

THE NEW TESTAMENT

OF OUR LORD AND SAVIOR
JESUS CHRIST

Revised Standard Version | Second Catholic Edition

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BEING THE VERSION SET FORTH A.D. 1611
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THE NEW TESTAMENT

THE GOSPEL ACCORDING TO MATTHEW

The Genealogy of Jesus Christ

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

² Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, ³and Judah the father of Per'ez and Ze'rah by Ta'mar, and Perez the father of Hezron, and Hezron the father of Ram, ^a ⁴and Ram ^a the father of Ammin'adab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, ⁵and Salmon the father of Boaz by Ra'hab, and Boaz the father of O'bed by Ruth, and Obed the father of Jesse, ⁶and Jesse the father of David the king.

And David was the father of Solomon by the wife of Uri'ah, ⁷and Solomon the father of Rehobo'am, and Rehoboam the father of Abi'jah, and Abijah the father of Asa, ^b ⁸and Asa ^b the father of Jehosh'aphat, and Jehoshaphat the father of Jo'ram, and Joram the father of Uzzi'ah, ⁹and Uzzi'ah the father of Jo'tham, and Jotham the father of A'haz, and Ahas the father of Hezeki'ah, ¹⁰and Hezeki'ah the father of Manas'seh, and Manasseh the father of Amos, ^c and Amos ^c the father of Josi'ah, ¹¹and Josi'ah the father of Jechoni'ah and his brothers, at the time of the deportation to Babylon.

¹² And after the deportation to Babylon: Jechoni'ah was the father of She-al'ti-el, ^d and She-alti-el ^d the father of Zerub'babel, ¹³and Zerub'babel the father of Abi'ud, and Abiud the father of Eli'akim, and Eliakim the father of A'zor, ¹⁴and A'zor the father of Za'dok, and Zadok the father of A'chim, and Achim the father of Eli'ud, ¹⁵and Eli'ud the father of Elea'zar, and Eleazar the father of Matthan, and Matthan the father of Jacob, ¹⁶and Jacob the father of Joseph the husband of

Mary, of whom Jesus was born, who is called Christ. *

¹⁷ So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

The Birth of Jesus Christ

¹⁸ Now the birth of Jesus Christ ^e took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; ¹⁹and her husband Joseph, being a just man and unwilling to put her to shame, resolved to send her away quietly. ²⁰But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; ²¹she will bear a son, and you shall call his name Jesus, for he will save his people from their sins." ²²All this took place to fulfil what the Lord had spoken by the prophet:

²³"Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel"

* Greek *Aram*.

^b Greek *Asaph*.

^c Other authorities read *Amon*.

^d Greek *Salathiel*.

^e Other ancient authorities read *of the Christ*.

1:1-17: Lk 3:23-38.

1:3-6: Ruth 4:18-22; 1 Chron 2:1-15.

1:11: 2 Kings 24:14; Jer 27:20.

1:18: Lk 1:26-38.

1:21: Lk 2:21; Jn 1:29; Acts 13:23.

1:23: Is 7:14.

* 1:1: The genealogy is given to show that Jesus had the descent required for Messiahship, i.e., from Abraham and, in particular, from David the King.

* 1:16: Joseph's, not Mary's, descent is given here, as the Jews did not usually reckon descent through the mother. Joseph was the legal and presumed father, and it was this fact that conferred rights of inheritance, in this case, the fulfilment of the Messianic promises.

(which means, God with us). ²⁴When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, ²⁵but knew her not until she had borne a son; * and he called his name Jesus.

The Visit of the Wise Men

2 Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, Wise Men from the East came to Jerusalem, saying, ²“Where is he who has been born king of the Jews? For we have seen his star in the East, and have come to worship him.” ³When Herod the king heard this, he was troubled, and all Jerusalem with him; ⁴and assembling all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. ⁵They told him, “In Bethlehem of Judea; for so it is written by the prophet:

⁶And you, O Bethlehem, in the land of Judah,
are by no means least among the rulers of Judah;
for from you shall come a ruler
who will govern my people Israel.’ ”

⁷ Then Herod summoned the Wise Men secretly and ascertained from them what time the star appeared; ⁸and he sent them to Bethlehem, saying, “Go and search diligently for the child, and when you have found him bring me word, that I too may come and worship him.” ⁹When they had heard the king they went their way; and behold, the star which they had seen in the East went before them, till it came to rest over the place where the child was. ¹⁰When they saw the star, they rejoiced exceedingly with great joy; ¹¹and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh. ¹²And being warned in a dream not to return to Herod, they departed to their own country by another way.

The Escape to Egypt

¹³ Now when they had departed, behold, an angel of the Lord appeared to

Joseph in a dream and said, “Rise, take the child and his mother, and flee to Egypt, and remain there till I tell you; for Herod is about to search for the child, to destroy him.” ¹⁴And he rose and took the child and his mother by night, and departed to Egypt, ¹⁵and remained there until the death of Herod. This was to fulfil what the Lord had spoken by the prophet, “Out of Egypt have I called my son.”

¹⁶ Then Herod, when he saw that he had been tricked by the Wise Men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region who were two years old or under, according to the time which he had ascertained from the Wise Men. ¹⁷Then was fulfilled what was spoken by the prophet Jeremiah:

¹⁸“A voice was heard in Ra'mah,
wailing and loud lamentation,
Rachel weeping for her children;
she refused to be consoled,
because they were no more.”

The Return from Egypt

¹⁹ But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, ²⁰“Rise, take the child and his mother, and go to the land of Israel, for those who sought the child's life are dead.” ²¹And he rose and took the child and his mother, and went to the land of Israel. ²²But when he heard that Archelaus reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. ²³And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled. “He shall be called a Nazarene.”

2:1: Lk 2:4-7; 1:5.
2:2: Jer 23:5; Zech 9:9; Mk 15:2; Jn 1:49; Num 24:17.
2:5: Jn 7:42.
2:6: Mic 5:2.
2:11: Mt 1:18; 12:46.
2:12: Mt 2:22; Acts 10:22; Heb 11:7.
2:15: Hos 11:1; Ex 4:22.
2:18: Jer 31:15.
2:19: Mt 1:20; 2:13.
2:23: Lk 1:26; Is 11:1; Mk 1:24.

* 1:25: This means only that Joseph had nothing to do with the conception of Jesus. It implies nothing as to what happened afterward.

The Preaching of John the Baptist

3 In those days came John the Baptist, preaching in the wilderness of Judea, ²⁴“Repent, * for the kingdom of heaven is at hand.” ³For this is he who was spoken of by the prophet Isaiah when he said,

“The voice of one crying in the wilderness:

Prepare the way of the Lord, make his paths straight.”

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

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

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

The Baptism of Jesus

¹³Then Jesus came from Galilee to the Jordan to John, to be baptized by him. ¹⁴John would have prevented him, saying, “I need to be baptized by you, and do you come to me?” ¹⁵But Jesus answered him, “Let it be so now; for thus it is fitting for us to fulfil all righteousness.” Then he consented. * ¹⁶And when Jesus was baptized, he went up immediately from the water,

and behold, the heavens were opened ^ε and he saw the Spirit of God descending like a dove, and alighting on him; ¹⁷and behold, a voice from heaven, saying, “This is my beloved Son, ^ε with whom I am well pleased.”

The Temptation of Jesus

4 Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. ²And he fasted forty days and forty nights, and afterward he was hungry. ³And the tempter came and said to him, “If you are the Son of God, command these stones to become loaves of bread.” ⁴But he answered, “It is written, ‘Man shall not live by bread alone, but by every word that proceeds from the mouth of God.’”

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

‘He will give his angels charge of you,’ and

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

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

⁸Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them; ⁹and he said to him, “All these I will give you, if you will fall down and worship

^ε Other ancient authorities add to him.

^ε Or my Son, my (or the) Beloved.

3:1–12: Mk 1:3–8; Lk 3:2–17; Jn 1:6–8, 19–28.

3:2: Mt 4:17; Dan 2:44; 4:17; Mt 10:7.

3:3: Is 40:3.

3:4: 2 Kings 1:8; Zech 13:4; Lev 11:22.

3:7: Mt 12:34; 23:33; 1 Thess 1:10.

3:9: Jn 8:33; Rom 4:16.

3:10: Mt 7:19.

3:12: Mt 13:30.

3:13–17: Mk 1:9–11; Lk 3:21–22; Jn 1:31–34.

3:17: Mt 12:18; 17:5; Mk 9:7; Lk 9:35; Ps 2:7; Is 42:1.

4:1–11: Mk 1:12–13; Lk 4:1–13; Heb 2:18; 4:15.

4:2: Ex 34:28; 1 Kings 19:8.

4:4: Deut 8:3.

4:5: Mt 27:53; Neh 11:1; Dan 9:24; Rev 21:10.

4:6: Ps 91:11–12.

4:7: Deut 6:16.

* 3:2: Repent implies an internal change of heart.

* 3:6: Not a Christian baptism but a preparation for it.

* 3:15: Though without sin, Jesus wished to be baptized by John, as this was the final preparation for his mission as Messiah.

me.”¹⁰ Then Jesus said to him, “Begone, Satan! for it is written,

‘You shall worship the Lord your God and him only shall you serve.’”

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

Jesus Begins Preaching in Galilee

¹² Now when he heard that John had been arrested, he withdrew into Galilee; ¹³ and leaving Nazareth he went and dwelt in Caper’na-um by the sea, in the territory of Zeb’ulun and Naph’tali, ¹⁴ that what was spoken by the prophet Isaiah might be fulfilled:

¹⁵ “The land of Zeb’ulun and the land of Naph’tali,
toward the sea, across the Jordan,
Galilee of the Gentiles—
¹⁶ the people who sat in darkness
have seen a great light,
and for those who sat in the region and
shadow of death
light has dawned.”

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

Jesus Calls the First Disciples

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

Jesus Ministers to Crowds of people

²³ And he went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people. ²⁴ So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, demoniacs, epileptics, and paralytics, and he healed them. ²⁵ And great crowds followed him from Galilee and

the Decap’olis and Jerusalem and Judea and from beyond the Jordan.

The Beatitudes

5 Seeing the crowds, he went up on the mountain, and when he sat down his disciples came to him. ² And he opened his mouth and taught them, saying:

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

⁴ “Blessed are those who mourn, for they shall be comforted.

⁵ “Blessed are the meek, for they shall inherit the earth.

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

⁷ “Blessed are the merciful, for they shall obtain mercy.

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

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

¹⁰ “Blessed are those who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.

¹¹ “Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so men persecuted the prophets who were before you.

Salt and Light

¹³ “You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men.

¹⁴ “You are the light of the world. A city set on a hill cannot be hidden. ¹⁵ Nor do

4:10: Deut 6:13; Mk 8:33.
 4:11: Mt 26:53; Lk 22:43.
 4:12: Mk 1:14; Lk 4:14; Mt 14:3; Jn 1:43.
 4:13: Jn 2:12; Mk 1:21; Lk 4:23.
 4:15: Is 9:1-2.
 4:17: Mk 1:15; Mt 3:2; 10:7.
 4:18-22: Mk 1:16-20; Lk 5:1-11; Jn 1:35-42.
 4:23-25: Mk 1:39; Lk 4:15, 44; Mt 9:35; Mk 3:7-8; Lk 6:17.
 5:1-12: Lk 6:17, 20-23; Mk 3:13; Jn 6:3.
 5:3: Mk 10:14; Lk 22:29.
 5:4: Is 61:2; Jn 16:20, Rev 7:17.
 5:5: Ps 37:11.
 5:6: Is 55:1-2; Jn 4:14; 6:48-51.
 5:8: Ps 24:4; Heb 12:14; 1 Jn 3:2; Rev 22:4.
 5:10: 1 Pet 3:14; 4:14.
 5:12: 2 Chron 36:16; Mt 23:37; Acts 7:52; 1 Thess 2:15; Jas 5:10.
 5:13: Mk 9:49-50; Lk 14:34-35.
 5:14: Eph 5:8; Phil 2:15; Jn 8:12.

men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. ¹⁶Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.

The Fulfillment of the Law and the Prophets

¹⁷ “Do not think that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfil them. ^{*} ¹⁸For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. ¹⁹Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven. ²⁰For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Concerning Anger

²¹ “You have heard that it was said to the men of old, ‘You shall not kill; and whoever kills shall be liable to judgment.’ ²²But I say to you that every one who is angry with his brother ^h shall be liable to judgment; whoever insults ⁱ his brother shall be liable to the council, and whoever says, ‘You fool!’ shall be liable to the hell ^j of fire. ²³So if you are offering your gift at the altar, and there remember that your brother has something against you, ²⁴leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift. ²⁵Make friends quickly with your accuser, while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison; ²⁶truly, I say to you, you will never get out till you have paid the last penny.

Concerning Adultery

²⁷ “You have heard that it was said, ‘You shall not commit adultery.’ ²⁸But I say to you that every one who looks at a woman lustfully has already committed adultery with her in his heart. ²⁹If your right eye causes you to sin, pluck it out

and throw it away; it is better that you lose one of your members than that your whole body be thrown into hell. ^j ^{*} ³⁰And if your right hand causes you to sin, cut it off and throw it away; it is better that you lose one of your members than that your whole body go into hell. ^j

Concerning Divorce

³¹ “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ ³²But I say to you that every one who divorces his wife, except on the ground of unchastity, ^{*} makes her an adulteress; and whoever marries a divorced woman commits adultery.

Concerning Swearing Oaths

³³ “Again you have heard that it was said to the men of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’ ³⁴But I say to you, Do not swear at all, either by heaven, for it is the throne of God, ³⁵or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King. ³⁶And do not swear by your head, for you cannot make one hair white or black. ³⁷Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from the Evil One. ^k

Concerning Retaliation

³⁸ “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ ³⁹But I say to you, Do not resist one who

^h Other ancient authorities insert *without cause*.

ⁱ Greek says *Raca* (an obscure term of abuse).

^j Greek *Gehenna*.

^k Or *Evil*.

5:15–16: Lk 11:33; Mk 4:21; 1 Pet 2:12.

5:18: Lk 16:17; Mk 13:31.

5:19: Jas 2:10.

5:21: Ex 20:13; Deut 5:17; 16:18.

5:25–26: Lk 12:57–59.

5:27: Ex 20:14; Deut 5:18.

5:29–30: Mk 9:43–48; Mt 18:8–9.

5:31–32: Lk 16:18; Mk 10:11–12; Mt 19:9; 1 Cor 7:10–11; Deut 24:1–4.

5:33–37: Mt 23:16–22; Jas 5:12; Lev 19:12; Num 30:2; Deut 23:21.

5:35: Is 66:1; Acts 7:49; Ps 48:2.

5:38: Ex 21:24; Lev 24:20; Deut 19:21.

^{*} 5:17: Jesus came to bring the old law to its natural fulfilment in the new, while discarding what had become obsolete; cf. Jn 4:21.

^{*} 5:29: An exaggeration to emphasize the need to avoid occasions of sin.

^{*} 5:32, unchastity: The Greek word used here appears to refer to marriages that were not legally marriages because they were either within the forbidden degrees of consanguinity (Lev 18:6–16) or contracted with a Gentile. The phrase except on the ground of unchastity does not occur in the parallel passage in Lk 16:18. See also Mt 19:9 (Mk 10:11–12), and especially 1 Cor 7:10–11, which shows that the prohibition is unconditional.

is evil. But if any one strikes you on the right cheek, turn to him the other also; ⁴⁰and if any one would sue you and take your coat, let him have your cloak as well; ⁴¹and if any one forces you to go one mile, go with him two miles. ⁴²Give to him who begs from you, and do not refuse him who would borrow from you.

Love for Enemies

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

Concerning Almsgiving

6 “Beware of practicing your piety before men in order to be seen by them; for then you will have no reward from your Father who is in heaven.

² “Thus, when you give alms, sound no trumpet before you, as the hypocrites do in the synagogues and in the streets, that they may be praised by men. Truly, I say to you, they have their reward. ³But when you give alms, do not let your left hand know what your right hand is doing, ⁴so that your alms may be in secret; and your Father who sees in secret will reward you.

Concerning Prayer

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

⁷ “And in praying do not heap up empty

phrases as the Gentiles do; for they think that they will be heard for their many words. ⁸Do not be like them, for your Father knows what you need before you ask him. ⁹Pray then like this:

Our Father who art in heaven,
Hallowed be thy name.

¹⁰Thy kingdom come.

Thy will be done,

On earth as it is in heaven.

¹¹Give us this day our daily bread; ¹

¹²And forgive us our trespasses,

As we forgive those who trespass against us;

¹³And lead us not into temptation,

But deliver us from evil. ^m

¹⁴For if you forgive men their trespasses, your heavenly Father also will forgive you; ¹⁵but if you do not forgive men their trespasses, neither will your Father forgive your trespasses.

Concerning Fasting

¹⁶ “And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have their reward. ¹⁷But when you fast, anoint your head and wash your face, ¹⁸that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you.

Concerning Treasures

¹⁹ “Do not lay up for yourselves treasures on earth, where moth and rust ⁿ consume and where thieves break in and

¹ Or our bread for the morrow.

^m Or the evil one. Other authorities, some ancient, add, in some form, For this is the kingdom and the power and the glory, for ever. Amen.

ⁿ Or worm.

5:39–42: Lk 6:29–30; 1 Cor 6:7; Rom 12:17; 1 Pet 2:19; 3:9; Prov 24:29.

5:43–48: Lk 6:27–28, 32–36; Lev 19:18; Prov 25:21–22.

5:48: Lev 19:2.

6:1: Mt 23:5.

6:4: Col 3:23–24.

6:5: Mk 11:25; Lk 18:10–14.

6:7: 1 Kings 18:25–29.

6:8: Mt 6:32; Lk 12:30.

6:9–13: Lk 11:2–4.

6:13: 2 Thess 3:3; Jn 17:15; Jas 1:13.

6:14–15: Mt 18:35; Mk 11:25; Eph 4:32; Col 3:13.

6:16: Is 58:5.

6:18: Mt 6:4, 6.

6:19–21: Lk 12:33–34; Mk 10:21; 1 Tim 6:17–19; Jas 5:1–3.

* 6:6: This does not, of course, exclude public worship but ostentatious prayer.

steal,²⁰ but lay up for yourselves treasures in heaven, where neither moth nor rust ° consumes and where thieves do not break in and steal.²¹ For where your treasure is, there will your heart be also.

The Sound Eye

²² “The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light;²³ but if your eye is not sound, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

Serving Two Masters

²⁴ “No one can serve two masters; for 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 God and mammon. *

Do Not Be Anxious

²⁵ “Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on. Is not life more than food, and the body more than clothing?²⁶ Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?²⁷ And which of you by being anxious can add one cubit to his span of life? [¶] ²⁸ And why are you anxious about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin;²⁹ yet I tell you, even Solomon in all his glory was not clothed like one of these.³⁰ But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?³¹ Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’³² For the Gentiles seek all these things; and your heavenly Father knows that you need them all.³³ But seek first his kingdom and his righteousness, and all these things shall be yours as well.

³⁴ “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Let the day’s own trouble be sufficient for the day.

Judging Others

7 “Judge not, that you be not judged.² For with the judgment you pronounce you will be judged, and the measure you give will be the measure you get.³ Why do you see the speck that is in your brother’s eye, but do not notice the log that is in your own eye?⁴ Or how can you say to your brother, ‘Let me take the speck out of your eye,’ when there is the log in your own eye?⁵ You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye.

Profaning the Holy

⁶ “Do not give dogs what is holy; and do not throw your pearls before swine, lest they trample them under foot and turn to attack you.

Ask, Seek, Knock

⁷ “Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.⁸ For every one who asks receives, and he who seeks finds, and to him who knocks it will be opened.⁹ Or what man of you, if his son asks him for bread, will give him a stone?¹⁰ Or if he asks for a fish, will give him a serpent?¹¹ If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him!¹² So whatever you wish that men would do to you, do so to them; for this is the law and the prophets.

The Narrow Gate

¹³ “Enter by the narrow gate; for the gate is wide and the way is easy, [¶] that leads to destruction, and those who enter

° Or *worm*.

¶ Or *to his stature*.

° Other ancient authorities read *for the way is wide and easy*.

6:22–23: Lk 11:34–36; Mt 20:15; Mk 7:22.

6:24: Lk 16:13.

6:25–33: Lk 12:22–31; 10:41; 12:11; Phil 4:6; 1 Pet 5:7.

6:26: Mt 10:29.

6:27: Ps 39:5.

6:29: 1 Kings 10:4–7.

6:30: Mt 8:26; 14:31; 16:8.

6:33: Mt 19:28; Mk 10:29–30; Lk 18:29–30.

7:1–2: Lk 6:37–38; Mk 4:24; Rom 2:1; 14:10.

7:3–5: Lk 6:41–42.

7:7–11: Lk 11:9–13; Mk 11:24; Jn 15:7; 16:23–24; Jas 4:3; 1 Jn 3:22; 5:14.

7:12: Lk 6:31.

7:13–14: Lk 13:23–24; Jer 21:8; Deut 30:19; Jn 14:6; 10:7.

* 6:24, mammon: i.e., riches.

by it are many. ¹⁴For the gate is narrow and the way is hard, that leads to life, and those who find it are few.

False Prophets

¹⁵“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. ¹⁶You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? ¹⁷So, every sound tree bears good fruit, but the bad tree bears evil fruit. ¹⁸A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. ¹⁹Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰Thus you will know them by their fruits.

Concerning Self-Deception

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

Hearers and Doers

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

²⁸And when Jesus finished these sayings, the crowds were astonished at his teaching, ²⁹for he taught them as one who had authority, and not as their scribes.

Jesus Cleanses a Leper

8 When he came down from the mountain, great crowds followed him; ²and behold, a leper came to him and knelt before him, saying, “Lord, if you will, you can make me clean.” ³And he stretched

out his hand and touched him, saying, “I will; be clean.” And immediately his leprosy was cleansed. * ⁴And Jesus said to him, “See that you say nothing to any one; but go, show yourself to the priest, and offer the gift that Moses commanded, for a proof to the people.” †

Jesus Heals a Centurion’s Servant

⁵As he entered Capernaum, a centurion came forward to him, begging him ⁶and saying, “Lord, my servant is lying paralyzed at home, in terrible distress.” ⁷And he said to him, “I will come and heal him.” ⁸But the centurion answered him, “Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. ⁹For I am a man under authority, with soldiers under me; and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and he does it.” ¹⁰When Jesus heard him, he marveled, and said to those who followed him, “Truly, I say to you, not even ^s in Israel have I found such faith. ¹¹I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, ¹²while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth.” ¹³And to the centurion Jesus said, “Go; let it be done for you as you have believed.” And the servant was healed at that very moment.

Jesus Heals Many at Peter’s House

¹⁴And when Jesus entered Peter’s house, he saw his mother-in-law lying sick with a fever; ¹⁵he touched her hand,

[†] Greek to them.
^{*} Other ancient authorities read *with no one*.
7:15: Mt 24:11, 24; Ezek 22:27; 1 Jn 4:1; Jn 10:12.
7:16–20: Lk 6:43–44; Mt 12:33–35; Mt 3:10; Jas 3:12; Lk 13:7.
7:21: Lk 6:46.
7:22–23: Lk 13:26–27; Mt 25:12; Ps 6:8.
7:24–27: Lk 6:47–49; Jas 1:22–25.
7:28–29: Mk 1:22; Lk 4:32; Mt 11:1; 13:53; 19:1; 26:1.
8:2–4: Mk 1:40–44; Lk 5:12–14.
8:2: Mt 9:18; 15:25; 18:26; 20:20; Jn 9:38.
8:4: Mk 3:12; 5:43; 7:36; 8:30; 9:9; Lev 14:2.
8:5–13: Lk 7:1–10; Jn 4:46–53.
8:11–12: Lk 13:28–29; Is 49:12; 59:19; Mal 1:11; Ps 107:3.
8:12: Mt 13:42, 50; 22:13; 24:51; 25:30; Lk 13:28.
8:14–16: Mk 1:29–34; Lk 4:38–41; Mt 4:23–24.
^{*} 8:3: The miracles of Jesus were never performed to amaze people and shock them into belief. They were worked with a view to a real strengthening of faith in the recipient or beholder, from whom the proper dispositions were required.

and the fever left her, and she rose and served him. ¹⁶That evening they brought to him many who were possessed with demons; and he cast out the spirits with a word, and healed all who were sick. ¹⁷This was to fulfil what was spoken by the prophet Isaiah, "He took our infirmities and bore our diseases."

Would-be Followers of Jesus

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

Jesus Calms the Storm at Sea

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

Jesus Heals the Gadarene Demoniacs

²⁸ And when he came to the other side, to the country of the Gad'arenes, [†] two demoniacs met him, coming out of the tombs, so fierce that no one could pass that way. ²⁹And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" ^{*} ³⁰Now a herd of many swine was feeding at some distance from them. ³¹And the demons begged him, "If you cast us out, send us away into the herd of swine." ³²And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. ³³The

herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. ³⁴And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood.

Jesus Heals a Paralytic

9 And getting into a boat he crossed over and came to his own city. ²And behold, they brought to him a paralytic, lying on his bed; and when Jesus saw their faith, he said to the paralytic, "Take heart, my son; your sins are forgiven." ³And behold, some of the scribes said to themselves, "This man is blaspheming." ⁴But Jesus, knowing [‡] their thoughts, said, "Why do you think evil in your hearts? ⁵For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? ⁶But that you may know that the Son of man has authority on earth to forgive sins"—he then said to the paralytic—"Rise, take up your bed and go home." ⁷And he rose and went home. ⁸When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

The Call of Matthew

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

¹⁰ And as he sat at table [¶] in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. ¹¹And when the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" ¹²But when he heard it, he said, "Those who are well have no need of a

^{*} Other ancient authorities read *Gergesenes*; some, *Gerasenes*.

[†] Other ancient authorities read *seeing*.

[‡] Greek *reclined*.

[¶] 8:17: Is 53:4.

8:18–22: Lk 9:57–60; Mk 4:35; Lk 8:22.

8:22: Mt 9:9; Jn 1:43; 21:19.

8:23–27: Mk 4:36–41; Lk 8:22–25.

8:26: Mt 6:30; 14:31; 16:8.

8:28–34: Mk 5:1–17; Lk 8:26–37.

8:29: Judg 11:12; 2 Sam 16:10; Mk 1:24; Jn 2:4.

9:1–8: Mk 2:1–12; Lk 5:17–26.

9:2: Mt 9:22; Mk 6:50; 10:49; Jn 16:33; Acts 23:11; Lk 7:48.

9:9–13: Mk 2:13–17; Lk 5:27–32; 15:1–2; 7:34.

^{*} 8:29, before the time: Before the day of judgment the demons are permitted by God to tempt men and even to possess them.

physician, but those who are sick.¹³ Go and learn what this means, 'I desire mercy, and not sacrifice.' For I came not to call the righteous, but sinners."

The Question about Fasting

¹⁴ Then the disciples of John came to him, saying, "Why do we and the Pharisees fast, but your disciples do not fast?"¹⁵ And Jesus said to them, "Can the wedding guests mourn as long as the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast.¹⁶ And no one puts a piece of unshrunk cloth on an old garment, for the patch tears away from the garment, and a worse tear is made.¹⁷ Neither is new wine put into old wineskins; if it is, the skins burst, and the wine is spilled, and the skins are destroyed; but new wine is put into fresh wineskins, and so both are preserved."

**A Girl Restored to Life
and a Woman Healed**

¹⁸ While he was thus speaking to them, behold, a ruler came in and knelt before him, saying, "My daughter has just died; but come and lay your hand on her, and she will live."¹⁹ And Jesus rose and followed him, with his disciples.²⁰ And behold, a woman who had suffered from a hemorrhage for twelve years came up behind him and touched the fringe of his garment;²¹ for she said to herself, "If I only touch his garment, I shall be made well."²² Jesus turned, and seeing her he said, "Take heart, daughter; your faith has made you well." And instantly the woman was made well.²³ And when Jesus came to the ruler's house, and saw the flute players, and the crowd making a tumult,²⁴ he said, "Depart; for the girl is not dead but sleeping." And they laughed at him.²⁵ But when the crowd had been put outside, he went in and took her by the hand, and the girl arose.²⁶ And the report of this went through all that district.

Jesus Heals Two Blind Men

²⁷ And as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David."²⁸ When he entered the house, the blind

men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord."²⁹ Then he touched their eyes, saying, "According to your faith let it be done to you."³⁰ And their eyes were opened. And Jesus sternly charged them, "See that no one knows it."³¹ But they went away and spread his fame through all that district.

Jesus Heals a Man Who Was Mute

³² As they were going away, behold, a mute demoniac was brought to him.³³ And when the demon had been cast out, the mute man spoke; and the crowds marvelled, saying, "Never was anything like this seen in Israel."³⁴ But the Pharisees said, "He casts out demons by the prince of demons."

**The Harvest Is Plentiful, the
Laborers Are Few**

³⁵ And Jesus went about all the cities and villages, teaching in his synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.³⁶ When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.³⁷ Then he said to his disciples, "The harvest is plentiful, but the laborers are few;³⁸ pray therefore the Lord of the harvest to send out laborers into his harvest."

The Twelve Disciples

10 And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity.² The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zeb'edee, and John his brother;³ Philip and Bartholomew; Thomas and

* Other ancient authorities add *much or often*.

9:13: Hos 6:6; Mt 12:7; 1 Tim 1:15.
 9:14-17: Mk 2:18-22; Lk 5:33-39; 18:12.
 9:18-26: Mk 5:21-43; Lk 8:40-56.
 9:18: Mt 8:2; 15:25; 18:26; 20:20; Jn 9:38.
 9:20: Num 15:38; Deut 22:12; Mt 14:36; Mk 3:10.
 9:22: Mk 10:52; Lk 7:50; 17:19; Mt 15:28; 9:29.
 9:27-31: Mt 20:29-34.
 9:32-34: Lk 11:14-15; Mt 12:22-24; Mk 3:22; Jn 7:20.
 9:35: Mt 4:23; Mk 6:6.
 9:36: Mk 6:34; Mt 14:14; 15:32; Num 27:17; Zech 10:2.
 9:37-38: Lk 10:2; Jn 4:35.
 10:1-4: Mk 6:7; 3:16-19; Lk 9:1; 6:14-16; Acts 1:13.

Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; * 4Simon the Cananaean, and Judas Iscariot, who betrayed him.

The Mission of the Twelve

5 These Twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, * 6but go rather to the lost sheep of the house of Israel. 7And preach as you go, saying, 'The kingdom of heaven is at hand.' 8Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without pay, give without pay. 9Take no gold, nor silver, nor copper in your belts, 10no bag for your journey, nor two tunics, nor sandals, nor a staff; for the laborer deserves his food. 11And whatever town or village you enter, find out who is worthy in it, and stay with him until you depart. 12As you enter the house, salute it. 13And if the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you. 14And if any one will not receive you or listen to your words, shake off the dust from your feet as you leave that house or town. 15Truly, I say to you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town.

Coming Persecutions

16 "Behold, I send you out as sheep in the midst of wolves; so be wise as serpents and innocent as doves. 17Beware of men; for they will deliver you up to councils, and flog you in their synagogues, 18and you will be dragged before governors and kings for my sake, to bear testimony before them and the Gentiles. 19When they deliver you up, do not be anxious about how you are to speak or what you are to say; for what you are to say will be given to you in that hour; 20for it is not you who speak, but the Spirit of your Father speaking through you. 21Brother will deliver up brother to death, and the father his child, and children will rise against parents and have them put to death; 22and you will be hated by all for my name's sake. But he who endures to the end will be saved. 23When they

persecute you in one town, flee to the next; for truly, I say to you, you will not have gone through 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; 25it is enough for the disciple to be like his teacher, and the servant ¶ like his master. If they have called the master of the house Be-el'zebul, how much more will they malign those of his household.

Whom to Fear

26 "So have no fear of them; for nothing is covered that will not be revealed, or hidden that will not be known. 27What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops. 28And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell. * 29Are not two sparrows sold for a penny? And not one of them will fall to the ground without your Father's will. 30But even the hairs of your head are all numbered. 31Fear not, therefore; you are of more value than many sparrows. 32So every one who acknowledges me before men, I also will acknowledge before my Father who is in heaven; 33but whoever denies me before men, I also will deny before my Father who is in heaven.

* Other ancient authorities read *Lebbaeus* or *Labbaeus* called *Thaddaeus*.

¶ Or *slave*.

* Greek *Gehenna*.

10:5: Lk 9:52; Jn 4:9; Acts 8:5, 25.

10:6: Mt 15:24; 10:23.

10:7-8: Lk 9:2; 10:9-11; Mt 4:17.

10:9-14: Mk 6:8-11; Lk 9:3-5; 10:4-12; 22:35-36.

10:10: 1 Cor 9:14; 1 Tim 5:18.

10:14: Acts 13:51.

10:15: Mt 11:24; Lk 10:12; Jude 7; 2 Pet 2:6.

10:16: Lk 10:3; Gen 3:1; Rom 16:19.

10:17-22: Mk 13:9-13; Lk 12:11-12; 21:12-19; Jn 16:2.

10:18: Acts 25:24-26.

10:20: Jn 16:7-11.

10:21: Mt 10:35-36; Lk 12:52-53.

10:22: Jn 15:18; Mt 24:9.

10:23: Mt 16:27; 1 Thess 4:17.

10:24: Lk 6:40; Jn 13:16; 15:20.

10:25: Mt 9:34; 12:24; Mk 3:22; Lk 11:15; 2 Kings 1:2.

10:26-33: Lk 12:2-9.

10:26: Mk 4:22; Lk 8:17; Eph 5:13.

10:28: Heb 10:31.

10:31: Mt 12:12.

10:32: Mk 8:38; Lk 9:26; Rev 3:5; 2 Tim 2:12.

* 10:5: The gospel, the Messianic salvation, had first to be preached and offered to the chosen people, Israel. Later it would be offered to the Gentiles.

Taking Up One's Cross

³⁴ “Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword. ³⁵For I have come to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law; ³⁶and a man's foes will be those of his own household. ³⁷He who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me; ³⁸and he who does not take his cross and follow me is not worthy of me. ³⁹He who finds his life will lose it, and he who loses his life for my sake will find it.

Rewards

⁴⁰ “He who receives you receives me, and he who receives me receives him who sent me. ⁴¹He who receives a prophet because he is a prophet shall receive a prophet's reward, and he who receives a righteous man because he is a righteous man shall receive a righteous man's reward. ⁴²And whoever gives to one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he shall not lose his reward.”

11 And when Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities.

Messengers from John the Baptist

² Now when John heard in prison about the deeds of the Christ, he sent word by his disciples ³and said to him, “Are you he who is to come, or shall we look for another?” * ⁴And Jesus answered them, “Go and tell John what you hear and see: ⁵the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. ⁶And blessed is he who takes no offense at me.”

Jesus Praises John the Baptist

⁷ As they went away, Jesus began to speak to the crowds concerning John: “What did you go out into the wilderness to behold? A reed shaken by the wind? ⁸Why then did you go out? To see a man ^a dressed in soft robes? Behold,

those who wear soft robes are in kings' houses. ⁹Why then did you go out? To see a prophet? ^b Yes, I tell you, and more than a prophet. ¹⁰This is he of whom it is written,

‘Behold, I send my messenger before your face, who shall prepare your way before you.’

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

¹² From the days of John the Baptist until now the kingdom of heaven has suffered violence, ^c and men of violence take it by force. ¹³ For all the prophets and the law prophesied until John; ¹⁴ and if you are willing to accept it, he is Eli'jah who is to come. ¹⁵ He who has ears to hear, ^d let him hear.

¹⁶ “But to what shall I compare this generation? It is like children sitting in the market places and calling to their playmates,

¹⁷ ‘We piped to you, and you did not dance; we wailed, 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, ‘Behold, a glutton and a drunkard, a friend of tax collectors and sinners!’ Yet wisdom is justified by her deeds.” ^e

* Or *What then did you go out to see? A man. . .*

^b Other ancient authorities read *What then did you go out to see? A prophet?*

^c Or *has been coming violently.*

^d Other ancient authorities omit *to hear.*

^e Other ancient authorities read *children* (Luke 7:35).

10:34–36: Lk 12:51–53; Mt 10:21; Mk 13:12; Mic 7:6.
10:37–39: Lk 14:25–27; 17:33; 9:23–24; Mt 16:24–25; Mk 8:34–35; Jn 12:25.

10:40: Lk 10:16; Jn 13:20; Gal 4:14; Mk 9:37; Mt 18:5; Lk 9:48.
10:42: Mk 9:41; Mt 25:40.

11:1: Mt 7:28; 13:53; 19:1; 26:1.

11:2–19: Lk 7:18–35.

11:3: Mk 1:7–8; Hab 2:3; Jn 11:27.

11:5: Is 35:5–6; 61:1; Lk 4:18–19.

11:9: Mt 14:5; 21:26; Lk 1:76.

11:10: Mal 3:1; Mk 1:2.

11:12–13: Lk 16:16.

11:14: Mal 4:5; Mt 17:10–13; Jn 1:21; Lk 1:17.

11:15: Mt 13:9, 43; Mk 4:23; Rev 13:9; 2:7.

11:16–19: Lk 7:31–35.

* 11:3: The Baptist expected more obvious signs of the Messiah. By quoting the prophet Isaiah, Jesus showed that he was indeed inaugurating the Messianic kingdom—but by doing good rather than by glorious manifestations or sudden punishments.

Jesus Upbraids the Unrepentant Cities

²⁰ Then he began to upbraid the cities where most of his mighty works had been done, because they did not repent. ²¹“Woe to you, Chora’zin! woe to you, Beth-sa’ida! for if the mighty works done in you had been done in Tyre and Si’don, they would have repented long ago in sackcloth and ashes. ²²But I tell you, it shall be more tolerable on the day of judgment for Tyre and Si’don than for you. ²³And you, Caper’na-um, will you be exalted to heaven? You shall be brought down to Hades. For if the mighty works done in you had been done in Sodom, it would have remained until this day. ²⁴But I tell you that it shall be more tolerable on the day of judgment for the land of Sodom than for you.”

Jesus Thanks His Father

²⁵ At that time Jesus declared, “I thank you, Father, Lord of heaven and earth, that you have hidden these things from the wise and understanding and revealed them to infants; ²⁶yes, Father, for such was your gracious will. ²⁷All things have been delivered to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and any one to whom the Son chooses to reveal him. ²⁸Come to me, all who labor and are heavy laden, and I will give you rest. ²⁹Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰For my yoke is easy, and my burden is light.”

Plucking Grain on the Sabbath

12 At that time Jesus went through the grainfields on the sabbath; his disciples were hungry, and they began to pluck heads of grain and to eat. ²But when the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the sabbath.” ³He said to them, “Have you not read what David did, when he was hungry, and those who were with him: ⁴how he entered the house of God and ate the showbread, which it was not lawful for him to eat nor for those who were with him, but only for the priests? ⁵Or have you not

read in the law how on the sabbath the priests in the temple profane the sabbath, and are guiltless? ⁶I tell you, something greater than the temple is here. ⁷And if you had known what this means, ‘I desire mercy, and not sacrifice,’ you would not have condemned the guiltless. ⁸For the Son of man is lord of the sabbath.”

The Man with a Withered Hand

⁹ And he went on from there, and entered their synagogue. ¹⁰And behold, there was a man with a withered hand. And they asked him, “Is it lawful to heal on the sabbath?” so that they might accuse him. ¹¹He said to them, “What man of you, if he has one sheep and it falls into a pit on the sabbath, will not lay hold of it and lift it out? ¹²Of how much more value is a man than a sheep! So it is lawful to do good on the sabbath.” ¹³Then he said to the man, “Stretch out your hand.” And the man stretched it out, and it was restored, whole like the other. ¹⁴But the Pharisees went out and took counsel against him, how to destroy him. *

God’s Chosen Servant

¹⁵ Jesus, aware of this, withdrew from there. And many followed him, and he healed them all, ¹⁶and ordered them not to make him known. ¹⁷This was to fulfil what was spoken by the prophet Isaiah: ¹⁸“Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased.

* Or so it was well-pleasing before you.

11:20–24: Lk 10:13–15.

11:24: Mt 10:15; Lk 10:12.

11:25–27: Lk 10:21–22.

11:25: 1 Cor 1:26–29.

11:27: Jn 3:35; 5:20; 13:3; 7:29; 10:15; 17:25; Mt 28:18.

11:29: Jn 13:15; Phil 2:5; 1 Pet 2:21; Jer 6:16.

12:1–8: Mk 2:23–28; Lk 6:1–5.

12:1: Deut 23:25.

12:3: 1 Sam 21:1–6; Lev 24:9.

12:5: Num 28:9–10.

12:6: Mt 12:41–42; Lk 11:31–32.

12:7: Hos 6:6; Mt 9:13.

12:8: Jn 5:1–18; 7:19–24; 9:1–41.

12:9–14: Mk 3:1–6; Lk 6:6–11.

12:11: Lk 14:5.

12:12: Mt 10:31.

12:14: Mk 14:1; Jn 7:30; 8:59; 10:39; 11:53.

12:15–16: Mk 3:7–12; Lk 6:17–19.

12:18–21: Is 42:1–4.

* 11:27: This shows a profound relationship between the Son and the Father, far superior to adoptive sonship.

* 12:14: The Pharisees regarded healing as work and so forbade it on the sabbath.

I will put my Spirit upon him,
and he shall proclaim justice to the
Gentiles.

¹⁹He will not wrangle or cry aloud,
nor will any one hear his voice in
the streets;

²⁰he will not break a bruised reed
or quench a smoldering wick,
till he brings justice to victory;

²¹and in his name will the Gentiles
hope.”

Jesus and Beelzebul

²²Then a blind and mute demoniac
was brought to him, and he healed him,
so that the mute man spoke and saw.

²³And all the people were amazed, and
said, “Can this be the Son of David?”

²⁴But when the Pharisees heard it they
said, “It is only by Be-el’zebul, * the
prince of demons, that this man casts
out demons.” ²⁵Knowing their thoughts,

he said to them, “Every kingdom divided
against itself is laid waste, and no city or
house divided against itself will stand;

²⁶and if Satan casts out Satan, he is di-
vided against himself; how then will his
kingdom stand? ²⁷And if I cast out de-
mons by Be-el’zebul, by whom do your
sons cast them out? Therefore they shall
be your judges. ²⁸But if it is by the Spirit
of God that I cast out demons, then the
kingdom of God has come upon you. ²⁹Or
how can one enter a strong man’s house
and plunder his goods, unless he first
binds the strong man? Then indeed he
may plunder his house. ³⁰He who is not
with me is against me, and he who does
not gather with me scatters. ³¹Therefore
I tell you, every sin and blasphemy will
be forgiven men, but the blasphemy
against the Spirit will not be forgiven. *

³²And whoever says 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 age
to come.

A Tree and Its Fruit

³³“Either make the tree good, and its
fruit good; or make the tree bad, and
its fruit bad; for the tree is known by its
fruit. ³⁴You brood of vipers! how can you
speak good things, when you are evil?”

For out of the abundance of the heart the
mouth speaks. ³⁵The good man out of his
good treasure brings forth good, and the
evil man out of his evil treasure brings
forth evil. ³⁶I tell you, on the day of judg-
ment men will render account for every
careless word they utter; ³⁷for by your
words you will be justified, and by your
words you will be condemned.”

The Sign of Jonah

³⁸Then some of the scribes and Phar-
isees said to him, “Teacher, we wish to
see a sign from you.” ³⁹But he answered
them, “An evil and adulterous generation
seeks for a sign; but no sign shall be giv-
en to it except the sign of the prophet
Jonah. ⁴⁰For as Jonah was three days and
three nights in the belly of the whale, so
will the Son of man be three days and
three nights in the heart of the earth.

⁴¹The men of Nin’evah will arise at the
judgment with this generation and con-
demn it; for they repented at the preach-
ing of Jonah, and behold, something
greater than Jonah is here. ⁴²The queen
of the South will arise 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 behold,
something greater than Solomon is here.

The Return of the Unclean Spirit

⁴³“When the unclean spirit has gone
out of a man, he passes through water-
less places seeking rest, but he finds
none. ⁴⁴Then he says, ‘I will return to my
house from which I came.’ And when he
comes he finds it empty, swept, and put
in order. ⁴⁵Then he goes and brings with

12:22–29: Mk 3:22–27; Lk 11:14–22.

12:22: Mt 9:32–33.

12:24: Mt 9:34; 10:25; Jn 7:20; 8:52; 10:20.

12:30: Lk 11:23; Mk 9:40.

12:31–32: Mk 3:28–30; Lk 12:10.

12:33–35: Lk 6:43–45; Mt 7:16–20; Jas 3:11–12; Mt 15:18.

12:38–42: Lk 11:16, 29–32; Mk 8:11–12; Mt 16:1–4; Jn 2:18;
6:30; 1 Cor 1:22.

12:40: Jon 1:17.

12:41: Jon 3:5.

12:42: 1 Kings 10:1–10; 2 Chron 9:1–12.

12:43–45: Lk 11:24–26; 2 Pet 2:20.

* 12:24, Beel-zebul: Name of a Canaanite god meaning “the Prince-god.” The Jews interpreted this name as “Prince of demons,” because for them all false gods were demons. The form “Beel-zebul” is a contemptuous adaptation meaning “Lord of the flies.”

* 12:31: To attribute to the devil the works of the Holy Spirit seems to imply a hardness of heart that precludes repentance.

him seven other spirits more evil than himself, and they enter and dwell there; and the last state of that man becomes worse than the first. So shall it be also with this evil generation.”

The True Kindred of Jesus

⁴⁶ While he was still speaking to the people, behold, his mother and his brethren * stood outside, asking to speak to him. ⁹ ⁴⁸ But he replied to the man who told him, “Who is my mother, and who are my brethren?” * ⁴⁹ And stretching out his hand toward his disciples, he said, “Here are my mother and my brethren! ⁵⁰ For whoever does the will of my Father in heaven is my brother, and sister, and mother.”

The Parable of the Sower

13 That same day Jesus went out of the house and sat beside the sea. ² And great crowds gathered about him, so that he got into a boat and sat there; and the whole crowd stood on the beach. ³ And he told them many things in parables, saying: “A sower went out to sow. ⁴ And as he sowed, some seeds fell along the path, and the birds came and devoured them. ⁵ Other seeds fell on rocky ground, where they had not much soil, and immediately they sprang up, since they had no depth of soil, ⁶ but when the sun rose they were scorched; and since they had no root they withered away. ⁷ Other seeds fell upon thorns, and the thorns grew up and choked them. ⁸ Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. ⁹ He who has ears, ^h let him hear.”

The Purpose of the Parables

¹⁰ Then the disciples came and said to him, “Why do you speak to them in parables?” ¹¹ And he answered them, “To you it has been given to know the secrets of the kingdom of heaven, but to them it has not been given. ¹² For to him who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. * ¹³ This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand.

¹⁴ With them indeed is fulfilled the prophecy of Isaiah which says:

‘You shall indeed hear but never understand,
and you shall indeed see but never perceive.

¹⁵ For this people’s heart has grown dull, and their ears are heavy of hearing, and their eyes they have closed, lest they should perceive with their eyes,
and hear with their ears,
and understand with their heart,
and turn for me to heal them.’

¹⁶ But blessed are your eyes, for they see, and your ears, for they hear. ¹⁷ Truly, I say to you, many prophets and righteous men longed to see what you see, and did not see it, and to hear what you hear, and did not hear it.

The Parable of the Sower Explained

¹⁸ “Hear then the parable of the sower. ¹⁹ When any one hears the word of the kingdom and does not understand it, the Evil One comes and snatches away what is sown in his heart; this is what was sown along the path. ²⁰ As for what was sown on rocky ground, this is he who hears the word and immediately receives it with joy; ²¹ yet he has no root in himself, but endures for a while, and when tribulation or persecution arises on account of the word, immediately he falls away. ⁱ ²² As for what was sown among thorns, this is

⁹ Other ancient authorities insert verse 47, *Some one told him, “Your mother and your brethren* are standing outside, asking to speak to you”.*

^h Other ancient authorities add here and in verse 43 to *hear*.

ⁱ Or *stumbles*.

12:46–50: Mk 3:31–35; Lk 8:19–21.

12:46: Jn 2:1–12; 19:25–27; 7:1–10; Mk 6:3; 1 Cor 9:5.

12:50: Jn 15:14.

13:1–9: Mk 4:1–9; Lk 8:4–8; 5:1–3.

13:10–13: Mk 4:10–12; Lk 8:9–10.

13:12: Mk 4:25; Lk 8:18; Mt 25:29; Lk 19:26.

13:14–15: Is 6:9–10; Mk 8:18; Jn 12:39–41; Acts 28:26–27.

13:16–17: Lk 10:23–24; Jn 8:56; Heb 11:13; 1 Pet 1:10–12.

13:18–23: Mk 4:13–20; Lk 8:11–15.

13:22: Mt 19:23; 1 Tim 6:9–10, 17.

* 12:46, brethren: The Greek word or its Semitic equivalent was used for varying degrees of blood relationship; cf. Gen 14:14; 29:12; Lev 10:4.

* 12:48: Jesus puts the work of salvation before family relationships. It is not said, however, that he refused to see them.

* 13:12: To those well-disposed Jews who have made good use of the old covenant will now be given the perfection of the new. On the other hand, from those who have rejected God’s advances will now be taken away even that which they have, because the old covenant is passing away.

he who hears the word, but the cares of the world and the delight in riches choke the word, and it proves unfruitful. ²³As for what was sown on good soil, this is he who hears the word and understands it; he indeed bears fruit, and yields, in one case a hundredfold, in another sixty, and in another thirty.”

The Parable of Weeds among the Wheat

²⁴ Another parable he put before them, saying, “The kingdom of heaven may be compared to a man who sowed good seed in his field; ²⁵but while men were sleeping, his enemy came and sowed weeds among the wheat, and went away. ²⁶So when the plants came up and bore grain, then the weeds appeared also. ²⁷And the servants ³ of the householder came and said to him, ‘Sir, did you not sow good seed in your field? How then has it weeds?’ ²⁸He said to them, ‘An enemy has done this.’ The servants ³ said to him, ‘Then do you want us to go and gather them?’ ²⁹But he said, ‘No; lest in gathering the weeds you root up the wheat along with them. ³⁰Let both grow together until the harvest; and at harvest time I will tell the reapers, Gather the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.’”

The Parable of the Mustard Seed

³¹ Another parable he put before them, saying, “The kingdom of heaven is like a grain of mustard seed which a man took and sowed in his field; ³²it is the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches.”

The Parable of the Leaven

³³ He told them another parable. “The kingdom of heaven is like leaven which a woman took and hid in three measures of meal, till it was all leavened.”

Why Jesus Speaks in Parables

³⁴ All this Jesus said to the crowds in parables; indeed he said nothing to them without a parable. ³⁵This was to fulfil what was spoken by the prophet: *
 “I will open my mouth in parables,
 I will utter what has been hidden since
 the foundation of the world.”

Jesus Explains the Parable of the Weeds

³⁶ Then he left the crowds and went into the house. And his disciples came to him, saying, “Explain to us the parable of the weeds of the field.” ³⁷He answered, “He who sows the good seed is the Son of man; ³⁸the field is the world, and the good seed means the sons of the kingdom; the weeds are the sons of the evil one, ³⁹and the enemy who sowed them is the devil; the harvest is the close of the age, and the reapers are angels. ⁴⁰Just as the weeds are gathered and burned with fire, so will it be at the close of the age. ⁴¹The Son of man will send his angels, and they will gather out of his kingdom all causes of sin and all evildoers, ⁴²and throw them into the furnace of fire, where there will be weeping and gnashing of teeth. ⁴³Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.

Three Parables about the Kingdom

⁴⁴ “The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field.

⁴⁵ “Again, the kingdom of heaven is like a merchant in search of fine pearls, ⁴⁶who, on finding one pearl of great value, went and sold all that he had and bought it.

⁴⁷ “Again, the kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind; ⁴⁸when it was full, men drew it ashore and sat down and sorted the good into vessels but threw away the bad. ⁴⁹So it will be at the close of the age. The angels will come out and separate the evil from the righteous, ⁵⁰and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

³ Or slaves.

* Other ancient authorities read the prophet Isaiah.

13:24–30: Mk 4:26–29.

13:31–32: Mk 4:30–32; Lk 13:18–19; Mt 17:20.

13:33: Lk 13:20–21; Gal 5:9; Gen 18:6.

13:34: Mk 4:33–34; Jn 10:6; 16:25.

13:35: Ps 78:2.

13:38: Jn 8:44; 1 Jn 3:10.

13:41: Mt 24:31.

13:42: Mt 13:50; 8:12; 22:13; 24:51; 25:30; Lk 13:28.

13:47–50: Mt 13:40–42.

Treasures New and Old

⁵¹ “Have you understood all this?” They said to him, “Yes.” ⁵² And he said to them, “Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.” *

The Rejection of Jesus at Nazareth

⁵³ And when Jesus had finished these parables, he went away from there, ⁵⁴ and coming to his own country he taught them in their synagogue, so that they were astonished, and said, “Where did this man get this wisdom and these mighty works? ⁵⁵ Is not this the carpenter’s son? Is not his mother called Mary? And are not his brethren * James and Joseph and Simon and Judas? ⁵⁶ And are not all his sisters with us? Where then did this man get all this?” ⁵⁷ And they took offense at him. But Jesus said to them, “A prophet is not without honor except in his own country and in his own house.” ⁵⁸ And he did not do many mighty works there, because of their unbelief.

The Death of John the Baptist

14 At that time Herod the tetrarch heard about the fame of Jesus; ² and he said to his servants, “This is John the Baptist; he has been raised from the dead; that is why these powers are at work in him.” ³ For Herod had seized John and bound him and put him in prison, for the sake of Hero’di-as, his brother Philip’s wife; ⁴ because John said to him, “It is not lawful for you to have her.” ⁵ And though he wanted to put him to death, he feared the people, because they held him to be a prophet. ⁶ But when Herod’s birthday came, the daughter of Hero’di-as danced before the company, and pleased Herod, ⁷ so that he promised with an oath to give her whatever she might ask. ⁸ Prompted by her mother, she said, “Give me the head of John the Baptist here on a platter.” ⁹ And the king was sorry, but because of his oaths and his guests he commanded it to be given; ¹⁰ he sent and had John beheaded in the prison, ¹¹ and his head was brought on a platter and given to the girl, and she brought it to her mother. ¹² And

his disciples came and took the body and buried it; and they went and told Jesus.

Feeding the Five Thousand

¹³ Now when Jesus heard this, he withdrew from there in a boat to a lonely place apart. But when the crowds heard it, they followed him on foot from the towns. ¹⁴ As he went ashore he saw a great throng; and he had compassion on them, and healed their sick. ¹⁵ When it was evening, the disciples came to him and said, “This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves.” ¹⁶ Jesus said, “They need not go away; you give them something to eat.” ¹⁷ They said to him, “We have only five loaves here and two fish.” ¹⁸ And he said, “Bring them here to me.” ¹⁹ Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. ²⁰ And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. ²¹ And those who ate were about five thousand men, besides women and children.

Jesus Walks on the Sea

²² Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. ²³ And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, ²⁴ but the boat by this time was many furlongs distant from the land, ^m beaten by the waves; for the wind was

* Other ancient authorities read *his brother’s wife*.

^m Other ancient authorities read *was out on the sea*.

13:53: Mt 7:28; 11:1; 19:1; 26:1.

13:54–58: Mk 6:1–6; Lk 4:16–30.

14:1–2: Mk 6:14–16; Lk 9:7–9; Mk 8:28.

14:3–4: Mk 6:17–18; Lk 3:19–20; Lev 18:16; 20:21.

14:5–12: Mk 6:19–29.

14:13–21: Mk 6:32–44; Lk 9:10–17; Jn 6:1–13; Mt 15:32–38.

14:19: Mk 14:22; Lk 24:30.

14:22–23: Mk 6:45–46; Jn 6:15–17.

14:24–33: Mk 6:47–52; Jn 6:16–21.

* 13:52: This is Matthew’s ideal: that the learned Jew should become the disciple of Jesus and so add the riches of the new covenant to those of the old, which he already possesses; cf. verse 12.

* 13:55: See note on Mt 12:46.

against them. ²⁵And in the fourth watch of the night he came to them, walking on the sea. ²⁶But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. ²⁷But immediately he spoke to them, saying, "Take heart, it is I; have no fear."

²⁸And Peter answered him, "Lord, if it is you, bid me come to you on the water." ²⁹He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; ³⁰but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." ³¹Jesus immediately reached out his hand and caught him, saying to him, "O you of little faith, why did you doubt?" ³²And when they got into the boat, the wind ceased. ³³And those in the boat worshiped him, saying, "Truly you are the Son of God." *

Jesus Heals the Sick in Gennesaret

³⁴And when they had crossed over, they came to land at Gennes'aret. ³⁵And when the men of that place recognized him, they sent round to all that region and brought to him all that were sick, ³⁶and begged him that they might only touch the fringe of his garment; and as many as touched it were made well.

The Tradition of the Elders

15 Then Pharisees and scribes came to Jesus from Jerusalem and said, ²"Why do your disciples transgress the tradition of the elders? For they do not wash their hands when they eat." ³He answered them, "And why do you transgress the commandment of God for the sake of your tradition? ⁴For God commanded, 'Honor your father and your mother,' and, 'He who speaks evil of father or mother, let him surely die.' ⁵But you say, 'If any one tells his father or his mother, What you would have gained from me is given to God, ° he need not honor his father.' * ⁶So, for the sake of your tradition, you have made void the word ^p of God. ⁷You hypocrites! Well did Isaiah prophesy of you, when he said:

⁸"This people honors me with their lips, but their heart is far from me;

⁹in vain do they worship me, teaching as doctrines the precepts of men.' "

Things That Defile a Man

¹⁰And he called the people to him and said to them, "Hear and understand: ¹¹not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." ¹²Then the disciples came and said to him, "Do you know that the Pharisees were offended when they heard this saying?" ¹³He answered, "Every plant which my heavenly Father has not planted will be rooted up. ¹⁴Let them alone; they are blind guides. And if a blind man leads a blind man, both will fall into a pit." ¹⁵But Peter said to him, "Explain the parable to us." ¹⁶And he said, "Are you also still without understanding? ¹⁷Do you not see that whatever goes into the mouth passes into the stomach, and so passes on? ¹⁸But what comes out of the mouth proceeds from the heart, and this defiles a man. ¹⁹For out of the heart come evil thoughts, murder, adultery, fornication, theft, false witness, slander. ²⁰These are what defile a man; but to eat with unwashed hands does not defile a man."

The Canaanite Woman's Faith

²¹And Jesus went away from there and withdrew to the district of Tyre and Si'don. ²²And behold, a Canaanite woman from that region came out and cried, "Have mercy on me, O Lord,

^a Other ancient authorities read *strong wind*.

[°] Or *an offering*.

^p Other ancient authorities read *law*.

[°] Or *is evacuated*.

^{14:26:} Lk 24:37.

^{14:29:} Jn 21:7.

^{14:31:} Mt 6:30; 8:26; 16:8.

^{14:33:} Mt 28:9, 17.

^{14:34-36:} Mk 6:53-56; Jn 6:22-26.

^{14:36:} Mk 3:10; Num 15:38; Mt 9:20.

^{15:1-20:} Mk 7:1-23.

^{15:4:} Ex 20:12; Deut 5:16; Ex 21:17; Lev 20:9.

^{15:8-9:} Is 29:13.

^{15:11:} Acts 10:14-15; 1 Tim 4:3.

^{15:13:} Is 60:21; Jn 15:2.

^{15:14:} Lk 6:39; Mt 23:16, 24; Rom 2:19.

^{15:19:} Gal 5:19-21; 1 Cor 6:9-10; Rom 14:14.

^{15:21-28:} Mk 7:24-30.

* 14:33: Their realization of his Godhead was the prelude to Peter's confession of faith at Caesarea Philippi (Mt 16:16).

* 15:5: By dedicating his property to God, i.e., to the temple, a man could avoid having to help his parents, without actually giving up what he had. The scribes held such a vow to be valid without necessarily approving it.

Son of David; my daughter is severely possessed by a demon.”²³But he did not answer her a word. And his disciples came and begged him, saying, “Send her away, for she is crying after us.”²⁴He answered, “I was sent only to the lost sheep of the house of Israel.”^{*}²⁵But she came and knelt before him, saying, “Lord, help me.”²⁶And he answered, “It is not fair to take the children’s bread and throw it to the dogs.”²⁷She said, “Yes, Lord, yet even the dogs eat the crumbs that fall from their masters’ table.”²⁸Then Jesus answered her, “O woman, great is your faith! Let it be done for you as you desire.” And her daughter was healed instantly.

Jesus Heals Many People

²⁹ And Jesus went on from there and passed along the Sea of Galilee. And he went up on the mountain, and sat down there.³⁰And great crowds came to him, bringing with them the lame, the maimed, the blind, the mute, and many others, and they put them at his feet, and he healed them,³¹so that the throng wondered, when they saw the mute speaking, the maimed whole, the lame walking, and the blind seeing; and they glorified the God of Israel.

Feeding the Four Thousand

³² Then Jesus called his disciples to him and said, “I have compassion on the crowd, because they have been with me now three days, and have nothing to eat; and I am unwilling to send them away hungry, lest they faint on the way.”³³And the disciples said to him, “Where are we to get bread enough in the desert to feed so great a crowd?”³⁴And Jesus said to them, “How many loaves have you?” They said, “Seven, and a few small fish.”³⁵And commanding the crowd to sit down on the ground,³⁶he took the seven loaves and the fish, and having given thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds.³⁷And they all ate and were satisfied; and they took up seven baskets full of the broken pieces left over.³⁸Those who ate were four thousand men, besides women and children.³⁹And sending away

the crowds, he got into the boat and went to the region of Mag’adan.

The Demand for a Sign

16 And the Pharisees and Sad’ducees came, and to test him they asked him to show them a sign from heaven.²He answered them, ^r “When it is evening, you say, ‘It will be fair weather; for the sky is red.’³And in the morning, ‘It will be stormy today, for the sky is red and threatening.’ You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times.⁴An evil and adulterous generation seeks for a sign, but no sign shall be given to it except the sign of Jonah.” So he left them and departed.

The Leaven of the Pharisees and Sadducees

⁵ When the disciples reached the other side, they had forgotten to bring any bread.⁶Jesus said to them, “Take heed and beware of the leaven of the Pharisees and Sad’ducees.”⁷And they discussed it among themselves, saying, “We brought no bread.”⁸But Jesus, aware of this, said, “O men of little faith, why do you discuss among yourselves the fact that you have no bread?⁹Do you not yet perceive? Do you not remember the five loaves of the five thousand, and how many baskets you gathered?¹⁰Or the seven loaves of the four thousand, and how many baskets you gathered?¹¹How is it that you fail to perceive that I did not speak about bread? Beware of the leaven of the Pharisees and Sad’ducees.”¹²Then they understood that he did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sad’ducees.

^r Other ancient authorities omit the following words to the end of verse 3.

15:24: Mt 10:6, 23.

15:25: Mt 8:2; 18:26; 20:20; Jn 9:38.

15:28: Mt 9:22, 28; Mk 10:52; Lk 7:50; 17:19.

15:29–31: Mk 7:31–37.

15:32–39: Mk 8:1–10; Mt 14:13–21.

15:32: Mt 9:36.

16:1–4: Mk 8:11–12; Lk 11:16, 29; 12:54–56; Mt 12:38–39; Jn 2:18; 6:30.

16:4: Jon 3:4–5.

16:5–12: Mk 8:13–21.

16:6: Lk 12:1.

16:8: Mt 6:30; 8:26; 14:31.

16:9: Mt 14:17–21.

16:10: Mt 15:34–38.

* 15:24: See note on Mt 10:5.

**Peter's Declaration That
Jesus Is the Christ**

¹³ Now when Jesus came into the district of Caesare'a Philip'pi, he asked his disciples, "Who do men say that the Son of man is?" ¹⁴And they said, "Some say John the Baptist, others say Eli'jah, and others Jeremiah or one of the prophets." * ¹⁵He said to them, "But who do you say that I am?" ¹⁶Simon Peter replied, "You are the Christ, the Son of the living God." * ¹⁷And Jesus answered him, "Blessed are you, Simon Bar-Jona! For flesh and blood has not revealed this to you, but my Father who is in heaven. ¹⁸And I tell you, you are Peter, ¹⁹and on this rock ²⁰I will build my Church, and the gates of Hades ²¹shall not prevail against it. * ²²I will give you the keys of the kingdom of heaven, * and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." ²³Then he strictly charged the disciples to tell no one that he was the Christ.

**Jesus Foretells His Death
and Resurrection**

²⁴ From that time Jesus began to show his disciples that he must go to Jerusalem and suffer many things from the elders and chief priests and scribes, and be killed, and on the third day be raised. ²⁵And Peter took him and began to rebuke him, saying, "God forbid, Lord! This shall never happen to you." ²⁶But he turned and said to Peter, "Get behind me, Satan! You are a hindrance ²⁷to me; for you are not on the side of God, but of men."

The Cross and Self-Denial

²⁸ Then Jesus told his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me. ²⁹For whoever would save his life will lose it, and whoever loses his life for my sake will find it. ³⁰For what will it profit a man, if he gains the whole world and forfeits his life? * Or what shall a man give in return for his life? * ³¹For the Son of man is to come with his angels in the glory of his Father, and then he will repay every man for what he has done. ³²Truly, I

say to you, there are some standing here who will not taste death before they see the Son of man coming in his kingdom."

The Transfiguration

17 And after six days Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. ²And he was transfigured before them, and his face shone like the sun, and his garments became white as light. ³And behold, there appeared to them Moses and Eli'jah, talking with him. ⁴And Peter said to Jesus, "Lord, it is well that we are here; if you wish, I will make three booths here, one for you and one for Moses and one for Eli'jah." * ⁵He was still speaking, when behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, ⁶and I am well pleased with him. Listen to him."

* Greek *Petros*.
 * Greek *petra*.
 * Or the powers of death.
 * Greek *stumbling block*.
 * Or my Son, my (or the) Beloved.
 16:13-16: Mk 8:27-30; Lk 9:18-21.
 16:14: Mt 14:2; Mk 6:15; Lk 9:7-8; Jn 1:21.
 16:16: Mt 1:16; Jn 11:27; 1:49.
 16:17: 1 Cor 15:50; Gal 1:16; Eph 6:12; Heb 2:14.
 16:18: Jn 1:40-42; 21:15-17; 1 Cor 15:5.
 16:19: Is 22:22; Rev 1:18; Mt 18:18; Jn 20:23.
 16:20: Mt 8:4; Mk 3:12; 5:43; 7:36; 9:9.
 16:21-28: Mk 8:31-9:1; Lk 9:22-27.
 16:21: Mt 17:22-23; 20:17-19; Lk 17:25; Mt 17:12; 26:2.
 16:23: Mt 4:10.
 16:24-26: Mt 10:38-39; Lk 14:27; 17:33; Jn 12:25.
 16:27: Mt 10:33; Lk 12:9; 1 Jn 2:28; Rom 2:6; Rev 22:12.
 16:28: Mt 10:23; 1 Cor 16:22; 1 Thess 4:15-18; Rev 1:7; Jas 5:7.
 17:1-9: Mk 9:2-10; Lk 9:28-36; 2 Pet 1:17-18.
 17:1: Mt 26:37; Mk 5:37; 13:3.
 17:5: Mt 3:17; Is 42:1; Ps 2:7; Jn 12:28.

* 16:14: The title of prophet had a Messianic significance because the gift of prophecy, which had been extinct since Malachi, was expected to return at the beginning of the Messianic era, especially by an outpouring of the Spirit as foretold by the prophet Joel and as realized in Acts 2:16.
 * 16:16: The context shows that Peter recognizes the sonship of Jesus as divine and not adoptive like ours. Mark and Luke in the parallel passages mention only the confession of the Messiahship.
 * 16:18: The name "Peter" comes from the Greek word for "rock." Jesus makes him the foundation on which the church is to be built. The word "church" means "assembly" or "society" of believers. The Hebrew equivalent is used in the Old Testament to indicate the chosen people. In applying it to the church, Jesus shows it to be the Messianic community foretold by the prophets.
 * 16:19, the kingdom of heaven: Peter has the key to the gates of the city of God. This power is exercised through the church. "Binding" and "loosing" are rabbinic terms referring to excommunication, then later to forbidding or allowing something. Not only can Peter admit to the kingdom; he also has power to make authoritative decisions in matters of faith or morals.
 * 16:26, life (both times): A play on the word "life"—natural and supernatural; cf. Mk 8:35-36.
 * 17:4: Peter thought the glorious Messianic kingdom had come. In fact, Jesus allowed this glimpse of his glory to strengthen them for the coming passion.