> They were deeply grieved and began to ask Him one after another, “Surely not I, Lord?”

<sup>23</sup> Jesus answered, “The one who has dipped his hand into the bowl with Me will betray Me.

<sup>24</sup> The Son of Man will go just as it is written about Him, but woe to that man by whom He is betrayed. It would be better for him if he had not been born.”

<sup>25</sup> Then Judas, who would betray Him, said, “Surely not I, Rabbi?”

Jesus answered, “You have said it yourself.”

<sup>26</sup> While they were eating, Jesus took bread, spoke a blessing and broke it, and gave it to the disciples, saying, “Take and eat; this is My body.”

<sup>27</sup> Then He took the cup, gave thanks, and gave it to them, saying, “Drink from it, all of you. <sup>28</sup> This is My blood of the covenant,\* which is poured out for many for the forgiveness of sins. <sup>29</sup> I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in My Father’s kingdom.”

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§ **26:20** 26:20 BYZ and TR the Twelve \* **26:28** 26:28 BYZ and TR the new covenant

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

*Jesus Predicts Peter's Denial*  
(Zechariah 13:7-9; Mark 14:27-31; Luke 22:31-38; John 13:36-38)

31 Then Jesus said to them, "This very night you will all fall away on account of Me. For it is written:

'I will strike the Shepherd,  
and the sheep of the flock will be scattered.'<sup>†</sup>

32 But after I have risen, I will go ahead of you into Galilee."

33 Peter said to Him, "Even if all fall away on account of You, I never will."

34 "Truly I tell you," Jesus declared, "this very night, before the rooster crows, you will deny Me three times."

35 Peter replied, "Even if I have to die with You, I will never deny You." And all the other disciples said the same thing.

*Jesus Prays at Gethsemane*  
(Mark 14:32-42; Luke 22:39-46)

36 At that time Jesus went with His disciples to a place called Gethsemane, and He told them, "Sit here while I go over there and pray."

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<sup>†</sup> **26:31** 26:31 Zechariah 13:7

<sup>37</sup> He took with Him Peter and the two sons of Zebedee and began to be sorrowful and deeply distressed. <sup>38</sup> Then He said to them, “My soul is consumed with sorrow to the point of death. Stay here and keep watch with Me.”

<sup>39</sup> Going a little farther, He fell facedown and prayed, “My Father, if it is possible, let this cup pass from Me. Yet not as I will, but as You will.”

<sup>40</sup> Then Jesus returned to the disciples and found them sleeping. “Were you not able to keep watch with Me for one hour?” He asked Peter. <sup>41</sup> “Watch and pray so that you will not enter into temptation. For the spirit is willing, but the body is weak.”

<sup>42</sup> A second time He went away and prayed, “My Father, if this cup cannot pass unless I drink it, may Your will be done.” <sup>43</sup> And again Jesus returned and found them sleeping—for their eyes were heavy.

<sup>44</sup> So He left them and went away once more and prayed a third time, saying the same thing. <sup>45</sup> Then He returned to the disciples and said, “Are you still sleeping and resting? Look, the hour is near, and the Son of Man is betrayed into the hands of sinners. <sup>46</sup> Rise, let us go! See, My betrayer is approaching!”

*The Betrayal of Jesus*  
(Mark 14:43-52; Luke 22:47-53; John 18:1-14)

<sup>47</sup> While Jesus was still speaking, Judas, one of the Twelve, arrived, accompanied by a large crowd armed with swords and clubs, sent from the chief priests and elders of the people.

<sup>48</sup> Now the betrayer had arranged a signal with them: “The One I kiss is the man; arrest Him.”

<sup>49</sup> Going directly to Jesus, he said, “Greetings, Rabbi!” and kissed Him.

<sup>50</sup> “Friend,” Jesus replied, “do what you came for.”<sup>‡</sup>

Then the men stepped forward, seized Jesus, and arrested Him. <sup>51</sup> At this, one of Jesus’ companions drew his sword and struck the servant of the high priest, cutting off his ear.

<sup>52</sup> “Put your sword back in its place,” Jesus said to him. “For all who draw the sword will die by the sword. <sup>53</sup> Are you not aware that I can call on My Father, and He will at once put at My disposal more than twelve legions of angels? <sup>54</sup> But how then would the Scriptures be fulfilled that say it must happen this way?”

<sup>55</sup> At that time Jesus said to the crowd, “Have you come out with swords and clubs to arrest Me as you would an outlaw? Every day I sat teaching in the temple courts,<sup>§</sup> and you did not arrest Me.

<sup>56</sup> But this has all happened so that the writings

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<sup>‡</sup> **26:50** 26:50 Or “Friend,” Jesus replied, “for what have you come?” <sup>§</sup> **26:55** 26:55 Literally the temple

of the prophets would be fulfilled.”

Then all the disciples deserted Him and fled.

*Jesus before the Sanhedrin*  
(Mark 14:53–65; Luke 22:66–71; John 18:19–24)

<sup>57</sup> Those who had arrested Jesus led Him away to the house of Caiaphas the high priest, where the scribes and elders had gathered. <sup>58</sup> But Peter followed Him at a distance, right up to the courtyard of the high priest. And he went in and sat down with the guards to see the outcome.

<sup>59</sup> Now the chief priests and the whole Sanhedrin \* were seeking false testimony against Jesus in order to put Him to death. <sup>60</sup> But they did not find any, though many false witnesses came forward.

Finally two came forward <sup>61</sup> and declared, “This man said, ‘I am able to destroy the temple of God and rebuild it in three days.’ ”

<sup>62</sup> So the high priest stood up and asked Him, “Have You no answer? What are these men testifying against You?”

<sup>63</sup> But Jesus remained silent.

Then the high priest said to Him, “I charge You under oath by the living God: Tell us if You are

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\* **26:59** 26:59 Or the whole Council



the Christ, the Son of God.”

<sup>64</sup> “You have said it yourself,” Jesus answered. “But I say to all of you, from now on you will see the Son of Man sitting at the right hand of Power † and coming on the clouds of heaven.” ‡

<sup>65</sup> At this, the high priest tore his clothes and declared, “He has blasphemed! Why do we need any more witnesses? Look, now you have heard the blasphemy. <sup>66</sup> What do you think?”

“He deserves to die,” they answered.

<sup>67</sup> Then they spit in His face and struck Him. Others slapped Him <sup>68</sup> and said, “Prophecy to us, Christ! Who hit You?”

*Peter Denies Jesus*  
(*Mark 14:66-72; Luke 22:54-62; John 18:15-18*)

<sup>69</sup> Meanwhile, Peter was sitting out in the courtyard, and a servant girl came up to him. “You also were with Jesus the Galilean,” she said.

<sup>70</sup> But he denied it before them all: “I do not know what you are talking about.”

<sup>71</sup> When Peter had gone out to the gateway, another servant girl saw him and said to the

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† **26:64** 26:64 Or the right hand of the Mighty One ‡ **26:64** 26:64 See Psalms 110:1 and Daniel 7:13.

people there, "This man was with Jesus of Nazareth."

<sup>72</sup> And again he denied it with an oath: "I do not know the man!"

<sup>73</sup> After a little while, those standing nearby came up to Peter. "Surely you are one of them," they said, "for your accent gives you away."

<sup>74</sup> At that he began to curse and swear to them, "I do not know the man!"

And immediately a rooster crowed.

<sup>75</sup> Then Peter remembered the word that Jesus had spoken: "Before the rooster crows, you will deny Me three times." And he went outside and wept bitterly.

## 27

### *Jesus Delivered to Pilate* (Mark 15:1-5)

<sup>1</sup> When morning came, all the chief priests and elders of the people conspired against Jesus to put Him to death. <sup>2</sup> They bound Him, led Him away, and handed Him over to Pilate the governor.

### *Judas Hangs Himself* (Zechariah 11:10-17)

<sup>3</sup> When Judas, who had betrayed Him, saw that Jesus was condemned, he was filled with

remorse and returned the thirty pieces of silver to the chief priests and elders. <sup>4</sup> “I have sinned by betraying innocent blood,” he said.

“What is that to us?” they replied. “You bear the responsibility.”

<sup>5</sup> So Judas threw the silver into the temple and left. Then he went away and hanged himself.

<sup>6</sup> The chief priests picked up the pieces of silver and said, “It is unlawful to put this into the treasury, since it is blood money.” <sup>7</sup> After conferring together, they used the money to buy the potter’s field as a burial place for foreigners. <sup>8</sup> That is why it has been called the Field of Blood to this day. <sup>9</sup> Then what was spoken through Jeremiah the prophet was fulfilled:

“They took the thirty pieces of silver,  
the price set on Him by the people of Israel,  
<sup>10</sup> and they gave them for the potter’s field,  
as the Lord had commanded me.”\*

*Jesus before Pilate*  
(Luke 23:1-5; John 18:28-40)

<sup>11</sup> Meanwhile Jesus stood before the governor, who questioned Him: “Are You the King of the Jews?”

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\* **27:10** 27:10 See Jeremiah 19:1-15, Jeremiah 32:6-9, and Zechariah 11:12-13.

“You have said so,” Jesus replied.

<sup>12</sup> And when He was accused by the chief priests and elders, He gave no answer.

<sup>13</sup> Then Pilate asked Him, “Do You not hear how many charges they are bringing against You?”

<sup>14</sup> But Jesus gave no answer, not even to a single charge, much to the governor’s amazement.

*The Crowd Chooses Barabbas*  
(Mark 15:6-11; Luke 23:13-25)

<sup>15</sup> Now it was the governor’s custom at the feast to release to the crowd a prisoner of their choosing. <sup>16</sup> At that time they were holding a notorious prisoner named Barabbas.<sup>†</sup> <sup>17</sup> So when the crowd had assembled, Pilate asked them, “Which one do you want me to release to you: Barabbas, or Jesus who is called Christ?” <sup>18</sup> For he knew it was out of envy that they had handed Jesus over to him.

<sup>19</sup> While Pilate was sitting on the judgment seat, his wife sent him this message: “Have nothing to do with that innocent man, for I have suffered terribly in a dream today because of Him.”

<sup>20</sup> But the chief priests and elders persuaded the crowds to ask for Barabbas and to have Jesus put

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<sup>†</sup> **27:16** 27:16 SBL and NA Jesus Barabbas; also in verse 17, but universally called Barabbas in verses 20, 21, and 26

to death.

<sup>21</sup> “Which of the two do you want me to release to you?” asked the governor.

“Barabbas,” they replied.

<sup>22</sup> “What then should I do with Jesus who is called Christ?” Pilate asked.

They all answered, “Crucify Him!”

<sup>23</sup> “Why?” asked Pilate. “What evil has He done?”

But they shouted all the louder, “Crucify Him!”

*Pilate Washes His Hands*  
(Mark 15:12-15)

<sup>24</sup> When Pilate saw that he was accomplishing nothing, but that instead a riot was breaking out, he took water and washed his hands before the crowd. “I am innocent of this man’s blood,<sup>‡</sup>” he said. “You bear the responsibility.”

<sup>25</sup> All the people answered, “His blood be on us and on our children!”

<sup>26</sup> So Pilate released Barabbas to them. But he had Jesus flogged, and handed Him over to be crucified.

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<sup>‡</sup> **27:24** 27:24 Literally this blood; BYZ and TR this righteous blood

### *The Soldiers Mock Jesus*

*(Isaiah 50:4-11; Mark 15:16-20; Luke 22:63-65; John 19:1-15)*

<sup>27</sup> Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company around Him. <sup>28</sup> They stripped Him and put a scarlet robe on Him. <sup>29</sup> And they twisted together a crown of thorns and set it on His head. They put a staff in His right hand and knelt down before Him to mock Him, saying, "Hail, King of the Jews!" <sup>30</sup> Then they spit on Him and took the staff and struck Him on the head repeatedly.

<sup>31</sup> After they had mocked Him, they removed the robe and put His own clothes back on Him. Then they led Him away to crucify Him.

### *The Crucifixion*

*(Psalms 22:1-31; Mark 15:21-32; Luke 23:26-43; John 19:16-27)*

<sup>32</sup> Along the way they found a man from Cyrene, named Simon, and they forced him to carry the cross of Jesus.

<sup>33</sup> And when they came to a place called Golgotha, which means The Place of the Skull, <sup>34</sup> they offered Him wine to drink, mixed with gall; but after tasting it, He refused to drink it.

<sup>35</sup> When they had crucified Him, they divided

up His garments by casting lots. § 36 And sitting down, they kept watch over Him there.

37 Above His head they posted the written charge against Him:

THIS IS JESUS,  
THE KING OF THE JEWS.

38 Two robbers \* were crucified with Him, one on His right hand and the other on His left.

39 And those who passed by heaped abuse on Him, shaking their heads 40 and saying, "You who are going to destroy the temple and rebuild 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, scribes, and elders mocked Him, saying, 42 "He saved others, but He cannot save Himself. He is the King of Israel! Let Him come down now from the cross, and we will believe in Him. 43 He trusts in God. Let God deliver Him now if He wants Him. † For He said, 'I am the Son of God.' "

44 In the same way, even the robbers who were crucified with Him berated Him.

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§ 27:35 27:35 See Psalms 22:18; TR includes to fulfill what was said through the prophet: "They divided My garments among them, and cast lots for My clothing." \* 27:38 27:38 Or insurrectionists; also in verse 44 † 27:43 27:43 Psalms 22:8

*The Death of Jesus*  
*(Psalms 22:1-31; Mark 15:33-41; Luke 23:44-49; John 19:28-30)*

<sup>45</sup> From the sixth hour until the ninth hour ‡ darkness came over all the land. <sup>46</sup> About the ninth hour Jesus cried out in a loud voice, “Eli, Eli, § lema sabachthani?” which means, “My God, My God, why have You forsaken Me?”\*

<sup>47</sup> When some of those standing there heard this, they said, “He is calling Elijah.” <sup>48</sup> One of them quickly ran and brought a sponge. He filled it with sour wine, † put it on a reed, and held it up for Jesus to drink.‡

<sup>49</sup> But the others said, “Leave Him alone. Let us see if Elijah comes to save Him.”§

<sup>50</sup> When Jesus had cried out again in a loud voice, He yielded up His spirit. <sup>51</sup> At that moment the veil of the temple was torn in two from top to bottom. The earth quaked and the rocks were split. <sup>52</sup> The tombs broke open, and the bodies of many saints who had fallen asleep were raised. <sup>53</sup> After Jesus’ resurrection, when they had come out of the tombs, they entered the holy city and

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‡ **27:45** 27:45 That is, from noon until three in the afternoon

§ **27:46** 27:46 NE and WH Eloi, Eloi \* **27:46** 27:46 Psalms 22:1

† **27:48** 27:48 Or filled it with wine vinegar ‡ **27:48** 27:48 See

Psalms 69:21. § **27:49** 27:49 WH includes And another took a spear and pierced His side, and water and blood flowed out; see John 19:34.



appeared to many people.

<sup>54</sup> When the centurion and those with him who were guarding Jesus saw the earthquake and all that had happened, they were terrified and said, “Truly this was the Son of God.”

<sup>55</sup> And many women were there, watching from a distance. They had followed Jesus from Galilee to minister to Him. <sup>56</sup> Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee’s sons.

#### *The Burial of Jesus*

*(Isaiah 53:9-12; Mark 15:42-47; Luke 23:50-56; John 19:38-42)*

<sup>57</sup> When it was evening, there came a rich man from Arimathea named Joseph, who himself was a disciple of Jesus. <sup>58</sup> He went to Pilate to ask for the body of Jesus, and Pilate ordered that it be given to him. <sup>59</sup> So Joseph took the body, wrapped it in a clean linen cloth, <sup>60</sup> and placed it in his own new tomb that he had cut into the rock. Then he rolled a great stone across the entrance to the tomb and went away. <sup>61</sup> Mary Magdalene and the other Mary were sitting there opposite the tomb.

#### *The Guards at the Tomb*

<sup>62</sup> The next day, the one after Preparation Day, the chief priests and Pharisees assembled before Pilate. <sup>63</sup> “Sir,” they said, “we remember that

while He was alive that deceiver said, ‘After three days I will rise again.’ <sup>64</sup> So give the order that the tomb be secured until the third day. Otherwise, His disciples may come and steal Him away and tell the people He has risen from the dead. And this last deception would be worse than the first.”

<sup>65</sup> “You have a guard,” Pilate said. “Go, make the tomb as secure as you know how.” <sup>66</sup> So they went and secured the tomb by sealing the stone and posting the guard.

## 28

### *The Resurrection*

*(Mark 16:1-8; Luke 24:1-12; John 20:1-9)*

<sup>1</sup> After the Sabbath, at dawn on the first day of the week,\* Mary Magdalene and the other Mary went to see the tomb.

<sup>2</sup> Suddenly there was a great earthquake, for an angel of the Lord descended from heaven, rolled away the stone, and sat on it. <sup>3</sup> His appearance was like lightning, and his clothes were white as snow. <sup>4</sup> The guards trembled in fear of him and became like dead men.

<sup>5</sup> But the angel said to the women, “Do not be afraid, for I know that you are looking for Jesus, who was crucified. <sup>6</sup> He is not here; He has risen, just as He said! Come, see the place where He

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\* **28:1** 28:1 Literally Now after the Sabbaths, it being dawn toward the first of the Sabbaths,

lay.† 7 Then go quickly and tell His disciples, ‘He has risen from the dead and is going ahead of you into Galilee. There you will see Him.’ See, I have told you.”

8 So they hurried away from the tomb in fear and great joy, and ran to tell His disciples. 9 Suddenly ‡ Jesus met them and said, “Greetings!” They came to Him, grasped His feet, and worshiped Him. 10 “Do not be afraid,” said Jesus. “Go and tell My brothers to go to Galilee. There they will see Me.”

### *The Report of the Guards*

11 While the women were on their way, some of the guards went into the city and reported to the chief priests all that had happened. 12 And after the chief priests had met with the elders and formed a plan, they gave the soldiers a large sum of money 13 and instructed them: “You are to say, ‘His disciples came by night and stole Him away while we were asleep.’ 14 If this report reaches the governor, we will satisfy him and keep you out of trouble.”

15 So the guards took the money and did as they were instructed. And this account has been circulated among the Jews to this very day.

### *The Great Commission (Mark 16:14-18)*

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† 28:6 28:6 BYZ and TR where the Lord lay ‡ 28:9 28:9 BYZ and TR They were going to tell His disciples, and suddenly

<sup>16</sup> Meanwhile, the eleven disciples went to Galilee, to the mountain Jesus had designated.

<sup>17</sup> When they saw Him, they worshiped Him, but some doubted.

<sup>18</sup> Then Jesus came to them and said, “All authority in heaven and on earth has been given to Me. <sup>19</sup> Therefore go and make disciples § of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, <sup>20</sup> and teaching them to obey all that I have commanded you. And surely I am with you always, even to the end of the age.”

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§ **28:19** 28:19 Literally Having gone, therefore, make disciples

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