

## Matthew

### Chapter 1

<sup>1</sup> The book of the genealogy of Jesus Christ, son of David, son of Abraham.

<sup>2</sup> Abraham was the father of Isaac, and 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> Jesse was the father of David the king.

David was the father of Solomon by the wife of Uriah.

<sup>7</sup> Solomon was the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa.

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

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

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

<sup>11</sup> Josiah was an ancestor of Jechoniah and his brothers at the time of the deportation to Babylon.

<sup>12</sup> After the deportation to Babylon, Jechoniah was the father of Shealtiel, Shealtiel was an ancestor of Zerubbabel.

<sup>13</sup> Zerubbabel was 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, and Matthan the father of Jacob.

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

<sup>17</sup> All the generations from Abraham to David were fourteen generations, from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

<sup>18</sup> The birth of Jesus Christ happened in the following way. His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. <sup>19</sup> But Joseph, her husband, was a righteous man and did not want to publicly disgrace her, so he intended to divorce her quietly. <sup>20</sup> As he thought about these things, an angel of the Lord appeared to him in a dream, saying, "Joseph son of David, do not fear to take Mary as your wife, because the one who is conceived in her is conceived by the Holy Spirit. <sup>21</sup> She will bear a son, and you will call his name Jesus, for he will save his people from their sins." <sup>22</sup> Now all this happened to fulfill what was spoken by the Lord through the prophet, saying, <sup>23</sup> "Behold, the virgin will become pregnant and will bear a son, and they will call his name Immanuel"—which being translated is, "God with us." <sup>24</sup> Joseph got up from his sleep and did as the angel of the Lord commanded him, and he took her as his wife. <sup>25</sup> But he did not know her until she gave birth to a son. Then he called his name Jesus.

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# Matthew 1 General Notes

## Structure and formatting

Some translations set a quotation from the Old Testament farther to the right on the page than the rest of the text. The ULB does this for the quoted material in 1:23.

## Special concepts in this chapter

### Genealogy

A genealogy is a list that records a person's ancestors or descendants. Jews used genealogies to choose the right man to become king. They did this because only a son of a king could become king. Most important people had records of their genealogies.

## Important figures of speech in this chapter

### Use of the passive voice

Matthew uses the passive voice very purposefully in this chapter to indicate that Mary did not have a sexual relationship with anyone. She became pregnant with Jesus because the Holy Spirit performed a miracle. Many languages do not have a passive voice, so translators in those languages must find other ways to present the same truths.

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### Matthew 01

#### General Information:

The author begins with Jesus's genealogy in order to show that he is a descendant of King David and of Abraham. The genealogy continues through Matthew 1:16.

#### The book of the genealogy of Jesus Christ

You could translate this as a complete sentence.

Alternate translation: "This is the list of the ancestors of Jesus Christ"

#### Jesus Christ, son of David, son of Abraham

There were many generations between Jesus, David, and Abraham. Here "son" means "descendant."

Alternate translation: "Jesus Christ, a descendant of David, who was a descendant of Abraham"

#### son of David

Sometimes the phrase "son of David" is used as a title, but here it seems to be used only to identify Jesus's ancestry.

### Matthew 02

#### Abraham was the father of Isaac

"Abraham became the father of Isaac" or "Abraham had a son Isaac" or "Abraham had a son named Isaac."

There are different ways you could translate this. Whichever way you translate it here, it would be best to translate it the same way throughout the list of Jesus's ancestors.

#### Isaac the father ... Jacob the father

Here the word "was" is understood. Alternate translation: "Isaac was the father ... Jacob was the father"

### Matthew 03

#### Perez ... Zerah ... Hezron ... Ram

These are names of men.

#### Perez the father ... Hezron the father

Here the word "was" is understood. Alternate translation: "Perez was the father ... Hezron was the father"

### Matthew 04

#### Connecting Statement:

This continues the genealogy of Jesus.

#### Amminadab the father ... Nahshon the father

Here the word "was" is understood. Alternate translation: "Amminadab was the father ... Nahshon was the father"

#### Matthew 05

Salmon was the father of Boaz by Rahab

"Salmon was the father of Boaz, and Boaz's mother was Rahab" or "Salmon and Rahab were the parents of Boaz"

Boaz the father ... Obed the father

Here the word "was" is understood. Alternate translation: "Boaz was the father ... Obed was the father"

Boaz the father of Obed by Ruth

"Boaz was the father of Obed, and Obed's mother was Ruth" or "Boaz and Ruth were the parents of Obed"

#### Matthew 06

David was the father of Solomon by the wife of Uriah

"David was the father of Solomon, and Solomon's mother was Uriah's wife" or "David and the wife of Uriah were the parents of Solomon"

the wife of Uriah

"the widow of Uriah." Solomon was born after Uriah died.

#### Matthew 07

Connecting Statement:

This continues the genealogy of Jesus.

Rehoboam the father of Abijah, Abijah the father of Asa

The word "was" is understood in both of these phrases. Alternate translation: "Rehoboam was the father of Abijah, and Abijah was the father of Asa"

#### Matthew 08

Joram

This man was called both Joram and Jehoram in the Old Testament.

#### Matthew 09

Connecting Statement:

This continues the genealogy of Jesus.

#### Matthew 10

Amon

Sometimes this is translated "Amos."

#### Matthew 11

Josiah was an ancestor of Jechoniah

A more specific term for "ancestor" can also be used, particularly if the word "ancestor" would only be used for someone who lived before one's grandparents. Alternate translation: "Josiah was a grandfather of Jechoniah"

at the time of the deportation to Babylon

"when they were forced to move to Babylon" or "when the Babylonians conquered them and made them go live in Babylon." If your language needs to specify who went to Babylon, you could say "the Israelites" or "the Israelites who lived in Judah."

Babylon

Here this means the country of Babylon, not just the city of Babylon.

#### Matthew 12

Connecting Statement:

This continues the genealogy of Jesus.

After the deportation to Babylon

Use the same wording you used in Matthew 1:11.

Shealtiel was an ancestor of Zerubbabel

Shealtiel was Zerubbabel's grandfather.

#### Matthew 13

General Information:

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#### Matthew 14

General Information:

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#### Matthew 15

Connecting Statement:

This continues the genealogy of Jesus.

#### Matthew 16

Connecting Statement:

The author concludes Jesus's genealogy, which began in Matthew 1:1.

Mary, by whom Jesus was born

This can be stated in active form. Alternate translation: "Mary, who gave birth to Jesus"

who is called Christ

This can be stated in active form. Alternate translation:  
"whom people call Christ"

#### Matthew 17

fourteen

"14"

deportation to Babylon

Use the same wording you used in Matthew 1:11.

#### Matthew 18

General Information:

This begins a new part of the story in which the author describes the events leading up to the birth of Jesus.

His mother, Mary, was engaged to marry Joseph

"His mother, Mary, was going to marry Joseph." Parents normally arranged the marriages of their children.

Alternate translation: "The parents of Mary, the mother of Jesus, had promised her in marriage to Joseph"

His mother, Mary, was engaged

Translate in a way that makes it clear that Jesus was not already born when Mary was engaged to Joseph.

Alternate translation: "Mary, who would be the mother of Jesus, was engaged"

before they came together

"before they got married." This may refer to Mary and Joseph sleeping together. Alternate translation: "before they had slept together"

she was found to be pregnant

This can be stated in active form. Alternate translation:  
"they realized that she was pregnant" or "it happened that she was pregnant"

to be pregnant

"to be carrying a child"

by the Holy Spirit

The power of the Holy Spirit had enabled Mary to have a baby before she had slept with a man.

#### Matthew 19

Joseph, her husband

Joseph had not married Mary yet, but when a man and woman promised to marry each other, Jews considered them husband and wife though they did not live together. Alternate translation: "Joseph, who was supposed to marry Mary"

to divorce her quietly

"to quietly cancel their plans to get married"

#### Matthew 20

As he thought

"As Joseph thought"

appeared to him in a dream

"came to him while Joseph was dreaming"

son of David

Here "son" means "descendant."

the one who is conceived in her is conceived by the Holy Spirit

This can be stated in active form. Alternate translation:  
"the Holy Spirit caused Mary to become pregnant with this child"

#### Matthew 21

She will bear a son

Because God sent the angel, the angel knew the baby was a boy.

you will call his name

"you must name him" or "you must give him the name."

This is a command.

for he will save

Translator may add a footnote that says "The name 'Jesus' means 'the Lord saves.'"

his people

This refers to the Jews.

#### Matthew 22

General Information:

The author quotes the prophet Isaiah to show that Jesus's birth was according to scripture.

all this happened

The angel is no longer speaking. Matthew is now explaining the importance of what the angel said.

what was spoken by the Lord through the prophet

This can be stated in active form. Alternate translation:  
"what the Lord told the prophet to write long ago"

the prophet

There were many prophets. Matthew was speaking of Isaiah. Alternate translation: "the prophet Isaiah"

#### Matthew 23

Behold ... Immanuel

Here Matthew quotes the prophet Isaiah.

Behold, the virgin

"Pay attention, because what I am about to say is both true and important: the virgin"

Immanuel

This is a male name.

Immanuel"—which being translated is, "God with us."

This is not in the book of Isaiah. Matthew is explaining the meaning of the name "Immanuel." You could translate it as a separate sentence. Alternate translation: "Immanuel." This name means 'God with us.'"

#### Matthew 24

Connecting Statement:

The author concludes his description of the events leading up to the birth of Jesus.

as the angel of the Lord commanded

The angel had told Joseph to take Mary as his wife and to name the child Jesus.

he took her as his wife

"he married Mary"

#### Matthew 25

he did not know her

This is a euphemism. Alternate translation: "he did not have sexual relations with her"

to a son

"to a male baby" or "to her son." Make sure it is clear that Joseph is not portrayed as the actual father.

Then he called his name Jesus

"Joseph named the child Jesus"

## Chapter 2

<sup>1</sup> After Jesus was born in Bethlehem of Judea in the days of Herod the king, learned men from the east arrived in Jerusalem saying, <sup>2</sup> "Where is he who was born King of the Jews? We saw his star in the east and have come to worship him." <sup>3</sup> When Herod the king heard this, he was troubled, and all Jerusalem with him. <sup>4</sup> Herod brought together all the chief priests and scribes of the people, and he asked them, "Where is the Christ to be born?" <sup>5</sup> They said to him, "In Bethlehem of Judea, for this is what was written by the prophet,

<sup>6</sup> 'But you, Bethlehem, in the land of Judah,  
are not the least among the rulers of Judah,  
for from you will come one who rules,  
who will shepherd my people Israel.'"

<sup>7</sup> Then Herod secretly called the learned men to ask them exactly what time the star had appeared. <sup>8</sup> He sent them to Bethlehem, saying, "Go and search carefully for the young child. When you have found him, bring me a report so that I also may come and worship him." <sup>9</sup> After they had heard the king, they went on their way, and the star that they had seen in the east went before them until it came and stood still over where the young child was. <sup>10</sup> When they saw the star, they rejoiced with very great joy. <sup>11</sup> They went into the house and saw the young child with Mary his mother. They fell down and worshiped him. They opened their treasures and offered him gifts of gold, frankincense, and myrrh. <sup>12</sup> God warned them in a dream not to return to Herod, so they departed to their own country by another way.

<sup>13</sup> After they had departed, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the young child and his mother, and flee to Egypt. Remain there until I tell you, for Herod will seek the young child to destroy him." <sup>14</sup> That night Joseph rose and took the young child and his mother and departed into Egypt. <sup>15</sup> He remained there until the death of Herod. This fulfilled what had been spoken by the Lord through the prophet, saying, "Out of Egypt I have called my Son."

<sup>16</sup> Then Herod, when he saw that he had been mocked by the learned men, was very angry. He sent and killed all the male children that were in Bethlehem and in all that region who were two years old and under, according to the time that he had determined exactly from the learned men. <sup>17</sup> Then was fulfilled what had been spoken through Jeremiah the prophet, saying,

<sup>18</sup> "A voice was heard in Ramah,  
weeping and great mourning,  
Rachel weeping for her children,  
and she refused to be comforted,  
because they were no more."

<sup>19</sup> When Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt and said, <sup>20</sup> "Get up and take the child and his mother and go to the land of Israel, for those who sought the child's life are dead." <sup>21</sup> Joseph rose, took the child and his mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus was reigning over Judea in the place of his father Herod, he was afraid to go there. After God warned him in a dream, he left for the region of Galilee <sup>23</sup> and went and lived in a city called Nazareth. This fulfilled what had been spoken through the prophets, that he would be called a Nazarene.

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# Matthew 2 General Notes

## Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 6 and 18, which is from the Old Testament.

## Special concepts in this chapter

"His star"

These words probably refer to a star that the learned men believed to be the sign of a new king of Israel. (See: sign)

## Other possible translation difficulties in this chapter

"Learned men"

English translations use many different words to translate this phrase. These words include "magi" and "wise men." These men could have been scientists or astrologers. If you can, you should translate this with the general words "learned men."

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### Matthew 01

General Information:

A new part of the story begins here and continues through the end of the chapter. Matthew tells about Herod's attempt to kill the new King of the Jews.

Bethlehem of Judea

"the town of Bethlehem in the province of Judea"

in the days of Herod the king

"when Herod was king there"

Herod

This refers to Herod the Great.

learned men from the east

"men from the east who studied the stars"

from the east

"from a country far east of Judea"

### Matthew 02

Where is he who was born King of the Jews?

The men knew from studying the stars that the one who would become king had been born. They were trying to learn where he was. Alternate translation: "A baby who will become the king of the Jews has been born. Where is he?"

his star

They were not saying that the baby was the rightful owner of the star. Alternate translation: "the star that tells about him" or "the star that is associated with his birth"

in the east

"as it came up in the east" or "while we were in our country"

worship

Possible meanings are 1) they intended to worship the baby as divine, or 2) they wanted to honor him as a human king. If your language has a word that includes both meanings, you should consider using it here.

### Matthew 03

he was troubled

"he was worried." Herod was worried that this baby would replace him as king.

all Jerusalem

Here "Jerusalem" refers to the people. Also, "all" means "many." Matthew is exaggerating to emphasize how many people were worried. Alternate translation: "many of the people in Jerusalem"

#### Matthew 04

General Information:

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#### Matthew 05

In Bethlehem of Judea

"In the town of Bethlehem in the province of Judea"

this is what was written by the prophet

This can be stated in active form. Alternate translation:

"this is what the prophet wrote long ago"

#### Matthew 06

General Information:

The chief priests and scribes of the people quote the prophet Micah to show that the Christ would be born in Bethlehem.

you, Bethlehem, ... are not the least among the rulers of Judah  
Micah was speaking to the people of Bethlehem as if they were with him but they were not. Also, "are not the least" can be translated with a positive phrase.  
Alternate translation: "you, people of Bethlehem, ... your town is among the most important towns in Judah"

who will shepherd my people Israel

Micah speaks of this ruler as a shepherd. This means he will lead and care for the people. Alternate translation: "who will lead my people Israel as a shepherd leads his sheep"

#### Matthew 07

Herod secretly called the learned men

This means that Herod talked to the learned men without other people knowing.

men to ask them exactly what time the star had appeared.

This can be translated as a direct quotation. Alternate translation: "men, and he asked them, 'When exactly did this star appear?'"

what time the star had appeared

It is implied that the learned men told him when the star appeared. Alternate translation: "what time the star had appeared. The learned men told Herod when the star first appeared"

#### Matthew 08

young child

This refers to Jesus.

bring me a report

"report back to me" or "let me know"

worship him

See how you translated this in Matthew 2:2.

#### Matthew 09

After they

"After the learned men"

they had seen in the east

"they had seen come up in the east" or "they had seen in their country"

went before them

"guided them" or "led them"

stood still over

"stopped over"

where the young child was

"the place where the young child was staying"

#### Matthew 10

General Information:

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#### Matthew 11

Connecting Statement:

Here the scene shifts to the house where Mary, Joseph, and the young Jesus were living.

They went

"The learned men went"

They fell down and worshiped him

"They knelt down and put their faces close to the ground." They did this to honor Jesus.

their treasures

Here "treasures" refers to the boxes or bags they used to carry their treasures. Alternate translation: "the containers that held their treasures"

#### Matthew 12

God warned them

"Afterwards, God warned the learned men." God knew that Herod wanted to harm the child.



dream not to return to Herod, so

This can be translated as a direct quotation. Alternate translation: "dream, saying, 'Do not go back to King Herod,' so"

#### Matthew 13

they had departed

"the learned men had departed"

appeared to Joseph in a dream

"came to Joseph while he was dreaming"

Get up, take ... flee ... Remain ... you

God is speaking to Joseph, so these should all be singular forms.

until I tell you

The full meaning of this statement can be made explicit. Alternate translation: "until I tell you it is safe to come back"

I tell you

Here "I" refers to God. The angel is speaking for God.

#### Matthew 14

General Information:

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#### Matthew 15

General Information:

Matthew quotes the prophet Hosea to show that the Christ would spend time in Egypt.

He remained

It is implied that Joseph, Mary, and Jesus remained in Egypt. Alternate translation: "They remained"

until the death of Herod

Herod does not die until Matthew 2:19. This statement describes the length of their stay in Egypt, and it does not say that Herod died at this time.

what had been spoken by the Lord through the prophet, saying

This can be translated in active form. Alternate translation: "what the Lord had said through the prophet; he had said" or "what the Lord had told the prophet to tell the people; he had said"

Out of Egypt I have called my Son

"I have called my Son out of Egypt"

my Son

In Hosea this refers to the people of Israel. Matthew quoted it to say that this was true of God's Son, Jesus. Translate it using a word for son that could refer to the only son or the first son.

#### Matthew 16

General Information:

These events happen before Herod's death, which Matthew mentioned in [Matthew 2:15]

Connecting Statement:

Here the scene shifts back to Herod and tells what he did when he learned that the learned men had deceived him.

he had been mocked by the learned men

This can be stated in active form. Alternate translation: "the learned men had embarrassed him by tricking him"

He sent and killed all the male children

Herod did not kill the children himself. Alternate translation: "He gave orders for his soldiers to kill all the boys" or "He sent soldiers there to kill all the boy babies"

two years old and under

"2 years old and younger"

according to the time

"based on the time"

#### Matthew 17

General Information:

Matthew quotes the prophet Jeremiah to show that the death of all of the male children in the region of Bethlehem was according to scripture.

Then was fulfilled

This can be stated in active form. Alternate translation: "This fulfilled" or "Herod's actions fulfilled"

what had been spoken through Jeremiah the prophet

This can be stated in active form. Alternate translation: "what the Lord spoke long ago through the prophet Jeremiah"

#### Matthew 18

A voice was heard ... they were no more

Matthew is quoting the prophet Jeremiah.

A voice was heard

This can be stated in active form. Alternate translation: "People heard a voice" or "There was a loud sound"

Rachel weeping for her children

Rachel lived many years before this time. This prophecy shows Rachel, who has died, weeping for her descendants.

she refused to be comforted

This can be stated in active form. Alternate translation: "no one could comfort her"

because they were no more

"because the children were gone and would never return." Here "were no more" is a mild way of saying they are dead. Alternate translation: "because they were dead"

Matthew 19

Connecting Statement:

Here the scene shifts to Egypt, where Joseph, Mary, and the young Jesus are living.

behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

Matthew 20

those who sought the child's life

Here "sought the child's life" is a way of saying they wanted to kill the child. Alternate translation: "those who were looking for the child in order to kill him"

those who sought

This refers to King Herod and his advisors.

Matthew 21

General Information:

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Matthew 22

Connecting Statement:

This is the end of the part of the story that began in Matthew 2:1 about Herod's attempt to kill the new King of the Jews.

But when he heard

"But when Joseph heard"

Archelaus

This is the name of Herod's son.

he was afraid

"Joseph was afraid"

Matthew 23

what had been spoken through the prophets

This can be stated in active form. Alternate translation: "what the Lord spoke long ago through the prophets"

he would be called a Nazarene

Here "he" refers to Jesus. The prophets before the time of Jesus would have referred to him as the Messiah or the Christ. Alternate translation: "people would say that the Christ is a Nazarene"

## Chapter 3

<sup>1</sup> In those days John the Baptist came preaching in the wilderness of Judea saying, <sup>2</sup> "Repent, for the kingdom of heaven is near." <sup>3</sup> For this is he who was spoken of by Isaiah the prophet, saying,

"The voice of one calling out in the wilderness,  
'Make ready the way of the Lord,  
make his paths straight.'"

<sup>4</sup> Now John wore clothing of camel's hair and a leather belt around his waist. His food was locusts and wild honey. <sup>5</sup> Then Jerusalem, all Judea, and all the region around the Jordan River went out to him. <sup>6</sup> They were baptized by him in the Jordan River, confessing their sins. <sup>7</sup> But when he saw many of the Pharisees and Sadducees coming to him for baptism, he said to them, "You offspring of vipers, who warned you to flee from the wrath that is coming? <sup>8</sup> Bear fruit worthy of repentance. <sup>9</sup> Do not think of saying among yourselves, 'We have Abraham for our father.' For I say to you that God is able to raise up children for Abraham even out of these stones. <sup>10</sup> Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire. <sup>11</sup> I baptize you with water for repentance. But he who comes after me is mightier than I, and I am not worthy even to carry his sandals. He will baptize you with the Holy Spirit and with fire. <sup>12</sup> His winnowing fork is in his hand to thoroughly clear off his threshing floor and to gather his wheat into the storehouse. But he will burn up the chaff with fire that can never be put out."

<sup>13</sup> Then Jesus came from Galilee to the Jordan River to be baptized by John. <sup>14</sup> But John kept trying to stop him, saying, "I need to be baptized by you, and do you come to me?" <sup>15</sup> Jesus responded and said to him, "Permit it now, for it is right for us to fulfill all righteousness." Then John permitted him. <sup>16</sup> After he was baptized, Jesus came up immediately from the water, and behold, the heavens were opened to him. He saw the Spirit of God coming down like a dove and resting upon him. <sup>17</sup> Behold, a voice came out of the heavens saying, "This is my beloved Son. I am very pleased with him."

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## Matthew 3 General Notes

### Structure and formatting

Some translations set quotations from the Old Testament farther to the right on the page than the rest of the text. The ULB does this with the quoted material in verse 3.

### Special concepts in this chapter

"Bear fruit worthy of repentance"

Fruit is a common picture word in the scriptures. Writers use it to describe the results of either good or bad behavior. In this chapter, good fruit is the result of living as God commands. (See: fruit)

### Other possible translation difficulties in this chapter

"The kingdom of heaven is near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when John spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

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## Matthew 01

### General Information:

This is the beginning of a new part of the story where Matthew tells of the ministry of John the Baptist.

### In those days

This is many years after Joseph and his family left Egypt and went to Nazareth. This is probably near the time that Jesus begins his ministry. Alternate translation: "Some time later" or "Some years later"

## Matthew 02

### Repent

This is plural in form. John is speaking to the crowds.

### the kingdom of heaven is near

The phrase "kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, use the word "heaven" in your translation. Alternate translation: "our God in heaven will soon show himself to be king"

## Matthew 03

### General Information:

Matthew quotes the prophet Isaiah to show that John the Baptist was God's appointed messenger to prepare for Jesus's ministry.

For this is he who was spoken of by Isaiah the prophet, saying This can be stated in active form. Alternate translation: "For Isaiah the prophet was speaking of John the Baptist when he said"

### The voice of one calling out in the wilderness

This can be expressed as a sentence. Alternate translation: "The voice of one calling out in the wilderness is heard" or "They hear the sound of someone calling out in the wilderness"

Make ready the way of the Lord ... make his paths straight These two phrases mean the same thing.

### Make ready the way of the Lord

"Get the road ready for the Lord." Doing this represents being prepared to hear the Lord's message when he comes. People do this by repenting of their sins. Alternate translation: "Prepare to hear the Lord's message when he comes" or "Repent and be ready for the Lord to come"

## Matthew 04

### Now ... wild honey

The word "Now" is used here to mark a pause in the story. Here Matthew tells background information about John the Baptist.

wore clothing of camel's hair and a leather belt around his waist

This clothing symbolizes that John is a prophet like the prophets from long ago, especially the prophet Elijah.

## Matthew 05

### Then Jerusalem, all Judea, and all the region

The words "Jerusalem," "Judea," and "the region" are metonyms for the people from those areas. The word "all" is an exaggeration to emphasize that very many people went out. Alternate translation: Then very many people from Jerusalem, Judea, and that region"

## Matthew 06

### They were baptized by him ... River, confessing their sins

This can be stated in active form. Alternate translation: "John baptized them ... River after they confessed their sins"

### They

This refers to the people coming from Jerusalem, Judea, and the region around the Jordan River.

## Matthew 07

### General Information:

John the Baptist begins to rebuke the Pharisees and Sadducees.

### You offspring of vipers, who

This is a metaphor. Here "offspring" means "having the characteristic of." Vipers are a kind of dangerous snakes and represent evil. This can be stated as a separate sentence. Alternate translation: "You evil poisonous snakes! Who" or "You are evil like poisonous snakes! Who"

who warned you to flee from the wrath that is coming?

John uses a question to rebuke the Pharisees and Sadducees because they were asking him to baptize them so that God would not punish them, but they did not want to stop sinning. Alternate translation: "you cannot flee from God's wrath like this." or "do not think that you can flee from God's wrath just because I baptize you."

flee from the wrath that is coming  
The word "wrath" is being used to refer to God's punishment because his wrath precedes it. Alternate translation: "run away from the punishment that is coming" or "escape because God is about to punish you"

#### Matthew 08

Bear fruit worthy of repentance  
The phrase "bear fruit" is a metaphor referring to a person's actions. Alternate translation: "Let your actions show that you have truly repented"

#### Matthew 09

We have Abraham for our father  
"Abraham is our ancestor" or "We are descendants of Abraham." The Jewish leaders thought that God would not punish them since they were descendants of Abraham.

For I say to you  
This adds emphasis to what John is about to say.

God is able to raise up children for Abraham even out of these stones  
"God is able to make physical descendants out of even these stones and give them to Abraham"

#### Matthew 10

Connecting Statement:  
John the Baptist continues to rebuke the Pharisees and Sadducees.

Already the ax has been placed against the root of the trees. So every tree that does not produce good fruit is chopped down and thrown into the fire  
This metaphor means God is ready to punish sinners. This can be stated in active form. Alternate translation: "God has his axe and he is ready to cut down and burn any tree that grows bad fruit" or "As a person gets his axe ready to cut down and burn a tree that grows bad fruit, God is ready to punish you for your sins"

#### Matthew 11

for repentance  
"to show that you have repented"

But he who comes after me  
Jesus is the person who comes after John.

is mightier than I  
"is more important than I am"

He will baptize you with the Holy Spirit and with fire  
This metaphor compares John's baptism with water to the future baptism with fire. This means John's baptism only symbolically cleanses people of their sins. The baptism by Holy Spirit and fire will truly cleanse people of their sins. If possible, use the word "baptize" in your translation to keep the comparison to John's baptism.

#### Matthew 12

His winnowing fork is in his hand  
This metaphor compares the way Christ will separate the righteous people from the unrighteous people to the way a man separates wheat grain from chaff. Alternate translation: "Christ is like a man whose winnowing fork is in his hand"

His winnowing fork is in his hand  
Here "in his hand" means the person is ready to act. Alternate translation: "Christ is holding a winnowing fork because he is ready"

winnowing fork  
This is a tool for tossing wheat up into the air to separate the wheat grain from the chaff. The heavier grain falls back down and the unwanted chaff is blown away by the wind. It is similar in shape to a pitchfork but with wide tines made of wood.

his threshing floor  
"his ground" or "the ground where he separates the grain from the chaff"

gather his wheat into the storehouse ... burn up the chaff with fire that can never be put out  
This is a metaphor showing how God will separate righteous people from evil people. The righteous will go to heaven like wheat into a farmer's storehouse, and God will burn the people who are like chaff with a fire that will never be put out.

can never be put out  
This can be stated in active form. Alternate translation: "will never burn out"

#### Matthew 13

Connecting Statement:  
Here the scene shifts to a later time when John the Baptist baptizes Jesus.

to be baptized by John  
This can be stated in active form. Alternate translation: "so John could baptize him"

#### Matthew 14

I need to be baptized by you, and do you come to me?  
John uses a question to show his surprise at Jesus's request. Alternate translation: "You are more important than I am. I should not baptize you. You should baptize me."

#### Matthew 15

for us  
Here "us" refers to Jesus and John.

John permitted him  
You may need to make explicit that John permitted Jesus to be baptized by John. Alternate translation: "John allowed Jesus to be baptized" or "John agreed to baptize Jesus"

#### Matthew 16

Connecting Statement:  
This is the end of the part of the story about John the Baptist. It describes what happened after he baptized Jesus.

After he was baptized

This can be stated in active form. Alternate translation: "After John baptized Jesus"

behold

The word "behold" here alerts us to pay attention to the surprising information that follows.

the heavens were opened to him

This can be stated in active form. Alternate translation: "Jesus saw the sky open" or "God opened the heavens to Jesus"

coming down like a dove

Possible meanings are 1) this is simply a statement that the Spirit was in the form of a dove or 2) this is a simile that compares the Spirit coming down upon Jesus gently, the way a dove would.

#### Matthew 17

a voice came out of the heavens saying

"Jesus heard a voice from heaven." Here "voice" refers to God speaking. Alternate translation: "God spoke from heaven"

Son

This is an important title for Jesus that describes his relationship to God.

## Chapter 4

<sup>1</sup> Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. <sup>2</sup> When he had fasted forty days and forty nights, he was hungry. <sup>3</sup> The tempter came and said to him, "If you are the Son of God, command these stones to become bread."

<sup>4</sup> But Jesus answered and said to him, "It is written, 'Man does not live on bread alone, but by every word that comes out of the mouth of God.'"

<sup>5</sup> Then the devil took him into the holy city and set him on the highest point of the temple building, <sup>6</sup> and said to him, "If you are the Son of God, throw yourself down, for it is written,

'He will command his angels to take care of you,'

and

'They will carry you in their hands,  
so that you will not hit your foot against a stone.'"

<sup>7</sup> Jesus said to him, "Again it is written, 'You must not test the Lord your God.'"

<sup>8</sup> Again, the devil took him up to a very high hill and showed him all the kingdoms of the world along with all their glory. <sup>9</sup> He said to him, "All these things I will give you, if you fall down and worship me."

<sup>10</sup> Then Jesus said to him, "Go away from here, Satan! For it is written, 'You will worship the Lord your God, and you will serve only him.'"

<sup>11</sup> Then the devil left him, and behold, angels came and served him.

<sup>12</sup> Now when Jesus heard that John had been handed over, he withdrew into Galilee. <sup>13</sup> He left Nazareth and went and lived in Capernaum, which is by the Sea of Galilee in the territories of Zebulun and Naphtali. <sup>14</sup> This happened to fulfill what was said by Isaiah the prophet,

<sup>15</sup> "The land of Zebulun and the land of Naphtali,  
toward the sea, beyond the Jordan,  
Galilee of the Gentiles!

<sup>16</sup> The people who sat in darkness  
have seen a great light,  
and to those who sat in the region and shadow of death,  
upon them has a light arisen."

<sup>17</sup> From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is near." <sup>18</sup> As he was walking by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea, for they were fishermen. <sup>19</sup> Jesus said to them, "Come, follow me, and I will make you fishers of men." <sup>20</sup> Immediately they left the nets and followed him. <sup>21</sup> As Jesus was going on from there he saw two other brothers, James son of Zebedee and John his brother. They were in the boat with Zebedee their father mending their nets. He called them, <sup>22</sup> and they immediately left the boat and their father and followed him.

<sup>23</sup> Jesus went about in all of Galilee, teaching in their synagogues, preaching the gospel of the kingdom and healing every kind of disease and sickness among the people. <sup>24</sup> The news about him went out into all of Syria, and the people brought to him all those who suffered from various diseases and pains, those who were possessed by demons, the epileptics, and the paralytics. Jesus healed them. <sup>25</sup> Large crowds followed him from Galilee, the Decapolis, Jerusalem, and Judea, and from beyond the Jordan.

# Matthew 4 General Notes

## Structure and formatting

Some translations set poetry farther to the right than the rest of the text to show that it is poetry. The ULB does this with the poetry in verses 6, 15 and 16, which is from the Old Testament.

## Other possible translation difficulties in this chapter

"the kingdom of heaven has come near"

No one knows for use whether the "kingdom of heaven" was present or still coming when Jesus spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrase "is coming near" and "has come near."

"If you are the Son of God"

The reader should not understand these words in verses 3 and 6 to mean that Satan did not know whether Jesus was the Son of God. God had already said that Jesus was his Son ([Matthew 3:17](#)), so Satan knew who Jesus was. He also knew that Jesus could make stones become bread and could throw himself off of high places and not be hurt. He was trying to make Jesus do these things and so disobey God and obey Satan. These words can be translated as "Show me your power if you are the Son of God" (See: [satan](#) and [sonofgod](#))

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### Matthew 01

#### General Information:

Here Matthew begins a new part of the story in which Satan tempts Jesus in the wilderness after Jesus has been there for 40 days.

Jesus was led up by the Spirit

This can be stated in active form. Alternate translation: "the Spirit led Jesus"

to be tempted by the devil

This can be stated in active form. Alternate translation: "so the devil could tempt Jesus"

### Matthew 02

he had fasted ... he was hungry

These refer to Jesus.

forty days and forty nights

"40 days and 40 nights." This refers to 24-hour periods.

Alternate translation: "40 days"

### Matthew 03

The tempter

These words refer to the same being as "the devil" (verse 1). You may have to use the same word to translate both.

If you are the Son of God, command

It is best to assume that Satan knew that Jesus is the Son of God. Possible meanings are 1) this is a temptation to do miracles for Jesus's own benefit.

Alternate translation: "You are the Son of God, so you can command" or 2) this is a challenge or accusation.

Alternate translation: "Prove that you are the Son of God by commanding"

the Son of God

This is an important title for Jesus that describes his relationship to God.

command these stones to become bread.

You could translate this with a direct quotation.

Alternate translation: "say to these stones, 'Become bread.'"

bread

Here "bread" refers to food in general. Alternate translation: "food"

### Matthew 04

#### General Information:

Jesus rebukes Satan with a quotation from Deuteronomy.



It is written

This can be stated in active form. Alternate translation: "Moses wrote this in the scriptures long ago"

Man does not live on bread alone

This implies that there is something more important to life than food.

but by every word that comes out of the mouth of God

Here "word" and "mouth" refer to what God says.

Alternate translation: "but by listening to everything that God says"

#### Matthew 05

General Information:

This page has intentionally been left blank.

#### Matthew 06

General Information:

Satan quotes from the Psalms in order to tempt Jesus.

If you are the Son of God, throw yourself down

It is best to assume that Satan knew that Jesus is the Son of God. Possible meanings are 1) this is a temptation to do a miracle for Jesus's own benefit.

Alternate translation: "Since you are truly the Son of God, you can throw yourself down" or 2) this is a challenge or accusation. Alternate translation: "Prove that you are truly the Son of God by throwing yourself down"

the Son of God

This is an important title for Jesus that describes his relationship to God.

throw yourself down

"let yourself fall to the ground" or "jump down"

for it is written

This can be stated in active form. Alternate translation: "for the writer wrote in the scriptures" or "for it says in the scriptures"

'He will command his angels to take care of you,' and

This can be translated with a direct quotation, and you can specify that it is God who will command. Alternate translation: "'God will say to his angels, 'Take care of him,'" and" or "'God will command his angels to take care of you,' and"

They will carry you

"The angels will hold you"

#### Matthew 07

General Information:

Jesus rebukes Satan with another quotation from Deuteronomy.

Again it is written

It is understood that Jesus is quoting scripture again.

This can be stated in active form. Alternate translation: "Again, I will tell you what Moses wrote in the scriptures"

You must not test

Here "you" refers to anyone. Alternate translation: "One should not test" or "No person should test"

#### Matthew 08

Again, the devil

"Next, the devil"

#### Matthew 09

He said to him

"The devil said to Jesus"

All these things I will give you

"I will give you all these things." The tempter is emphasizing here that he will give "all these things," not just some of them.

fall down

"put your face near the ground." This was a common action to show that a person was worshiping.

#### Matthew 10

General Information:

Jesus rebukes Satan with another quotation from Deuteronomy.

Connecting Statement:

This is the end of the part of the story about how Satan tempted Jesus.

For it is written

This can be stated in active form. Alternate translation: "For Moses also wrote in the scriptures"

You will worship ... you will serve

Both instances of "you" are singular, a command to everyone who hears it.

## Matthew 11

behold

The word "behold" here alerts us to pay attention to the important new information that follows.

## Matthew 12

General Information:

This is the beginning of a new part of the story in which Matthew describes the beginning of Jesus's ministry in Galilee. These verses explain how Jesus came to be in Galilee.

Now

This word is used here to mark a change in the main story. Here Matthew starts to tell a new part of the story.

John had been handed over

This can be stated in active form and the information omitted from the euphemism can be stated. Alternate translation: "the king had handed John over to the prison" or "the king had arrested John"

## Matthew 13

in the territories of Zebulun and Naphtali

"Zebulun" and "Naphtali" are the names of the tribes that lived in these territories many years earlier before foreigners took control of the land of Israel.

## Matthew 14

This happened

This refers to Jesus's going to live in Capernaum.

what was said

This can be stated in active form. Alternate translation: "what God said"

## Matthew 15

General Information:

Matthew quotes the prophet Isaiah to show that Jesus's ministry in Galilee was a fulfillment of prophecy.

The land of Zebulun and the land of Naphtali ... Galilee of the Gentiles!

These are two descriptions of the same territory.

toward the sea

This is the Sea of Galilee.

## Matthew 16

General Information:

Matthew quotes the prophet Isaiah to show that Jesus's ministry in Galilee was a fulfillment of prophecy.

The people who sat in darkness have seen a great light  
Here "darkness" is a metaphor for not knowing the truth about God. And "light" is a metaphor for God's true message that saves people from their sin.

The people who sat

These words can be combined with the sentence beginning with "The land of Zebulun" (verse 15).

Alternate translation: "In the territory of Zebulun and Naphtali ... where many Gentiles live, the people who sat"

who sat ... who sat

"who were living ... who were living." The word "sat" is an idiom for having lived for a long time in one place, not to sitting on the ground or a piece of furniture.

to those who sat in the region and shadow of death, upon them has a light arisen

This basically has the same meaning as the first part of the sentence. Here "those who sat in the region and shadow of death" is a metaphor. It represents those who did not know God. These people were in danger of dying and being separated from God forever.

## Matthew 17

the kingdom of heaven is near

The phrase "the kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, include a word that means "heaven" in your translation. See how you translated this in [Matthew 3:2]

## Matthew 18

General Information:

This begins a new scene within the part of the story about Jesus's ministry in Galilee. Here he begins to gather men to be his disciples.

casting a net into the sea

The full meaning of this statement can be made explicit. Alternate translation: "throwing a net into the water to catch fish"

## Matthew 19

Come, follow me

Jesus invites Simon and Andrew to follow him, live with him, and become his disciples. Alternate translation: "Be my disciples"

I will make you fishers of men

This metaphor means Simon and Andrew will teach people God's true message, so others will also follow Jesus. Alternate translation: "I will teach you to gather men to me like you used to gather fish"

## Matthew 20

General Information:

This page has intentionally been left blank.

## Matthew 21

Connecting Statement:

Jesus calls more men to be his disciples.

He called them

"Jesus called John and James." This phrase also means that Jesus invited them to follow him, live with him, and become his disciples.

## Matthew 22

they immediately left

"at that moment they left"

left the boat ... and followed him

It should be clear that they immediately put their nets down and left that place with Jesus. If your language requires you to tell whether they were leaving for the rest of the day or for a long time or for the rest of their lives, you should probably translate as they were leaving for the rest of their lives. It would be good to have a note saying that the Greek does not specify how long they would be gone.

## Matthew 23

Connecting Statement:

This is the end of the part of the story about the beginning of Jesus's ministry in Galilee. The rest of this chapter summarizes what he did and how the people responded.

teaching in their synagogues

"teaching in the synagogues of the Galileans" or "teaching in the synagogues of those people"

preaching the gospel of the kingdom

Here "kingdom" refers to God's reign as king. Alternate translation: "preaching the good news that God will show himself as king"

every kind of disease and sickness

The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

## Matthew 24

those who were possessed by demons

This can be stated in active form. Alternate translation: "those whom demons controlled"

the epileptics

The word "epileptic" refers to people who have epilepsy and so sometimes become unconscious and move uncontrollably.

## Matthew 25

the Decapolis

This name means "the Ten Towns." This is the name of a region to the southeast of the Sea of Galilee.

## Chapter 5

<sup>1</sup> When Jesus saw the crowds, he went up on the mountain. When he had sat down, his disciples came to him. <sup>2</sup> He opened his mouth and taught them, saying,

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

<sup>4</sup> Blessed are those who mourn,  
for they will be comforted.

<sup>5</sup> Blessed are the meek,  
for they will inherit the earth.

<sup>6</sup> Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

<sup>7</sup> Blessed are the merciful,  
for they will obtain mercy.

<sup>8</sup> Blessed are the pure in heart,  
for they will see God.

<sup>9</sup> Blessed are the peacemakers,  
for they will be called sons of God.

<sup>10</sup> Blessed are those who have been persecuted for righteousness' sake,  
for theirs is the kingdom of heaven.

<sup>11</sup> "Blessed are you when people insult you and persecute you and say all kinds of evil things against you falsely for my sake. <sup>12</sup> Rejoice and be glad, for great is your reward in heaven. For in this way people persecuted the prophets who lived before you.

<sup>13</sup> "You are the salt of the earth. But if the salt has lost its taste, how can it be made salty again? It is never again good for anything except to be thrown out and trampled under people's feet. <sup>14</sup> You are the light of the world. A city set on a hill cannot be hidden. <sup>15</sup> Neither do people light a lamp and put it under a basket, but rather on the lampstand, and it shines for everyone in the house. <sup>16</sup> Let your light shine before people in such a way that they see your good deeds and glorify your Father who is in heaven.

<sup>17</sup> "Do not think that I have come to destroy the law or the prophets. I have come not to destroy them, but to fulfill them. <sup>18</sup> For truly I say to you that until heaven and earth pass away, not the smallest letter or the smallest part of a letter will in any way pass away from the law, until all things have been accomplished. <sup>19</sup> Therefore whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. But whoever keeps them and teaches them will be called great in the kingdom of heaven. <sup>20</sup> For I say to you that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will in no way enter the kingdom of heaven.

<sup>21</sup> "You have heard that it was said to them in ancient times, 'Do not murder,' and, 'Whoever murders will be subject to judgment.' <sup>22</sup> But I say to you that everyone who is angry with his brother will be subject to judgment; and whoever says to his brother, 'You worthless person!' will be subject to the council; and whoever says, 'You fool!' will be subject to the fire of hell. <sup>23</sup> Therefore if you are offering your gift at the altar and there remember that your brother has anything against you, <sup>24</sup> leave your gift there in front of the altar, and go on your way. First be reconciled with your brother, and then come and offer your gift. <sup>25</sup> Agree with your adversary quickly while you are with him on the way to court, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. <sup>26</sup> Truly I say to you, you will never come out from there until you have paid the last penny you owe.

<sup>27</sup> "You have heard that it was said, 'Do not commit adultery.'<sup>28</sup> But I say to you that everyone who looks on 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 stumble, pluck it out and throw it away from you. For it is better for you that one of your members should perish than that your whole body should be thrown into hell. <sup>30</sup> If your right hand causes you to stumble, cut it off and throw it away from you. For it is better for you that one of your members should perish than that your whole body should go into hell. <sup>31</sup> It was also said, 'Whoever sends his wife away, let him give her a certificate of divorce.'<sup>32</sup> But I say to you that everyone who divorces his wife, except on account of sexual immorality, makes her an adulteress. Whoever marries her after she has been divorced commits adultery.

<sup>33</sup> "Again, you have heard that it was said to those in ancient times, 'Do not swear a false oath, but carry out your oaths to the Lord.'<sup>34</sup> But I say to you, swear not at all, neither by heaven, for it is the throne of God; <sup>35</sup> nor by the earth, for it is the footstool for his feet; nor by Jerusalem, for it is the city of the great King. <sup>36</sup> Neither swear by your head, for you cannot make one hair white or black. <sup>37</sup> But let your speech be 'Yes, yes,' or 'No, no.' Anything that is more than this is from the evil one.

<sup>38</sup> "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.'<sup>39</sup> But I say to you, do not resist one who is evil. Instead, whoever strikes you on your right cheek, turn to him the other also. <sup>40</sup> If anyone wishes to bring a lawsuit against you and takes away your tunic, let that person also have your cloak. <sup>41</sup> Whoever compels you to go one mile, go with him two. <sup>42</sup> Give to anyone who asks you, and do not turn away from anyone who wishes to borrow from you.

<sup>43</sup> "You have heard that it was said, 'You must love your neighbor and hate your enemy.'<sup>44</sup> But I say to you, love your enemies and pray for those who persecute you, <sup>[1]</sup><sup>45</sup> so that you may be sons of your Father who is in heaven. For he makes his sun to rise on the evil and the good, and sends rain on the just and the unjust. <sup>46</sup> For if you love those who love you, what reward do you get? Do not even the tax collectors do the same thing? <sup>47</sup> If you greet only your brothers, what do you do more than others? Do not even the Gentiles do the same thing? <sup>48</sup> Therefore you must be perfect, as your heavenly Father is perfect.

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## Footnotes

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5:44 <sup>[1]</sup>The best ancient copies do not have

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# Matthew 5 General Notes

## Structure and formatting

Many people call the words in Matthew 5-7 the Sermon on the Mount. This is one long lesson that Jesus taught. Bibles divide this lesson into three chapters, but this can sometimes confuse the reader. If your translation divides the text into sections, be sure that the reader understands that the whole sermon is one large section.

Matthew 5:3-10, known as The Beatitudes or as The Blessings, has been set apart by being set farther to the right on the page than the rest of the text, with each line beginning with the word "blessed." This way of placing the words on the page highlights the poetic form of this teaching.

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

## Special concepts in this chapter

### "His disciples"

It is possible to refer to anyone who followed Jesus as a follower or disciple. Jesus selected twelve of his followers to become his closest disciples, "the twelve disciples." They would later become known as the apostles.

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#### Matthew 01

Connecting Statement:

This is the beginning of a new part of the story in which Jesus begins to teach his disciples. This part continues through the end of chapter 7 and is frequently called the Sermon on the Mount.

#### Matthew 02

He opened his mouth

This is an idiom. Alternate translation: "Jesus began to speak"

taught them

The word "them" refers to his disciples.

#### Matthew 03

General Information:

Here, Jesus begins to describe the characteristics of people who are blessed.

the poor in spirit

This means people who are humble. Alternate translation: "those who know they need God"

for theirs is the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. This phrase is only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "for God in heaven will be their king"

#### Matthew 04

those who mourn

Possible reasons they are sad are 1) the sinfulness of the world or 2) their own sins or 3) the death of someone. Do not specify the reason for mourning unless your language requires it.

they will be comforted

This can be stated in active form. Alternate translation: "God will comfort them"

#### Matthew 05

the meek

"the gentle" or "those who do not rely on their own power"

they will inherit the earth

"God will give them the entire earth"

#### Matthew 06

those who hunger and thirst for righteousness

This metaphor describes people who strongly desire to do what is right. Alternate translation: "those who desire to live right as much as they desire food and drink"

they will be filled

This can be stated in active form. Alternate translation: "God will fill them" or "God will satisfy them"

#### Matthew 07

General Information:

This page has intentionally been left blank.

#### Matthew 08

the pure in heart

"people whose hearts are pure." Here "heart" is a metonym for a person's inner being or intentions. Alternate translation: "those who only want to serve God"

they will see God

This means they will be able to live in God's presence. Alternate translation: "God will allow them to live with him"

#### Matthew 09

the peacemakers

These are the people who help others to have peace with one another.

for they will be called sons of God  
This can be stated in active form. Alternate translation:  
"for God will call them his children" or "they will be  
children of God"

sons of God  
It is best to translate "sons" with the same word your  
language would naturally use to refer to a human son  
or child.

#### Matthew 10

those who have been persecuted  
This can be stated in active form. Alternate translation:  
"those people whom others treat unfairly"

for righteousness' sake  
"because they do what God wants them to do"

theirs is the kingdom of heaven  
Here "kingdom of heaven" refers to God's rule as king.  
This phrase is only in the book of Matthew. If possible,  
keep "heaven" in your translation. See how you  
translated this in [Matthew 5:3]

#### Matthew 11

Connecting Statement:  
Jesus finishes describing the characteristics of people  
who are blessed.

Blessed are you  
The word "you" is plural.

say all kinds of evil things against you falsely  
"say all kinds of evil lies about you" or "say bad things  
about you that are not true"

for my sake  
"because you follow me" or because you believe in me"

#### Matthew 12

General Information:  
This page has intentionally been left blank.

#### Matthew 13

Connecting Statement:  
Jesus begins to teach about how his disciples are like  
salt and light.

You are the salt of the earth  
Possible meanings are 1) just as salt makes food good,  
disciples of Jesus influence the people of the world so  
that they will be good. Alternate translation: "You are

like salt for the people of the world" or 2) just as salt  
preserves food, disciples of Jesus keep people from  
becoming totally corrupt. Alternate translation: "As salt  
is for food, you are for the world"

if the salt has lost its taste  
Possible meanings are 1) "if the salt has lost its power to  
do things that salt does" or 2) "if the salt has lost its  
flavor."

how can it be made salty again?  
"how can it be made useful again?" Jesus uses a  
question to teach the disciples. Alternate translation:  
"there is no way for it to become useful again."

except to be thrown out and trampled under people's feet  
This can be stated in active form. Alternate translation:  
"except for people to throw it out into the road and  
walk on it"

#### Matthew 14

You are the light of the world  
This means Jesus's followers bring the message of God's  
truth to all the people who do not know God. Alternate  
translation: "You are like a light for the people of the  
world"

A city set on a hill cannot be hidden  
At night when it is dark, people can see the city lights  
shining. This can be stated in active form. Alternate  
translation: "During the night, no one can hide the  
lights that shine from a city on a hill" or "Everyone sees  
the lights of a city on a hill"

#### Matthew 15

Neither do people light a lamp  
"People do not light a lamp"

put it under a basket  
"place the lamp under a basket." This is saying it is  
foolish to create light only to hide it so people do not  
see the light of the lamp.

#### Matthew 16

Let your light shine before people  
This means a disciple of Jesus should live in such a way  
that others can learn about God's truth. Alternate  
translation: "Let your lives be like a light that shines  
before people"

your Father who is in heaven

It is best to translate "Father" with the same word your language would naturally use to refer to a human father.

#### Matthew 17

Connecting Statement:

Jesus begins to teach about how he has come to fulfill the Old Testament law.

the prophets

This refers to what the prophets wrote in the scriptures.

#### Matthew 18

truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

until heaven and earth pass away

Here "heaven" and "earth" refer to the entire universe. Alternate translation: "as long as the universe lasts"

all things have been accomplished

This can be stated in active form. Alternate translation: "all things have happened" or "God causes all things to happen"

all things

The phrase "all things" refers to everything in the law. Alternate translation: "everything in the law" or "all that is written in the law"

#### Matthew 19

whoever breaks

Possible meanings are 1) "whoever disobeys" or 2) "whoever ignores."

the least one of these commandments and teaches

"any of these commandments, even the least important one, and teaches"

whoever ... teaches others to do so will be called

This can be stated in active form. Alternate translation: "if anyone ... teaches others to do so, God will call that person"

least in the kingdom of heaven

The phrase "kingdom of heaven" refers to God's rule as king. This phrase is found only in Matthew. If possible use "heaven" in your translation. Alternate translation: "the least important in his heavenly kingdom" or "the least important under the rule of our God in heaven"

keeps them and teaches them

"obeys all these commandments and teaches others to do the same"

great

most important

#### Matthew 20

For I say to you

This adds emphasis to what Jesus says next.

you ... your ... you

These are plural.

that unless your righteousness exceeds ... Pharisees, you will in no way enter

This can be stated in a positive form. Alternate translation: "that your righteousness must exceed ... Pharisees in order to enter"

#### Matthew 21

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The understood "you" is singular in "Do not murder," but in some languages it may need to be translated as plural.

Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about murder and anger.

it was said to them in ancient times

This can be expressed with an active verb. Alternate translation: "God said to those who lived long ago" or "Moses said to your ancestors long ago"

will be subject to judgment

Possible meanings are 1) "will have to go to the judge" or 2) "will be in danger of punishment."

#### Matthew 22

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "I say to you."

But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original



commands. Try to translate this phrase in a way that shows that emphasis.

brother

This refers to a fellow believer, not to a literal brother or a neighbor.

worthless person ... fool

Both of these insults represent a person who cannot think correctly. "Worthless person" is close to "brainless," where "fool" adds the idea of disobedience to God.

council

This was likely a local council, not the main Sanhedrin in Jerusalem.

Matthew 23

you

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, but in some languages they may need to be plural.

offering your gift

"giving your gift" or "bringing your gift"

at the altar

It is implied that this is God's altar at the temple in Jerusalem. Alternate translation: "to God at the altar in the temple"

there remember

"while you are standing at the altar you remember"

your brother has anything against you

"another person is angry with you because of something you did"

Matthew 24

First be reconciled with your brother

This can be stated in active form. Alternate translation: "First make peace with the person"

Matthew 25

Agree with your

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, but in some languages they may need to be plural.

your adversary

This is a person who takes someone to court for doing something wrong to accuse him before a judge.

may hand you over to the judge

Here "hand you over" means to give someone into the control of someone else. Alternate translation: "will let the judge deal with you"

the judge may hand you over to the officer

Here "hand you over" means to give someone into the control of someone else. Alternate translation: "the judge will give you over to the officer"

officer

a person who has authority to carry out the decisions of a judge

you may be thrown into prison

This can be stated in active form. Alternate translation: "the officer might put you in prison"

Matthew 26

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

from there

"from prison"

Matthew 27

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The understood "you" is singular in "Do not commit adultery," but in some languages it may need to be translated as plural.

Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about adultery and lust.

that it was said

This can be stated in active form. Alternate translation: "that God said" or "that Moses said"

commit

This word means to act out or do something.

Matthew 28

But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that

shows that emphasis. See how you translated this in Matthew 5:22.

everyone who looks on a woman to lust after her has already committed adultery with her in his heart  
This metaphor indicates that a man who lusts after a woman is as guilty of adultery as a man who actually commits the act of adultery.

to lust after her  
"and lusts after her" or "and desires to sleep with her"

in his heart  
Here "heart" is a metonym for a person's thoughts.  
Alternate translation: "in his mind" or "in his thoughts"

#### Matthew 29

If your right eye causes you to stumble, pluck it out and throw it away from you  
The irony here is that people use their eyes in part to keep from stumbling. Here "eye" is a metonym for what a person chooses to look at or learn about, "stumble" is a metaphor for "sin," and "pluck it out and throw it away from you" is a hyperbolic metaphor for doing everything possible to avoid sinning. Alternate translation: "if what you are interested in causes you to want to sin, do everything you can to stay away from it"

If your  
Jesus is talking to a group of people about what they as individuals should or should not do. All instances of "you" and "your" are singular, but in some languages they may need to be translated as plural.

right eye  
This refers to the eye on the right-hand side of the face. The Jews thought of the right hand as more important than the left, so the phrase "right eye" was a metaphor for the most important eye. You may need to translate "right" as "better" or "stronger."

pluck it out  
This is an exaggerated command for a person to do whatever he needs to do to stop sinning. It means "forcefully remove it" or "destroy it." If the right eye is not specifically mentioned, you may need to translate this "destroy your eyes." If eyes have been mentioned, you may need to translate this "destroy them."

throw it away from you  
"get rid of it"

one of your members should perish  
"you should lose one part of your body"

than that your whole body should be thrown into hell  
This can be stated in active form. Alternate translation: "than for God to throw your whole body into hell"

#### Matthew 30

If your right hand causes  
In this metonymy, the hand stands for the actions of the whole person.

right hand  
This means the most important hand, as opposed to the left hand. You may need to translate "right" as "better" or "stronger."

cut it off  
This is an exaggerated command for a person to do whatever he needs to do to stop sinning.

#### Matthew 31

Connecting Statement:  
Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about divorce.

It was also said  
This can be stated in active form. Alternate translation: "God also said" or "Moses also said"

sends his wife away  
This is a euphemism for "divorces his wife."

let him give  
"he must give"

#### Matthew 32

But I say  
Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

makes her an adulteress  
It is the man who divorces the woman improperly who "causes her to commit adultery." In many cultures it would be normal for her to remarry, but if the divorce is improper, such a remarriage is adultery.

her after she has been divorced

This can be stated in active form. Alternate translation: "her after her husband has divorced her" or "the divorced woman"

#### Matthew 33

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" is plural in "you have heard." The "you" and "your" are singular in "Do not swear" and "carry out your oaths," but in some languages they may need to be translated as plural.

Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about swearing oaths.

Again, you

"Also, you" or "Here is another example. You"

it was said to those in ancient times

This can be expressed with an active verb. Alternate translation: "God said to those who lived long ago" or "Moses said to your ancestors long ago"

Do not swear a false oath, but carry out your oaths to the Lord.

"Do not swear that you will do something and then not do it. Instead do whatever you have sworn to the Lord that you will do"

#### Matthew 34

But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is equally important to the original commands from God. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

swear not at all

"do not swear at all" or "do not swear by anything"

it is the throne of God

Because God reigns from heaven, Jesus speaks of heaven as if it were a throne. Alternate translation: "it is from here that God rules"

#### Matthew 35

Connecting Statement:

Jesus finishes his words from verse 34, telling the people not to swear.

nor by the earth ... city of the great King

Here Jesus means that when people make a promise or when they say that something is true, they must not swear by anything. Some people were teaching that if a person swears by God that he will do something, then he must do it, but if he swears by something else, such as by heaven or earth, then it is less offensive if he does not do what he swore to do. Jesus says that swearing by heaven or earth or Jerusalem is just as serious as swearing by God because those things all belong to God.

it is the footstool for his feet

This metaphor means the earth also belongs to God.

Alternate translation: "it is like a footstool where a king rests his feet"

for it is the city of the great King

"for it is the city that belongs to God, the great King"

#### Matthew 36

General Information:

Previously Jesus told his hearers that God's throne, footstool, and earthly home are not theirs to swear by. Here he says that they may not swear even by their own heads.

your ... you

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of these words are singular, but you may have to translate them as plural.

swear

This refers to taking an oath. See how you translated this in Matthew 5:34.

#### Matthew 37

let your speech be 'Yes, yes,' or 'No, no.'

"if you mean 'yes,' say 'yes,' and if you mean 'no,' say 'no.'"

## Matthew 38

### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "you have heard" is plural.

### Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about retaliating against an enemy.

that it was said

This can be stated in active form. See how you translated this in [Matthew 5:27]

eye for an eye, and a tooth for a tooth

The law of Moses allowed a person to harm a person in the same way he had harmed him, but he could not harm him worse.

## Matthew 39

### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "I say to you" is plural. The "you" in "whoever strikes you" and the understood "you" in "turn to him" are both singular, but in some languages they may need to be translated as plural.

But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis.

one who is evil

"an evil person" or "someone who harms you"

strikes ... your right cheek

To strike the side of a man's face was an insult in Jesus's culture. As with the eye and the hand, the right cheek is the more important one, and striking that cheek was a terrible insult.

strikes

hits with the back of an open hand

turn to him the other also

"let him hit your other cheek also"

## Matthew 40

### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are singular. In some languages they may need to be translated as plural.

tunic ... cloak

The "tunic" was worn close to the body, like a heavy shirt or a sweater. The "cloak," the more valuable of the two, was worn over the "tunic" for warmth and also used as a blanket for warmth at night.

let that person also have

"give also to that person"

## Matthew 41

### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The word "you" is singular, as is the understood "you" in the command "go." In some languages these may need to be translated as plural.

Whoever

"Anyone who." The context implies that he is speaking about a Roman soldier.

one mile

This is one thousand paces, which is the distance a Roman soldier could legally force someone to carry something for him. If "mile" is confusing, it can be translated as "one kilometer" or "a distance."

with him

This refers to the one who compels you to go.

go with him two

"go the mile he forces you to go, and then go another mile." If "mile" is confusing, you can translate it as "two kilometers" or "twice as far."

## Matthew 42

do not turn away from

"do not refuse to lend to." This can be stated in a positive form. Alternate translation: "lend to"

## Matthew 43

### General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The "you" in "you have heard" is plural. The "you" and "your" are singular

in "You must love your neighbor and hate your enemy," but in some languages they may need to be translated as plural.

Connecting Statement:

Jesus continues to teach about how he has come to fulfill the Old Testament law. Here he begins to speak about loving enemies.

that it was said

This can be stated in active form. See how you translated this in [Matthew 5:27]

your neighbor

Here the word "neighbor" does not refer to a specific neighbor, but to any members of one's community or people group. These are people whom one usually desires to treat kindly or at least believes he ought to treat kindly. Alternate translation: "your countrymen" or "those who belong to your people group"

Matthew 44

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All instances of "you" and "your" are plural.

But I say

Jesus agrees with God and his word, but he does not agree with the way the religious leaders have applied God's word. The "I" is emphatic. This indicates that what Jesus says is just as important as the original commands. Try to translate this phrase in a way that shows that emphasis. See how you translated this in Matthew 5:22.

I say to you ... your enemies ... pray ... persecute you

All instances of "you" and "your," as well as the command to pray, are plural.

Matthew 45

you may be sons of your Father

It is best to translate "sons" with the same word your language would naturally use to refer to human sons or children.

Father

This is an important title for God.

Matthew 46

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All instances of "you" and "your" are plural.

Connecting Statement:

Jesus finishes teaching about how he has come to fulfill the Old Testament law. This section began in Matthew 5:17.

what reward do you get?

Jesus uses this question to teach the people that loving those who love them is not something special that God will reward them for. This rhetorical question can be translated as a statement. Alternate translation: "you will get no reward."

Do not even the tax collectors do the same thing?

This rhetorical question can be translated as a statement. Alternate translation: "Even the tax collectors do the same thing."

Matthew 47

what do you do more than others?

This question can be translated as a statement. Alternate translation: "you do nothing more than others."

greet

This is a general term for showing a desire for the well-being of the hearer.

Do not even the Gentiles do the same thing?

This question can be translated as a statement. Alternate translation: "Even the Gentiles do the same thing."

Matthew 48

Father

This is an important title for God.

## Chapter 6

<sup>1</sup> "Watch out that you do not do your acts of righteousness before people to be seen by them, or else you will have no reward from your Father who is in heaven. <sup>2</sup> So when you give alms, do not sound a trumpet before yourself as the hypocrites do in the synagogues and in the streets, so that they may be glorified by people. Truly I say to you, they have received their reward in full. <sup>3</sup> But when you give alms, do not let your left hand know what your right hand is doing <sup>4</sup> so that your alms may be given in secret. Then your Father who sees in secret will reward you.

<sup>5</sup> "When you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and on the street corners so that they may be seen by people. Truly I say to you, they have received their reward. <sup>6</sup> But you, when you pray, enter your inner chamber. Shut the door and pray to your Father, who is in secret. Then your Father who sees in secret will reward you. <sup>7</sup> When you pray, do not make useless repetitions as the pagans do, for they think that they will be heard because of their many words. <sup>8</sup> Therefore, do not be like them, for your Father knows what things you need before you ask him.

<sup>9</sup> Therefore pray like this:

'Our Father in heaven,  
may your name be honored as holy.

<sup>10</sup> May your kingdom come.

May your will be done  
on earth as it is in heaven.

<sup>11</sup> Give us today our daily bread.

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

<sup>13</sup> Do not bring us into temptation,  
but deliver us from the evil one.'

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

<sup>16</sup> "When you fast, do not have a sad face as the hypocrites do, for they disfigure their faces so that they may appear to people to be fasting. Truly I say to you, they have received their reward in full. <sup>17</sup> But you, when you fast, anoint your head and wash your face <sup>18</sup> so that you may not appear to people to be fasting, but only to your Father who is in secret; and your Father who sees in secret will reward you.

<sup>19</sup> "Do not store up for yourselves treasures on the earth, where moth and rust destroy, and where thieves break in and steal. <sup>20</sup> Instead, store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there will your heart be also. <sup>22</sup> The eye is the lamp of the body. Therefore, if your eye is good, the whole body is filled with light. <sup>23</sup> But if your eye is bad, your whole body is full of darkness. Therefore, if the light that is in you is actually darkness, how great is that darkness! <sup>24</sup> No one can serve two masters, for either he will hate the one and love the other, or else he will be devoted to one and despise the other. You cannot serve God and wealth. <sup>25</sup> Therefore I say to you, do not worry about your life, what you will eat or what you will drink; or about your body, what you will wear. For is not life more than food, and the body more than clothes? <sup>26</sup> Look at the birds in the sky. They do not sow or reap or gather into barns, but your heavenly Father feeds them. Are you not more valuable than they are? <sup>27</sup> Which one of you by being anxious can add one cubit to his lifespan? <sup>28</sup> Why are you anxious about clothing? Think about the lilies in the fields, how they grow. They do not labor, and they do not spin cloth. <sup>29</sup> Yet I say to you, even Solomon in all his glory was not clothed like one of these. <sup>30</sup> If God so clothes the grass in the fields, which exists today and tomorrow is thrown into the oven, how much more will he clothe you, you of little faith? <sup>31</sup> Therefore

do not be anxious and say, 'What will we eat?' or 'What will we drink?' or 'What clothes will we wear?' <sup>32</sup> For the Gentiles search for these things, and your heavenly Father knows that you need them. <sup>33</sup> But seek first his kingdom and his righteousness, and all these things will be given to you. <sup>34</sup> Therefore, do not be anxious for tomorrow, for tomorrow will be anxious for itself. Each day has enough evil of its own.

Footnotes

6:13 <sup>[1]</sup>The best ancient copies do not have

# Matthew 6 General Notes

## Structure and formatting

Matthew 6 continues Jesus's extended teaching known as "The Sermon on the Mount."

You may wish to set apart the prayer in 6:9-11 by placing it farther to the right on the page than the rest of the text.

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

### Matthew 01

General Information:  
Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are plural.

Connecting Statement:  
Jesus continues to teach his disciples in his Sermon on the Mount, which began in Matthew 5:3. In this section, Jesus addresses the "acts of righteousness" of alms, prayer, and fasting.

Watch out  
This is a way to warn people to be careful. Alternate translation: "Be careful" or "Beware"

before people to be seen by them  
It is implied that those who see the person will honor him. This can be stated in active form. Alternate translation: "in front of people just so that they can see you and give you honor for what you have done"

Father  
This is an important title for God.

### Matthew 02

do not sound a trumpet before yourself  
This metaphor means to do something that purposefully gets people's attention. Alternate translation: "do not draw attention to yourself like someone who plays a loud trumpet in a crowd"

Truly I say to you  
"I tell you the truth." This phrase adds emphasis to what Jesus says next.

### Matthew 03

General Information:  
Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" are plural.

Connecting Statement:  
Jesus continues to teach his disciples about alms.

do not let your left hand know what your right hand is doing  
This is a metaphor for total secrecy. Just as hands usually work together and each can be said to "know" what the other is doing at all times, you should not let even those closest to you know when you are giving to the poor.

#### Matthew 04

your alms may be given in secret

This can be stated in active form. Alternate translation: "you can give to the poor without other people knowing"

#### Matthew 05

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

Connecting Statement:

Jesus begins to teach about prayer.

so that they may be seen by people

It is implied that those who see them will give them honor. This can be stated in active form. Alternate translation: "so that people will see them and give them honor"

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

#### Matthew 06

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

enter your inner chamber. Shut the door

"go to a private place" or "go where you can be alone"

Father, who is in secret

Possible meanings are 1) no one can see God. Alternate translation: "Father, who is invisible" or 2) God is in that private place with the praying person. Alternate translation: "Father, who is with you in private"

Father

This is an important title for God.

your Father who sees in secret

"your Father will see what you do in private and"

#### Matthew 07

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. All occurrences of "you" and "your" in verses 5 and 7 are plural; in verse 6 they are singular, but in some languages they may need to be plural.

do not make useless repetitions

Possible meanings are 1) the repetitions are useless.

Alternate translation: "do not keep uselessly saying things over and over again" or 2) the words or sentences are meaningless. Alternate translation: "do not keep repeating meaningless words"

they will be heard

This can be stated in active form. Alternate translation: "their false gods will hear them"

#### Matthew 08

General Information:

Jesus is talking to a group of people about how they as individuals should pray. The words "you" and "your" are plural in the first sentence. Within the prayer, the words "you" and "your" are singular and refer to God, "Our Father in heaven."

Father

This is an important title for God.

you ask him

See how you translated "ask" in Matthew 5:42.

#### Matthew 09

Our Father in heaven

This is the beginning of the prayer and how Jesus teaches the people to address God.

may your name be honored as holy

Here "your name" refers to God himself. This can also be expressed with an active verb. Alternate translation: "may people honor you as holy" or "may people honor you because you are holy"

may your name be honored as holy

By saying this, people show that they want to honor God as holy. Alternate translation: "help us to honor your name as holy" or "we want to honor you as holy"



## Matthew 10

May your kingdom come

Here "kingdom" refers to God's rule as king. Alternate translation: "May you rule over everyone and everything completely"

May your will be done on earth as it is in heaven

This can be stated in active form. Alternate translation: "May everything on earth happen in accordance with your will, just as everything in heaven does"

## Matthew 11

General Information:

This is part of a prayer that Jesus was teaching the people. All instances of "we," "us," and "our" refer only to those who would pray this prayer. Those words do not also refer to God, to whom they would be praying.

daily bread

Here "bread" refers to food in general.

## Matthew 12

debts

A debt is what one person owes another. This is a metaphor for sins.

our debtors

A debtor is a person who owes a debt to another person. This is a metaphor for those who have sinned against us.

## Matthew 13

Do not bring us into temptation

The word "temptation," an abstract noun, can be expressed as a verb. Alternate translation: "Do not let anything tempt us" or "Do not let anything cause us to desire to sin"

## Matthew 14

General Information:

All instances of "you" and "your" are plural. However, Jesus is telling his hearers what will happen to them as individuals if each person does not forgive others.

their trespasses

The abstract noun "trespasses" can be translated as a verb. Alternate translation: "when they trespass against you"

Father

This is an important title for God.

## Matthew 15

their trespasses ... your trespasses

The abstract noun "trespasses" can be translated as a verb. Alternate translation: "them when they trespass against you ... you when you trespass against God" or "them when they do things that harm you ... you when you do things that make your Father angry"

## Matthew 16

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" are plural.

Connecting Statement:

Jesus begins to teach about fasting.

they disfigure their faces

The hypocrites would not wash their faces and would not comb their hair. They did this purposely to draw attention to themselves so that people would see them and give them honor for fasting.

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

## Matthew 17

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, though in some languages they may also need to be translated as plural.

anoint your head

"put oil in your hair" or "groom your hair." To "anoint" the head here is to take normal care of one's hair. It has nothing to do with "Christ" meaning "anointed one." Jesus means that people should look the same whether they are fasting or not.

## Matthew 18

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are singular, though in some languages they may also need to be translated as plural.

Father who is in secret

Possible meanings are 1) no one can see God. Alternate translation: "Father, who is invisible" or 2) God is with

that person who fasts secretly. Alternate translation: "Father, who is with you in private." See how you translated this in Matthew 6:6.

Father

This is an important title for God.

who sees in secret

"who sees what you do in private." See how you translated this in Matthew 6:6.

## Matthew 19

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. All occurrences of "you" and "your" are plural.

Connecting Statement:

Jesus begins to teach about money and possessions.

treasures

riches, the things to which a person gives the most value

where moth and rust destroy

"where moth and rust ruin treasures"

moth

a small, flying insect that destroys cloth

rust

a brown substance that forms on metals

## Matthew 20

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do.

store up for yourselves treasures in heaven

This is a metaphor that means do good things on earth so God will reward you in heaven.

## Matthew 21

General Information:

All occurrences of "your" are singular, though in some languages they may also need to be translated in plural.

there will your heart be also

Here "heart" means a person's thoughts and interests.

## Matthew 22

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all singular, but in some languages they may need to be plural.

The eye is the lamp of the body

This is a metaphor. Possible meanings are 1) the eye is like a lamp because it enables a person to see things, or 2) the eye is like a lamp shining on a person's body because it shows what the person is really like.

Alternate translation: "A person's eyes are like a lamp for his body"

if your eye is good, the whole body is filled with light

Possible meanings are 1) "if your eye is good, it fills your body with light" or 2) "if your eye is good, it shows that your body is filled with light."

if your eye is good

Possible meanings are "if your eye is noble" or "if your eye sees clearly." Jesus speaks of the eye to talk about what a person thinks about and wants. Possible meanings of the metaphor are 1) "if you are generous" or 2) "if you look at and want at what is good"

the whole body is filled with light

Possible meanings are 1) "you are full of righteousness" or 2) "you understand what is truly good"

eye is

You may have to translate this as plural, "eyes are."

## Matthew 23

if your eye is bad, your whole body is full of darkness

Possible meanings are 1) "if your eye is bad, it fills your body with darkness" or 2) "if your eye is bad, it shows that your body is full of darkness."

if your eye is bad

Possible meanings are "if your eye is evil" or "if your eye does not see clearly." Jesus speaks of the eye to talk about what a person thinks about and wants. Possible meanings of the metaphor are 1) "if you are greedy," or 2) "if you do not look at and want what is right."

if your eye is bad

This does not refer to magic. Jewish people often used this as a metaphor for someone who is greedy.

your whole body is full of darkness

Possible meanings are "you are full of evil" or 2) "you will understand nothing about what is right."

if the light that is in you is actually darkness, how great is that darkness!  
"if that which is supposed to cause light in your body causes darkness, then your body is in complete darkness"

#### Matthew 24

for either he will hate the one and love the other, or else he will be devoted to one and despise the other  
Both of these phrases mean basically the same thing.  
They emphasize that a person cannot love and be devoted both to God and money at the same time.

You cannot serve God and wealth  
"You cannot love God and money at the same time"

#### Matthew 25

General Information:  
Here the instances of "you" and "your" are all plural.

I say to you  
This adds emphasis to what Jesus says next.

to you  
Jesus is talking to a group of people about what they as individuals should or should not do.

is not life more than food, and the body more than clothes?  
Jesus uses a question to teach the people. Alternate translation: "obviously life is more than what you eat, and your body is more than what you wear." or "clearly there are things in life that are more important than food, and there are things concerning the body that are more important than clothes."

#### Matthew 26

barns  
places to store crops

Father  
This is an important title for God.

Are you not more valuable than they are?  
Jesus uses a question to teach the people. Alternate translation: "Obviously you are more valuable than birds."

#### Matthew 27

General Information:  
Jesus is talking to a group of people about what they as individuals should or should not do. All instances of "you" and "your" are plural.

Which one of you by being anxious can add one cubit to his lifespan?  
Jesus uses a question to teach the people. Here to "add one cubit to his lifespan" is a metaphor for adding time to how long a person will live. Alternate translation: "None of you can, just by worrying, add years to your life. You cannot add even one minute to your life! So you should not worry about things you need."

one cubit  
A cubit, a measure of a little less than half a meter, is used here as a metaphor for a short period of time.

#### Matthew 28

Why are you anxious about clothing?  
Jesus uses a question to teach the people. Alternate translation: "You should not be worried about what you will wear."

Think about  
"Consider"

lilies ... They do not labor, and they do not spin cloth  
Jesus speaks about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

lilies  
A lily is a kind of wild flower.

#### Matthew 29

even Solomon ... was not clothed like one of these  
Jesus speaks about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

I say to you  
This adds emphasis to what Jesus says next.

was not clothed like one of these  
This can be stated in active form. Alternate translation: "did not wear clothes that are as beautiful as these lilies"

#### Matthew 30

so clothes the grass in the fields  
Jesus continues to speak about the lilies as if they were people who wore clothes. The lilies being clothed is a metaphor for the plants having beautiful and colorful flowers.

grass

If your language has a general word that can refer both to "grass" and to the word you used for "lilies" in the previous verse, you can use it here.

is thrown into the oven

The Jews at that time used grass in their fires to cook their food. This can be stated in active form. Alternate translation: "someone throws it into a fire" or "someone burns it"

how much more will he clothe you ... faith?

Jesus uses this question to teach the people that God will provide what they need. Alternate translation: "he will certainly clothe you ... faith."

you of little faith

"you who have such little faith." Jesus addresses the people this way because their anxiety about clothing shows they have little faith in God.

#### Matthew 31

Therefore

"Because of all of this,"

What clothes will we wear

In this sentence, "clothes" is a synecdoche for material possessions. Alternate translation: "What possessions will we have"

#### Matthew 32

For the Gentiles search for these things

"For the Gentiles are concerned about what they will eat, drink, and wear"

your heavenly Father knows that you need them

Jesus is implying that God will make sure their basic needs are met.

Father

This is an important title for God.

#### Matthew 33

seek first his kingdom and his righteousness

Here "kingdom" refers to God's rule as king. Alternate translation: "concern yourselves first with serving God, who is your king, and doing what is right"

all these things will be given to you

This can be stated in active form. Alternate translation: "God will provide all these things for you"

#### Matthew 34

Therefore

"Because of all this"

tomorrow will be anxious for itself

Jesus speaks of "tomorrow" as if it were a person who could worry. Jesus means that a person will have enough to worry about when the next day comes.

## Chapter 7

<sup>1</sup> "Do not judge, and you will not be judged. <sup>2</sup> For with the judgment you judge, you will be judged, and with the measure that you measure, it will be measured out to you. <sup>3</sup> Why do you look at the tiny piece of straw that is in your brother's eye, but you do not take notice of the log that is in your own eye? <sup>4</sup> How can you say to your brother, 'Let me take out the piece of straw that is in your eye,' while the log is in your own eye? <sup>5</sup> You hypocrite! First take the log out of your own eye, and then you will see clearly to take out the piece of straw that is in your brother's eye. <sup>6</sup> Do not give what is holy to the dogs, and do not throw your pearls in front of the pigs. Otherwise they may trample them underfoot, and then turn and tear you to pieces.

<sup>7</sup> "Ask, and it will be given to you. Seek, and you will find. Knock, and it will be opened to you. <sup>8</sup> For everyone who asks, receives; everyone who seeks, finds; and to the person who knocks, it will be opened. <sup>9</sup> Or which one of you, if his son asks for a loaf of bread, will give him a stone? <sup>10</sup> Or if he asks for a fish, will give him a snake? <sup>11</sup> Therefore, 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> Therefore, whatever things you want people to do to you, you should also do to them, for this is the law and the prophets.

<sup>13</sup> "Enter through the narrow gate. For wide is the gate and broad is the way that leads to destruction, and there are many people who go through it. <sup>14</sup> But the gate is narrow and the way is difficult that leads to life, and there are few who find it.

<sup>15</sup> "Beware of false prophets, who come to you in sheep's clothing but are truly ravenous wolves. <sup>16</sup> By their fruits you will know them. Do people gather grapes from a thornbush or figs from thistles? <sup>17</sup> In the same way, every good tree produces good fruit, but the bad tree produces bad fruit. <sup>18</sup> A good tree cannot produce bad fruit, nor can a bad tree produce good fruit. <sup>19</sup> Every tree that does not produce good fruit is chopped down and thrown into the fire. <sup>20</sup> So then, you will recognize them by their fruits. <sup>21</sup> Not everyone who says to me, 'Lord, Lord,' will enter into the kingdom of heaven, but only those who do the will of my Father who is in heaven. <sup>22</sup> Many people will say to me in that day, 'Lord, Lord, did we not prophesy in your name, in your name drive out demons, and in your name do many miracles?' <sup>23</sup> Then will I openly declare to them, 'I never knew you! Get away from me, you who practice lawlessness!'

<sup>24</sup> "Therefore, everyone who hears my words and obeys them will be like a wise man who built his house upon a rock. <sup>25</sup> The rain came down, the floods came, and the winds blew and beat upon that house, but it did not fall down, for it was founded on the rock. <sup>26</sup> But everyone who hears my words and does not obey them will be like a foolish man who built his house upon the sand. <sup>27</sup> The rain came down, the floods came, and the winds blew and struck that house, and it fell, and its destruction was complete."

<sup>28</sup> It came about that when Jesus finished speaking these words, the crowds were astonished by his teaching, <sup>29</sup> for he taught them as one who had authority, and not as their scribes.

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## Matthew 7 General Notes

### Structure and formatting

Jesus spoke about many different subjects in this sermon, so you may wish to help the reader by putting an empty line into the text whenever Jesus changed the subject.

## Special concepts in this chapter

### Matthew 5-7

Many people call the words in Matthew 5-7 the Sermon on the Mount. This is one long lesson that Jesus taught. Bibles divide this lesson into three chapters, but this can sometimes confuse the reader. If your translation divides the text into sections, be sure that the reader understands that the whole sermon is one large section.

"By their fruits you will know them"

Fruit is a common image in the scriptures. It is used to describe the results of either good or bad actions. In this chapter, good fruit is the result of living as God commands. (See: fruit)

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#### Matthew 01

General Information:

Jesus is talking to a group of people about what they as individuals should and should not do. The instances of "you" and the commands are plural.

Connecting Statement:

Jesus continues to teach his disciples in his Sermon on the Mount, which began in Matthew 5:3.

Do not judge

It is implied here that "judge" has the strong meaning of "condemn harshly" or "declare guilty." Alternate translation: "Do not condemn people harshly"

you will not be judged

This can be stated in active form. Alternate translation: "God will not condemn you harshly"

#### Matthew 02

For

Be sure the reader understands the statement in 7:2 is based on what Jesus said in 7:1.

with the judgment you judge, you will be judged

This can be stated in active form. Alternate translation: "God will condemn you in the same way you condemn others"

measure

Possible meanings are 1) this is the amount of punishment given or 2) this is the standard used for judgment.

it will be measured out to you

This can be stated in active form. Alternate translation: "God will measure it out to you"

#### Matthew 03

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all singular, but in some languages they may need to be plural.

Why do you look ... brother's eye, but you do not take notice of the log that is in your own eye?

Jesus uses this question to rebuke the people for paying attention to other people's sins and ignoring their own. Alternate translation: "You look ... brother's eye, but you do not notice the log that is in your own eye." or "Do not look ... brother's eye and ignore the log that is in your own eye."

the tiny piece of straw that is in your brother's eye

This is a metaphor that refers to the less important faults of a fellow believer.

tiny piece of straw

"speck" or "splinter" or "bit of dust." Use a word for the smallest thing that commonly falls into a person's eyes.

brother

All occurrences of "brother" in 7:3-5 refer to a fellow believer, not to a literal brother or a neighbor.

the log that is in your own eye

This is a metaphor for a person's most important faults. A log could not literally go into a person's eye. Jesus is exaggerating to emphasize that a person should pay attention to his own more important faults before he deals with another person's less important faults.

log

the largest part of a tree that someone has cut down

#### Matthew 04

How can you say ... your own eye?

Jesus asks this question to challenge the people to pay attention to their own sins before they pay attention to another person's sins. Alternate translation: "You should not say ... your own eye."

#### Matthew 05

General Information:

This page has intentionally been left blank.

#### Matthew 06

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all plural.

dogs ... pigs

Jews considered these animals dirty, and God told the Jews not to eat them. They are metaphors for wicked people who do not value holy things. It would be best to translate these words literally.

pearls

These are similar to round, valuable stones or beads. They are a metaphor for the knowledge of God or precious things in general.

they may trample

"the pigs may trample"

then turn and tear

"the dogs will then turn and tear"

#### Matthew 07

General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are all plural.

Ask ... Seek ... Knock

These are metaphors for praying to God. The verb form shows that we are to keep praying until he answers. If your language has a form for continuing to do something over and over, use it here.

Ask

request things from someone, in this case God. See how you translated this word in Matthew 5:42.

it will be given to you

This can be stated in active form. Alternate translation: "God will give you what you need"

Seek

look for someone, in this case God

Knock

To knock on a door was a polite way to request that the person inside the house or room open the door. If knocking on a door is impolite or not done in your culture, use the word that describes how people politely ask for doors to be opened. Alternate translation: "Tell God you want him to open the door"

it will be opened to you

This can be stated in active form. Alternate translation: "God will open it for you"

#### Matthew 08

who ... asks

See how you translated "ask" in Matthew 5:42.

#### Matthew 09

Or which one of you ... a stone?

Jesus uses a question to teach the people. Alternate translation: "There is not one person among you ... a stone."

son asks

See how you translated "asks" in Matthew 5:42.

a loaf of bread

This refers to food in general. Alternate translation: "some food"

stone

This noun should be translated literally.

#### Matthew 10

Or if he asks for a fish, will give him a snake?

Jesus asks another question to teach the people. It is understood that Jesus is still referring to a man and his son. Alternate translation: "And there is not one person among you, if his son asks for a fish, will give him a snake."

he asks

See how you translated "asks" in Matthew 5:42.

fish ... snake

These nouns should be translated literally.

## Matthew 11

### General Information:

Jesus is talking to a group of people about what they as individuals should or should not do. The instances of "you" and "your" are plural.

how much more will your Father in heaven give ... him?

Jesus uses a question to teach the people. Alternate translation: "then your Father in heaven will most certainly give ... him."

### Father

This is an important title for God.

### ask him

See how you translated "asks" in Matthew 5:42.

## Matthew 12

whatever things you want people to do to you

"whatever way you want others to act toward you"

for this is the law and the prophets

Here "law" and "prophets" refer to what Moses and the prophets wrote. Alternate translation: "for this is what Moses and the prophets teach in the scriptures"

## Matthew 13

### General Information:

This image of walking through a wide gate to destruction or a narrow gate to life represents how people live and the results of how they live. When you translate, use appropriate words for "wide" and "broad" that are as different as possible from "narrow" in order to emphasize the differences between the two sets of gates and ways.

Enter through the narrow gate ... many people who go through it

This is an image of people traveling on a road and going through a gate into a kingdom. One kingdom is easy to enter; the other is hard to enter.

Enter through the narrow gate

You may need to move this to the end of verse 14:

"Therefore, enter through the narrow gate."

the gate ... the way

Possible meanings are 1) "the way" refers to the road that leads to the gate of a kingdom, or 2) the "the gate" and "the way" both refer to the entrance to the kingdom.

to destruction

This abstract noun can be translated with a verb.

Alternate translation: "to the place where people die"

## Matthew 14

### Connecting Statement:

Jesus continues to speak of people choosing how they are going to live as if they are choosing whether to go on one path or another.

to life

The abstract noun "life" can be translated using the verb "live." Alternate translation: "to the place where people live"

## Matthew 15

### Beware of

"Be on guard against"

who come to you in sheep's clothing but are truly ravenous wolves

This metaphor means that false prophets will pretend they they are good and want to help people, but they are really evil and will do people harm.

ravenous wolves

wolves that are extremely hungry and that consume or destroy everything they touch

## Matthew 16

By their fruits you will know them

This metaphor refers to a person's actions. Alternate translation: "Just as you know a tree by the fruit that grows on it, you will know false prophets by how they act"

Do people gather ... thistles?

Jesus uses a question to teach the people. The people

would have known that the answer is no. Alternate translation: "People do not gather ... thistles."

## Matthew 17

every good tree produces good fruit

Jesus continues to use the metaphor of fruit to refer to good prophets who produce good works or words.

the bad tree produces bad fruit

Jesus continues to use the metaphor of fruit to refer to bad prophets who produce evil works.



## Matthew 18

General Information:

This page has intentionally been left blank.

## Matthew 19

Every tree that does not produce good fruit is chopped down and thrown into the fire

Jesus continues to use fruit trees as a metaphor to refer to false prophets. Here, he only states what will happen to the bad trees. It is implied that the same thing will happen to the false prophets.

is chopped down and thrown into the fire

This can be stated in active form. Alternate translation: "people chop down and burn"

chopped down

See how you translated this in Matthew 3:10

## Matthew 20

you will recognize them by their fruits

The word "their" can refer to either the prophets or the trees. This metaphor implies that the fruit of trees and the deeds of prophets both reveal whether they are good or bad. If possible, translate this in a way so that it can refer to both trees and prophets.

## Matthew 21

will enter into the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "will live with God in heaven when he shows himself to be king"

those who do the will of my Father who is in heaven

"whoever does what my Father in heaven desires"

Father

This is an important title for God.

## Matthew 22

in that day

Jesus said "that day" knowing his hearers would understand he was referring to the day of judgment. You should include "the day of judgment" only if your readers would not understand otherwise.

did we not prophesy ... drive out demons ... do many miracles?

The people use a question to emphasize that they did these things. Alternate translation: "we prophesied ... we drove out demons ... we did many miracles."

we

This "we" does not include Jesus.

in your name

Possible meanings are 1) "by your authority" or "by your power" or 2) "because we were doing what you wanted us to do" or 3) "because we asked you for the power to do it"

## Matthew 23

I never knew you

This means the person does not belong to Jesus.

Alternate translation: "You are not my follower" or "I have nothing to do with you"

## Matthew 24

Therefore

"For that reason"

my words

Here "words" refers to what Jesus says.

like a wise man who built his house upon a rock

Jesus compares those who obey his words to a person who builds his house where nothing can harm it.

rock

This is the bedrock below the topsoil and clay, not a large stone or boulder above the ground.

## Matthew 25

it was founded

This can be stated in active form. Alternate translation: "he put its foundation"

## Matthew 26

like a foolish man who built his house upon the sand

Jesus continues the simile from the previous verse. He compares those who do not obey his words to foolish house-builders. Only a fool would build a house on a sandy place where rain, floods, and wind can sweep the sand away.

Matthew 27

Connecting Statement:

This is the end of Jesus's Sermon on the Mount, which began in Matthew 5:3.

fell

Use the general word in your language that describes what happens when a house falls down.

its destruction was complete

The rain, floods, and wind completely destroyed the house.

Matthew 28

General Information:

These verses describe how the people in the crowds reacted to Jesus's teaching in the Sermon on the Mount.

It came about that when

This phrase shifts the story from Jesus's teachings to what happened next. Alternate translation: "When" or "After"

were astonished by his teaching

It is clear in 7:29 that they were amazed not just at what Jesus taught but also the way he taught it.

Alternate translation: "were amazed by the way he taught"

Matthew 29

General Information:

This page has intentionally been left blank.

## Chapter 8

<sup>1</sup> When Jesus had come down from the hill, large crowds followed him. <sup>2</sup> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, you can make me clean."

<sup>3</sup> Jesus reached out his hand and touched him, saying, "I am willing. Be clean." Immediately he was cleansed of his leprosy. <sup>4</sup> Jesus said to him, "See that you say nothing to any man. Go on your way, show yourself to the priest, and offer the gift that Moses commanded, for a testimony to them."

<sup>5</sup> When he was coming into Capernaum, a centurion came to him, begging him <sup>6</sup> and saying, "Lord, my servant lies at home paralyzed and in terrible agony."

<sup>7</sup> Then Jesus said to him, "I will come and heal him."

<sup>8</sup> The centurion answered and said, "Lord, I am not worthy that you should enter under my roof. Only say the word and my servant will be healed. <sup>9</sup> For I also am a man under authority, and I have soldiers under me. I say to this one, 'Go,' and he goes, and to another one, 'Come,' and he comes, and to my servant, 'Do this,' and he does it."

<sup>10</sup> When Jesus heard this, he was amazed and said to those who were following him, "Truly I say to you, I have not found anyone with such faith in Israel. <sup>11</sup> I tell you, many will come from the east and the west, and they will recline at the table with Abraham, Isaac, and Jacob, in the kingdom of heaven. <sup>12</sup> But the sons of the kingdom will be cast out into the outer darkness, where there will be weeping and grinding of teeth." <sup>13</sup> Jesus said to the centurion, "Go! As you have believed, so may it be done for you." And the servant was healed at that very hour.

<sup>14</sup> When Jesus had come into Peter's house, he saw Peter's mother-in-law lying sick with a fever. <sup>15</sup> Jesus touched her hand, and the fever left her. Then she got up and started serving him. <sup>16</sup> When evening had come, the people brought to Jesus many who were possessed by demons. He drove out the spirits with a word and healed all who were sick. <sup>17</sup> This was to fulfill what was spoken through Isaiah the prophet, saying,

"He took our illnesses  
and bore our diseases."

<sup>18</sup> Now when Jesus saw the crowd around him, he gave instructions to leave for the other side of the Sea of Galilee. <sup>19</sup> Then a scribe came to him and said, "Teacher, I will follow you wherever you go."

<sup>20</sup> Jesus said to him, "Foxes have holes, and the birds of the sky have nests, but the Son of Man has nowhere to lay his head."

<sup>21</sup> Another of the disciples said to him, "Lord, allow me first to go and bury my father."

<sup>22</sup> But Jesus said to him, "Follow me, and leave the dead to bury their own dead."

<sup>23</sup> When Jesus had entered a boat, his disciples followed him into it. <sup>24</sup> Behold, there arose a great storm on the sea, so that the boat was covered with the waves. But Jesus was asleep. <sup>25</sup> The disciples came to him and woke him up, saying, "Save us, Lord; we are perishing!"

<sup>26</sup> Jesus said to them, "Why are you afraid, you of little faith?" Then he got up and rebuked the winds and the sea. Then there was a great calm.

<sup>27</sup> The men marveled and said, "What sort of man is this, that even the winds and the sea obey him?"

<sup>28</sup> When Jesus had come to the other side and to the country of the Gadarenes, two men who were possessed by demons met him. They were coming out of the tombs and were very violent, so that no traveler could pass that

way. <sup>29</sup> Behold, they cried out and said, "What do we have to do with you, Son of God? Have you come here to torment us before the set time?"

<sup>30</sup> Now a herd of many pigs was there feeding, not too far away from them. <sup>31</sup> The demons kept pleading with Jesus and saying, "If you cast us out, send us away into that herd of pigs."

<sup>32</sup> Jesus said to them, "Go!" The demons came out and went into the pigs; and behold, the whole herd rushed down the steep hill into the sea and they died in the water. <sup>33</sup> Those who had been tending the pigs ran away and they went into the city and reported everything, especially what had happened to the men who had been possessed by demons. <sup>34</sup> Behold, all the city came out to meet Jesus. When they saw him, they begged him to leave their region.

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## Matthew 8 General Notes

### Structure and formatting

This chapter begins a new section.

### Special concepts in this chapter

#### Miracles

Jesus performed miracles to show that he could control things that no other people could control. He also showed that it is proper to worship him because he performed miracles. (See: authority)

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#### Matthew 01

##### General Information:

This is the beginning of a new part of the story that contains several accounts of Jesus healing people. This theme continues through Matthew 9:35.

When Jesus had come down from the hill, large crowds followed him

"After Jesus came down from the hill, a large crowd followed him." The crowd may have included both people who had been with him on the mountain and people who had not been with him.

#### Matthew 02

##### Behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

##### a leper

"a man who had leprosy" or "a man who had a skin disease"

##### bowed before him

This is a sign of humble respect before Jesus.

##### if you are willing

"if you want to" or "if you desire." The leper knew that Jesus had the power to heal him, but he did not know if Jesus would want to touch him.

##### you can make me clean

Here "clean" means to be healed and to be able to live in the community again. Alternate translation: "you can heal me" or "please heal me"

#### Matthew 03

##### Be clean

By saying this, Jesus healed the man.

##### Immediately he was cleansed

"At that moment he was cleansed"

##### he was cleansed of his leprosy

The result of Jesus saying "Be clean" was that the man was healed. This can be stated in active form. Alternate translation: "he was well" or "the leprosy left him" or "the leprosy ended"

#### Matthew 04

to him

This refers to the man that Jesus just healed.

say nothing to any man

"do not say anything to anyone" or "do not tell anyone I healed you"

show yourself to the priest

Jewish law required that the person show his healed skin to the priest, who would then allow him or her to return to the community, to be with other people.

offer the gift that Moses commanded, for a testimony to them

The law of Moses required that someone healed of leprosy give a thanksgiving offering to the priest. When the priest accepted the gift, people would know that the man had been healed. Lepers were ostracized, banned from the community, until they had proof of their healing.

to them

This can possibly refer to 1) the priests or 2) all the people or 3) the critics of Jesus. If possible, use a pronoun that could refer to any of these groups.

#### Matthew 05

Connecting Statement:

Here the scene shifts to a different time and place and tells about Jesus healing another person.

When he was coming into Capernaum

"When Jesus was coming into Capernaum"

#### Matthew 06

paralyzed

unable to move because of disease or stroke

#### Matthew 07

Jesus said to him

"Jesus said to the centurion"

I will come and heal him

"I will come to your house and make your servant well"

#### Matthew 08

under my roof

This is an idiom that refers to inside the house.

Alternate translation: "into my house"

say the word

Here "word" represents a command. Alternate translation: "give the command"

will be healed

This can be stated in active form. Alternate translation: "will become well"

#### Matthew 09

under authority ... under me

To be "under" someone means to be less important and to obey the commands of someone more important.

#### Matthew 10

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

I have not found anyone with such faith in Israel

Jesus's hearers would have thought that the Jews in Israel, who claim to be children of God, would have greater faith than anyone. Jesus is saying they are wrong and that the centurion's faith was greater.

#### Matthew 11

you

Here "you" is plural and refers to "those who were following him" in [Matthew 8:10]

from the east and the west

Using the opposites "east" and "west" is a way of saying "everywhere." Alternate translation: "from everywhere" or "from far away in every direction"

recline at the table

People in that culture would lie down beside the table while eating. This phrase indicates that all those at the table are family and close friends. The joy in the kingdom of God is frequently spoken of as if the people there were feasting. Alternate translation: "live as family and friends"

in the kingdom of heaven

Here "kingdom of heaven" refers to God's rule as king. The phrase "kingdom of heaven" is used only in the book of Matthew. If possible, keep "heaven" in your translation. Alternate translation: "when our God in heaven shows that he is king"

## Matthew 12

sons of the kingdom will be cast out

This can be stated in active form. Alternate translation: "God will cast the sons of the kingdom out"

the sons of the kingdom

The phrase "the sons of the kingdom" is a metonym, referring to the unbelieving Jews of the kingdom of Judea. There is also irony here because the "sons" will be thrown out while the strangers will be welcomed. Alternate translation: "those who should have allowed God to rule over them"

the outer darkness

Here "outer darkness" is a metonym for the place where God sends those who reject them. This is a place that is completely separated from God forever. Alternate translation: "the dark place away from God"

weeping and grinding of teeth

"Grinding of teeth" here is a symbolic act, representing extreme sadness and suffering. Alternate translation: "weeping and showing their extreme suffering"

## Matthew 13

so may it be done for you

This can be stated in active form. Alternate translation: "so I will do it for you"

the servant was healed

This can be stated in active form. Alternate translation: "Jesus healed the servant"

at that very hour

"at the exact time Jesus said he would heal the servant"

## Matthew 14

Connecting Statement:

Here the scene shifts to a different time and place and tells of Jesus healing another person.

Jesus had come

The disciples were probably with Jesus, but the focus of the story is on what Jesus said and did, so introduce the disciples only if needed to avoid wrong meaning.

Peter's mother-in-law

"the mother of Peter's wife"

## Matthew 15

the fever left her

If your language would understand this personification to mean that the fever could think and act on its own, this can be translated as "she became better" or "Jesus healed her."

got up

"got out of bed"

## Matthew 16

Connecting Statement:

Here the scene shifts to later that evening and tells of Jesus healing more people and casting out demons.

When evening had come

Because Jews did not work or travel on the Sabbath, "evening" may imply after the Sabbath. They waited until evening to bring people to Jesus. You do not need to mention the Sabbath unless you need to avoid wrong meaning.

many who were possessed by demons

This can be stated in active form. Alternate translation: "many people whom demons possessed" or "many people whom demons controlled"

He drove out the spirits with a word

Here "word" stands for a command. Alternate translation: "He commanded the spirits to leave"

## Matthew 17

This was to fulfill

"Jesus did this to fulfill"

what was spoken through Isaiah the prophet

This can be stated in active form. Alternate translation: "what Isaiah the prophet had spoken"

He took our illnesses and bore our diseases

Matthew is quoting the prophet Isaiah to show that when Jesus healed people, he fulfilled what Isaiah had said would happen. These two phrases mean basically the same thing and emphasize that Jesus truly did this. Alternate translation: "Truly he took our illnesses"

## Matthew 18

Connecting Statement:

Here the scene shifts and tells about Jesus's response to some people who wanted to follow him.

Now

This word is used here to mark a change in the main story. Here Matthew starts to tell a new part of the story.

he gave instructions  
"he told his disciples"

#### Matthew 19

Then

This means after Jesus "gave instructions" but before he could get into the boat.

wherever  
to any place

#### Matthew 20

Foxes have holes, and the birds of the sky have nests  
Jesus answers with this proverb. This means even wild animals have somewhere to rest.

Foxes

Foxes are animals like dogs. They eat nesting birds and other small animals. If foxes are unknown in your area, use a general term for dog-like creatures or other furry animals.

holes

Foxes make holes in the ground to live in. Use the appropriate word for the place where the animal you use for "foxes" lives.

the Son of Man  
Jesus is speaking about himself.

nowhere to lay his head  
This refers to a place to sleep. Alternate translation: "no place of his own to sleep"

#### Matthew 21

allow me first to go and bury my father  
It is unclear whether the man's father has died and he will bury him immediately, or if the man wants to stay for a longer amount of time until his father dies so he can bury him then. The main point is that the man wants to do something else first before he follows Jesus.

#### Matthew 22

leave the dead to bury their own dead  
Jesus does not mean literally that dead people will bury other dead people. Possible meanings of "the dead": 1) it is a metaphor for those who will soon die, or 2) it is a

metaphor for those who do not follow Jesus and are spiritually dead. The main point is that a disciple must not let anything delay him from following Jesus.

#### Matthew 23

Connecting Statement:  
Here the scene shifts to the account of Jesus calming a storm as he and his disciples cross the Sea of Galilee.

entered a boat  
"got onto a boat"

his disciples followed him  
Try to use the same words for "disciple" and "follow" that you used in ([Matthew 8:21-22](#)).

#### Matthew 24

Behold  
This marks the beginning of another event in the larger story. Your language may have a way of showing this. Alternate translation: "Suddenly" or "Without warning"

there arose a great storm on the sea  
This can be stated in active form. Alternate translation: "a powerful storm arose on the sea"

so that the boat was covered with the waves  
This can be stated in active form. Alternate translation: "so that the waves covered the boat"

#### Matthew 25

General Information:  
Matthew quotes the prophet Isaiah to show that Jesus's healing ministry was a fulfillment of prophecy.

woke him up, saying, "Save us  
Possible meanings are 1) they first woke Jesus and then they said, "Save us" or 2) as they were waking Jesus up, they were saying "Save us."

us ... we  
If you need to translate these words as inclusive or exclusive, then inclusive is best. The disciples probably meant they wanted Jesus to save the disciples and himself from drowning.

we are perishing  
"we are going to die very soon." The word "perishing" is a strong word for "dying."

#### Matthew 26

to them  
"to the disciples"

Why are you afraid ... faith?

Jesus was rebuking the disciples with this rhetorical question. Alternate translation: "You should not be afraid ... faith!" or "There is nothing for you to be afraid of ... faith!"

you of little faith

"you who have such little faith." Jesus addresses his disciples this way because their anxiety about the storm shows they have little faith in him to control it. See how you translated this in Matthew 6:30.

#### Matthew 27

What sort of man is this, that even the winds and the sea obey him?

"Even the winds and the sea obey him! What sort of man is this?" This rhetorical question shows that the disciples were surprised. Alternate translation: "This man is unlike any man we have ever seen! Even the wind and the waves obey him!"

even the winds and the sea obey him

For people or animals to obey or disobey is not surprising, but for wind and water to obey is very surprising. This personification describes the natural elements as being able to hear and respond like people.

#### Matthew 28

Connecting Statement:

Here the author returns to the theme of Jesus healing people. This begins an account of Jesus healing two demon-possessed men.

to the other side

"to the other side of the Sea of Galilee"

the Gadarenes

This name refers to the people who lived in the town of Gadara.

two men who were possessed by demons

This can be stated in active form. Alternate translation: "two men whom demons possessed" or "two men whom demons were controlling"

They ... were very violent, so that no traveler could pass that way  
The demons that were controlling these two men were so dangerous that no one could go through that area.

#### Matthew 29

Behold

This marks the beginning of another event in the larger story. Your language may have a way of showing this.

What do we have to do with you, Son of God?

The demons use a question but they are being hostile toward Jesus. Alternate translation: "Do not bother us, Son of God!"

Son of God

This is an important title for Jesus, which describes his relationship to God.

Have you come here to torment us before the set time?

Again, the demons use a question in a hostile way.

Alternate translation: "You should not disobey God by punishing us before the specific time God has set when he will punish us!"

#### Matthew 30

Now

This word is used here to mark a pause in the story. Here Matthew tells background information about a herd of pigs that had been there before Jesus arrived.

#### Matthew 31

If you cast us out

It is implied that the demons knew that Jesus was going to cast them out. Alternate translation: "Because you are going to cast us out"

us

This is exclusive, meaning the demons only.

#### Matthew 32

to them

This refers to the demons inside the men.

The demons came out and went into the pigs

"The demons left the men and entered the pigs"

behold

This alerts us to pay attention to the surprising information that follows.

rushed down the steep hill

"ran quickly down the steep slope"

they died in the water

"they fell into the water and drowned"

#### Matthew 33

Connecting Statement:

This concludes the account of Jesus healing two demon-possessed men.



tending the pigs  
"taking care of the pigs"

what had happened to the men who had been possessed by demons  
This can be stated in active form. Alternate translation:  
"what Jesus did to help the men whom demons had controlled"

Matthew 34

Behold  
This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of showing this.

---

all the city  
The word "city" is a metonym for the people of the city.  
The word "all" is probably an exaggeration to emphasize how very many people came out. Not necessarily every person came out.

their region  
"their area"

## Chapter 9

<sup>1</sup> Jesus entered a boat, crossed over, and came into his own city. <sup>2</sup> Behold, they brought to him a paralyzed man lying on a mat. Seeing their faith, Jesus said to the paralyzed man, "Son, be encouraged. Your sins have been forgiven."

<sup>3</sup> Behold, some of the scribes said among themselves, "This man is blaspheming." <sup>4</sup> Jesus knew their thoughts and said, "Why are you thinking evil in your hearts? <sup>5</sup> For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? <sup>6</sup> But that you may know that the Son of Man has authority on earth to forgive sins, ... " he said to the paralytic, "Get up, pick up your mat, and go to your house." <sup>7</sup> Then the man got up and went away to his house. <sup>8</sup> When the crowds saw this, they were afraid and glorified God, who had given such authority to people. <sup>9</sup> As Jesus passed by from there, he saw a man named Matthew sitting at the tax collector's tent. He said to him, "Follow me." He got up and followed him.

<sup>10</sup> As Jesus sat down to eat in the house, behold, many tax collectors and sinners came and dined with Jesus and his disciples. <sup>11</sup> When the Pharisees saw it, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

<sup>12</sup> When Jesus heard this, he said, "People who are strong in body do not need a physician, only those who are sick. <sup>13</sup> You should go and learn what this means: 'I desire mercy and not sacrifice.' For I came not to call the righteous to repent, but sinners."

<sup>14</sup> Then the disciples of John came to him and said, "Why do we and the Pharisees often fast, but your disciples do not fast?"

<sup>15</sup> Jesus said to them, "Can the sons of the wedding hall mourn while the bridegroom is still with them? But the days will come when the bridegroom will be taken away from them, and then they will fast. <sup>16</sup> No man puts a piece of new cloth on an old garment, for the patch will tear away from the garment, and a worse tear will be made. <sup>17</sup> Neither do people put new wine into old wineskins. If they do, the skins will burst, the wine will be spilled, and the wineskins will be destroyed. Instead, they put new wine into fresh wineskins, and both will be preserved."

<sup>18</sup> While Jesus was saying these things to them, behold, an official came and bowed down to him. He said, "My daughter has just now died, but come and lay your hand on her, and she will live." <sup>19</sup> Then Jesus got up and followed him, and so did his disciples.

<sup>20</sup> Behold, a woman who suffered from a discharge of blood for twelve years came up behind Jesus and touched the edge of his garment. <sup>21</sup> For she had said to herself, "If only I touch his clothes, I will be made well."

<sup>22</sup> But Jesus turned and saw her, and said, "Daughter, take courage; your faith has made you well." And the woman was healed from that hour. <sup>23</sup> When Jesus came into the official's house, he saw the flute players and the crowd making a commotion. <sup>24</sup> He said, "Go away, for the girl is not dead, but she is asleep." But they laughed at him in mockery. <sup>25</sup> When the crowd had been put outside, he entered the room and took her by the hand, and the girl got up. <sup>26</sup> The news about this spread into all that region.

<sup>27</sup> As Jesus passed by from there, two blind men followed him. They kept shouting and saying, "Have mercy on us, Son of David!"

<sup>28</sup> When Jesus had come into the house, the blind men came to him. Jesus said to them, "Do you believe that I can do this?"

They said to him, "Yes, Lord."

<sup>29</sup> Then Jesus touched their eyes and said, "Let it be done to you according to your faith," <sup>30</sup> and their eyes were opened. Then Jesus strictly commanded them and said, "See that no one knows about this." <sup>31</sup> But the two men went out and spread the news about this throughout that region.

<sup>32</sup> As those two men were going away, behold, a mute man possessed by a demon was brought to Jesus. <sup>33</sup> When the demon had been driven out, the mute man spoke. The crowds were astonished and said, "This has never been seen before in Israel!"

<sup>34</sup> But the Pharisees were saying, "By the ruler of the demons, he drives out demons."

<sup>35</sup> Jesus went about all the cities and the villages. He continued teaching in their synagogues, preaching the gospel of the kingdom and healing all kinds of disease and all kinds of sickness. <sup>36</sup> When he saw the crowds, he had compassion for them, because they were troubled and discouraged. They were like sheep without a shepherd. <sup>37</sup> He said to his disciples, "The harvest is plentiful, but the laborers are few. <sup>38</sup> Therefore urgently pray to the Lord of the harvest, so that he may send out laborers into his harvest."

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## Matthew 9 General Notes

### Special concepts in this chapter

"Sinners"

When the people of Jesus's time spoke of "sinners," they were talking about people who did not obey the law of Moses and instead committed sins like stealing or sexual sins. When Jesus said that he came to call "sinners," he meant that only people who believe that they are sinners can be his followers. This is true even if they are not what most people think of as "sinners." (See: sin)

### Other possible translation difficulties in this chapter

Passive voice

Many sentences in this chapter tell that a person had something happen to him without saying who caused that something to happen. You may have to translate the sentence so that it tells the reader who performed the action.

Rhetorical questions

Speakers in this chapter asked questions to which they already knew the answer. They asked the questions to show that they were not happy with the hearers or to teach them or to get them to think. Your language may have another way of doing this.

Proverbs

Proverbs are very short sentences that use words that are easy to remember. They teach about something that is generally true. People who understand proverbs usually have to know much about the language and culture of the speaker. When you translate the proverbs in this chapter, you may have to use many more words than the speakers used so that your readers can understand things that the original audiences understood.

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## Matthew 01

### Connecting Statement:

Matthew returns to the theme, which he began in Matthew 8:1, of Jesus healing people. This begins an account of Jesus healing a paralyzed man.

Jesus entered a boat

It is implied that the disciples were with Jesus.

a boat

This is probably the same boat as in Matthew 8:23. You only need to specify this if needed to avoid confusion.

into his own city

"to the town where he lived." This refers to Capernaum.

## Matthew 02

Behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of showing this.

they brought

"some men from the city brought"

their faith

This refers to the faith of the men and may also include the faith of the paralyzed man.

Son

The man was not Jesus's real son. Jesus was speaking to him politely. If this is confusing, it can also be translated "My friend" or "Young man" or even omitted.

Your sins have been forgiven

This can be stated in active form. Alternate translation: "I have forgiven your sins"

## Matthew 03

Behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

among themselves

Possible meanings are 1) each one was thinking to himself, or 2) they were speaking among themselves.

blaspheming

Jesus was claiming to be able to do things the scribes thought only God can do.

## Matthew 04

knew their thoughts

Jesus knew what they were thinking either supernaturally or because he could see them talking to each other.

Why are you thinking evil in your hearts?

Jesus used this question to rebuke the scribes. Here "hearts" refers to their minds or their thoughts.

Alternate translation: "Do not think evil thoughts."

evil

This is moral evil or wickedness, not simply error in fact.

## Matthew 05

For which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

Jesus uses this question to make the scribes think about what might prove whether or not he could really forgive sins. Alternate translation: "I just said 'Your sins are forgiven.' You may think that it is harder to say 'Get up and walk,' because the proof of whether or not I can heal the man will be shown by whether or not he gets up and walks." or "You may think that it is easier to say 'Your sins are forgiven' than it is to say 'Get up and walk.'"

which is easier, to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

The quotes can be translated as indirect quotes.

Alternate translation: "which is easier, to tell someone that his sins are forgiven, or to tell him to get up and walk?" or "you may think that it is easier to tell someone that his sins are forgiven than to tell him to get up and walk."

Your sins are forgiven

Here "your" is singular. This can be stated in active form. Alternate translation: "I have forgiven your sins"

## Matthew 06

that you may know

"I will prove to you." The "you" is plural.

your mat ... your house

Here "you" is singular.

go to your house

Jesus is not forbidding the man to go elsewhere. He is giving the man the opportunity to go home.

## Matthew 07

General Information:

This page has intentionally been left blank.

## Matthew 08

they were afraid

Possible meanings are 1) they were afraid, or 2) they were in awe. "Awe" is a feeling of wonder a person has when they see or experience something great or powerful.

who had given

"because he had given"

such authority

This refers to the authority to declare sins forgiven.

## Matthew 09

Connecting Statement:

This concludes the account of Jesus healing a paralyzed man. Jesus then calls a tax collector to be one of his disciples.

As Jesus passed by from there

This phrase marks the beginning of a new part of the story. If your language has a way for doing this, you could consider using it here.

passed by

"was leaving" or "was going"

Matthew ... him ... He

Church tradition says that this Matthew is the author of this Gospel, but the text gives no reason to change the pronouns from "him" and "He" to "me" and "I."

He said to him

"Jesus said to Matthew"

He got up and followed him

"Matthew got up and followed Jesus." This means Matthew became Jesus's disciple.

## Matthew 10

the house

This is probably Matthew's house, but it could also be Jesus's house. Specify only if needed to avoid confusion.

behold

This marks the beginning of another event in the larger story. It may involve different people than the previous events. Your language may have a way of doing this.

sinners

people who did not obey the law of Moses but committed what others thought were very bad sins

## Matthew 11

When the Pharisees saw it

"When the Pharisees saw that Jesus was eating with the tax collectors and sinful people"

Why does your teacher eat with tax collectors and sinners?

The Pharisees use this question to criticize what Jesus is doing. Alternate translation: "Your teacher should not eat with tax collectors and sinner."

## Matthew 12

When Jesus heard this

Here "this" refers to the question the Pharisees asked about Jesus eating with tax collectors and sinners.

People who are strong in body do not need a physician, only those who are sick

Jesus answers with a proverb. He means that he eats with these kinds of people because he has come to help sinners.

People who are strong in body

"People who are healthy"

physician

doctor

those who are sick

The phrase "need a physician" is understood. Alternate translation: "people who are sick need a physician"

## Matthew 13

You should go and learn what this means

Jesus is about to quote the scriptures. Alternate translation: "You should learn the meaning of what God said in the scriptures"

You should go

Here "you" is plural and refers to the Pharisees.

I desire mercy and not sacrifice

Jesus is quoting what the prophet Hosea wrote in the scriptures. Here, "I" refers to God.

For I came

Here "I" refers to Jesus.

the righteous

Jesus is using irony. He does not think there are any people who are righteous and do not need to repent. Alternate translation: "those who think they are righteous"

#### Matthew 14

Connecting Statement:

The disciples of John the Baptist question the fact that Jesus's disciples do not fast.

do not fast

"continue to eat regularly"

#### Matthew 15

Can the sons of the wedding hall mourn while the bridegroom is still with them?

Jesus uses a question to answer John's disciples. They all knew that people do not mourn and fast at a wedding celebration. Jesus uses this proverb to show that his disciples do not mourn because he is still there with them. Alternate translation: "The sons of the wedding hall never mourn while the bridegroom is still with them."

sons of the wedding hall

This is an idiom that refers to the men who serve a bridegroom during a wedding. Alternate translation: "bridegroom's attendants"

the days will come when

This is a way of referring to some time in the future. Alternate translation: "the time will come when" or "someday"

the bridegroom will be taken away from them

This can be stated in active form. Alternate translation: "the bridegroom will not be able to be with them any longer" or "someone will take the bridegroom away from them"

will be taken away

Jesus is probably referring to his own death, but this should not be made explicit here in the translation. To maintain the imagery of a wedding, it is best to just state that the bridegroom will not be there any longer.

#### Matthew 16

Connecting Statement:

Jesus continues to answer the question that the disciples of John had asked. He did this by giving two examples of old things and new things that people do not put together.

No man puts a piece of new cloth on an old garment

"No one sews a piece of new cloth on an old garment" or "People do not sew a piece of new cloth as a patch on an old garment"

an old garment ... the garment

"old clothing ... the clothing"

the patch will tear away from the garment

If someone were to wash the garment, the patch of new cloth would shrink, but the old garment would not shrink. This would tear the patch off the garment and leave a bigger hole.

the patch

"the piece of new cloth." This is the piece of cloth used to cover a hole in the old garment.

a worse tear will be made

This can be stated in active form. Alternate translation: "this will make the tear worse"

#### Matthew 17

Connecting Statement:

Jesus continues to answer the question that disciples of John had asked.

Neither do people put new wine into old wineskins

Jesus uses another proverb to answer John's disciples. This means the same as the proverb in Matthew 9:16.

Neither do people put

"Neither does anyone pour" or "People never put"

new wine

This refers to wine that has not fermented yet. If grapes are unknown in your area, use the general term for fruit. Alternate translation: "grape juice"

old wineskins

This refers to wineskins that have stretched and dried out because they were already used for fermenting wine.

wineskins

"wine bags" or "skin bags." These were bags made out of animal skins.

the wine will be spilled, and the wineskins will be destroyed

This can be stated in active form. Alternate translation: "and this will ruin the wineskins and spill the wine"

the skins will burst

When the new wine ferments and expands, the skins tear open because they can no longer stretch out.

fresh wineskins

"new wineskins" or "new wine bags." This refers to wineskins that no one has used.

both will be preserved

This can be stated in active form. Alternate translation: "this will keep safe both the wineskins and the wine"

#### Matthew 18

Connecting Statement:

This begins an account of Jesus bringing to life the daughter of a Jewish official after she had died.

these things

This refers to the answer Jesus gave John's disciples about fasting.

behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

bowed down to him

This is a way someone would show respect in Jewish culture.

come and lay your hand on her, and she will live

This shows that the Jewish official believed Jesus had the power to bring his daughter back to life.

#### Matthew 19

his disciples

"Jesus's disciples"

#### Matthew 20

Connecting Statement:

This describes how Jesus healed another woman while he was on the way to the Jewish official's house.

Behold

The word "Behold" alerts us to a new person in the story. Your language may have a way of doing this.

who suffered from a discharge of blood

"who had been bleeding" or "who frequently had a flow of blood." She was probably bleeding from her womb even when it was not the normal time for it. Some cultures may have a polite way of referring to this condition.

twelve years

"12 years"

his garment

"his robe" or "what he was wearing"

#### Matthew 21

For she had said to herself, "If only I touch his clothes, I will be made well."

She said this to herself before she touched Jesus's garment. This tells why she touched Jesus's garment.

If only I touch his clothes

According to Jewish law, because she was bleeding she was not supposed to touch anyone. She touches his clothes so that Jesus's power would heal her and yet

#### Matthew 22

But Jesus

"The woman was hoping she could touch him secretly, but Jesus"

Daughter

The woman was not Jesus's real daughter. Jesus was speaking to her politely. If this is confusing, it can also be translated "Young woman" or even omitted.

your faith has made you well

"because you believed in me, I will heal you"

the woman was healed from that hour

This can be stated in active form. Alternate translation: "Jesus healed her at that moment"

#### Matthew 23

Connecting Statement:

This returns to the account of Jesus bringing the daughter of the Jewish official back to life.

the flute players and the crowd making a commotion

This was a common way to mourn for someone who has died.

flute players

"people who play flutes"

and the crowd making a commotion

The phrase "making a commotion" applies only to "the crowd" and does not include the flute players.

Alternation translation: "and the crowd making a lot of noise" or "and the noisy crowd"

#### Matthew 24

Go away

Jesus was speaking to many people, so use the plural command form if your language has one.

the girl is not dead, but she is asleep

Jesus is using a play on words. It was common in Jesus's day to refer to a dead person as one who "sleeps." But here the dead girl will get up, as though she had only been sleeping.

#### Matthew 25

When the crowd had been put outside

This can be stated in active form. Alternate translation: "After Jesus had sent the crowd outside" or "After the family had sent the people outside"

got up

"got out of bed." This is the same meaning as in Matthew 8:15.

#### Matthew 26

General Information:

This is a summary statement that describes the result of Jesus raising this girl from the dead.

Connecting Statement:

This completes the account of Jesus bringing the daughter of the Jewish official back to life.

The news about this spread into all that region

"The people of that whole region heard about it" or "The people who saw that the girl was alive started telling everyone in the whole area about it"

#### Matthew 27

Connecting Statement:

This begins the account of Jesus healing two blind men.

As Jesus passed by from there

As Jesus was leaving the region

passed by

"was leaving" or "was going"

followed him

This means they were walking behind Jesus, not necessarily that they had become his disciples.

Have mercy on us

It is implied that they wanted Jesus to heal them.

Son of David

Jesus was not David's literal son, so this may be translated as "Descendant of David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

#### Matthew 28

When Jesus had come into the house

This could be either Jesus's own house or the house in Matthew 9:10.

Yes, Lord

The full content of their answer is not stated, but it is understood. Alternate translation: "Yes, Lord, we believe you can heal us"

#### Matthew 29

touched their eyes and said

It is not clear whether he touched both men's eyes at the same time or used only his right hand to touch one then the other. As the left hand was customarily used for unclean purposes, it is most likely that he used only his right hand. It is also not clear whether he spoke as he was touching them or touched them first and then spoke to them.

Let it be done to you according to your faith

This can be stated in active form. Alternate translation: "I will do as you have believed" or "Because you believe, I will heal you"

#### Matthew 30

their eyes were opened

This means they were able to see. This can be stated in active form. Alternate translation: "God healed their eyes" or "the two blind men were able to see"

See that no one knows about this

Here "See" means "be sure." Alternate translation: "Be sure no one finds out about this" or "Do not tell anyone that I healed you"

#### Matthew 31

But the two men

"The two men did not do what Jesus told them to do. They"

spread the news

"told many people what had happened to them"



## Matthew 32

### Connecting Statement:

This is the account of Jesus healing a demon-possessed man who could not speak, and how people responded.

behold

The word "behold" alerts us to a new person in the story. Your language may have a way of doing this.

a mute man ... was brought to Jesus

This can be stated in active form. Alternate translation: "someone brought a mute man ... to Jesus"

mute

not able to talk

possessed by a demon

This can be stated in active form. Alternate translation: "whom a demon had possessed" or "whom a demon was controlling"

## Matthew 33

When the demon had been driven out

This can be stated in active form. Alternate translation: "After Jesus had forced the demon out" or "After Jesus had commanded the demon to leave"

the mute man spoke

"the mute man began to speak" or "the man who had been mute spoke" or "the man, who was no longer mute, spoke"

The crowds were astonished

"The people were amazed"

This has never been seen

This can be stated in active form. Alternate translation: "This has never happened before" or "No one has ever done anything like this before"

## Matthew 34

he drives out demons

"he forces demons to leave"

he drives

The pronoun "he" refers to Jesus.

## Matthew 35

### Connecting Statement:

This is the end of the part of the story that began in [Matthew 8:1]

all the cities

The word "all" is an exaggeration to emphasize how very many cities Jesus went to. He did not necessarily go to every one of them. Alternate translation: "many of the cities"

cities ... villages

"large villages ... small villages" or "large towns ... small towns"

the gospel of the kingdom

Here "kingdom" refers to God's rule as king. See how you translated this in [Matthew 4:23]

all kinds of disease and all kinds of sickness

"every disease and every sickness." The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

## Matthew 36

### General Information:

This begins a new part of the story where Jesus teaches his disciples and sends them to preach and heal as he has done.

They were like sheep without a shepherd

This simile means they did not have a leader to take care of them. Alternate translation: "The people did not have a leader"

## Matthew 37

### General Information:

Jesus uses a proverb about harvesting to tell his disciples how they should respond to the needs of the crowds mentioned in the previous section.

The harvest is plentiful, but the laborers are few

Jesus uses a proverb to respond to what he is seeing. Jesus means there are a lot of people who are ready to believe God but only few people to teach them God's truth.

The harvest is plentiful

"There is plenty of ripe food for someone to collect"

laborers

"workers"

## Matthew 38

pray to the Lord of the harvest

"pray to God, because he is in charge of the harvest"

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## Chapter 10

<sup>1</sup> Jesus called his twelve disciples together and gave them authority over unclean spirits, to drive them out, and to heal all kinds of disease and all kinds of sickness. <sup>2</sup> Now the names of the twelve apostles were these. The first, Simon (whom he also called Peter), and Andrew his brother; James son of Zebedee, and John his brother; <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 would betray him.

<sup>5</sup> These twelve Jesus sent out. He instructed them and said, "Do not go to any place where Gentiles live, and do not enter any town of the Samaritans. <sup>6</sup> Go instead to the lost sheep of the house of Israel; <sup>7</sup> and as you go, preach and say, 'The kingdom of heaven is near.' <sup>8</sup> Heal the sick, raise the dead, cleanse the lepers, and cast out demons. Freely you have received, freely give. <sup>9</sup> Do not carry any gold, silver, or copper in your belts. <sup>10</sup> Do not take a traveling bag for your journey, or an extra tunic, or sandals, or a staff, for a laborer deserves his food. <sup>11</sup> Whatever city or village you enter, find who is worthy in it, and stay there until you leave. <sup>12</sup> As you enter into the house, greet it. <sup>13</sup> If the house is worthy, let your peace come upon it. But if it is not worthy, let your peace return to you. <sup>14</sup> As for those who do not receive you or listen to your words, when you depart from that house or city, shake off the dust from your feet. <sup>15</sup> Truly I say to you, it will be more bearable for the land of Sodom and Gomorrah in the day of judgment than for that city.

<sup>16</sup> "See, I send you out as sheep in the midst of wolves, so be as wise as serpents and innocent as doves. <sup>17</sup> Watch out for people! They will deliver you up to councils, and they will whip you in their synagogues. <sup>18</sup> Then you will be brought before governors and kings for my sake, as a testimony to them and to the Gentiles. <sup>19</sup> When they deliver you up, do not be anxious about how or what you will speak, for what to say will be given to you at that time. <sup>20</sup> For it is not you who will speak, but the Spirit of your Father who will speak in you. <sup>21</sup> Brother will deliver up brother to death, and a father his child. Children will rise up against their parents and cause them to be put to death. <sup>22</sup> You will be hated by everyone because of my name. But whoever endures to the end, that person will be saved. <sup>23</sup> When they persecute you in this city, flee to the next, for truly I say to you, you will not have gone through the cities of Israel before the Son of Man has come.

<sup>24</sup> "A disciple is not greater than his teacher, nor a servant above his master. <sup>25</sup> It is enough for the disciple that he should be like his teacher, and the servant like his master. If they have called the master of the house Beelzebul, how much worse would be the names they call the members of his household! <sup>26</sup> Therefore do not fear them, for there is nothing concealed that will not be revealed, and nothing hidden that will not be known. <sup>27</sup> What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops. <sup>28</sup> Do not be afraid of those who kill the body but are unable to kill the soul. Instead, fear him who is able to destroy both soul and body in hell. <sup>29</sup> Are not two sparrows sold for a small coin? Yet not one of them falls to the ground without your Father's knowledge. <sup>30</sup> But even the hairs of your head are all numbered. <sup>31</sup> Do not fear. You are more valuable than many sparrows. <sup>32</sup> Therefore everyone who confesses me before men, I will also confess before my Father who is in heaven. <sup>33</sup> But he who denies me before men, I will also deny before my Father who is in heaven.

<sup>34</sup> "Do not think that I came to bring peace upon the earth. I did not come to bring peace, but a sword. <sup>35</sup> For I came to set

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

<sup>36</sup> A man's enemies will be those of his own household. <sup>37</sup> He who loves father or mother more than me is not worthy of me; he who loves son or daughter more than me is not worthy of me. <sup>38</sup> He who does not pick up his

cross and follow after me is not worthy of me. <sup>39</sup> He who finds his life will lose it. But he who loses his life for my sake will find it.

<sup>40</sup> "He who welcomes you welcomes me, and he who welcomes me also welcomes him who sent me. <sup>41</sup> He who welcomes a prophet in the name of a prophet will receive a prophet's reward, and he who welcomes a righteous man in the name of a righteous man will receive a righteous man's reward. <sup>42</sup> Whoever gives to one of these little ones even a cup of cold water to drink in the name of a disciple, truly I say to you, he will in no way lose his reward."

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## Matthew 10 General Notes

### Special concepts in this chapter

The sending of the twelve disciples

Many verses in this chapter describe how Jesus sent the twelve disciples out. He sent them to tell his message about the kingdom of heaven. They were to tell his message only in Israel and not to share it with the Gentiles.

### Other possible translation difficulties in this chapter

The twelve disciples

The following are the lists of the twelve disciples:

In Matthew:

Simon (Peter), Andrew, James son of Zebedee, John son of Zebedee, Philip, Bartholomew, Thomas, Matthew, James son of Alphaeus, Thaddaeus, Simon the Zealot and Judas Iscariot.

In Mark:

Simon (Peter), Andrew, James the son of Zebedee and John the son of Zebedee (to whom he gave the name Boanerges, that is, sons of thunder), Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Thaddaeus, Simon the Zealot, and Judas Iscariot.

In Luke:

Simon (Peter), Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James the son of Alphaeus, Simon (who was called the Zealot), Judas the son of James, and Judas Iscariot.

Thaddaeus is probably the same person as Jude, the son of James.

"The kingdom of heaven has come near"

No one knows for sure whether the "kingdom of heaven" was present or still coming when Jesus spoke these words. English translations often use the phrase "at hand," but these words can be difficult to translate. Other versions use the phrases "is coming near" and "has come near."

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Matthew 01

called his twelve disciples together  
"summoned his 12 disciples"

Connecting Statement:

This begins an account of Jesus sending out his twelve disciples to do his work.

gave them authority

Be sure that the text clearly communicates that this authority was 1) to drive out unclean spirits and 2) to heal disease and sickness.

to drive them out

"to make the unclean spirits leave"

all kinds of disease and all kinds of sickness

"every disease and every sickness." The words "disease" and "sickness" are closely related but should be translated as two different words if possible. "Disease" is what causes a person to be sick. "Sickness" is the physical weakness or affliction that results from having a disease.

## Matthew 02

General Information:

Here the author provides the names of the twelve apostles as background information.

Now

This word is used here to mark a pause in the story. Here Matthew tells the names of the twelve apostles.

twelve apostles

This is the same group as the "twelve disciples" in Matthew 10:1.

first

This is first in order, not in rank.

## Matthew 03

Matthew the tax collector

"Matthew, who was a tax collector"

## Matthew 04

the Zealot

Possible meanings are 1) "the Zealot" is a title that shows that he was part of the group of people who wanted to free the Jewish people from Roman rule. Alternate translation: "the patriot" or "the nationalist" or 2) "the Zealot" is a description that shows that he was zealous for God to be honored. Alternate translation: "the zealous one" or "the passionate one"

who would betray him

"who would betray Jesus"

## Matthew 05

General Information:

Although verse 5 begins by saying that he sent out the twelve, Jesus gave these instructions before he sent them out.

Connecting Statement:

Here Jesus begins to give instructions to his disciples about what they should do and expect when they go to preach.

These twelve Jesus sent out

"Jesus sent out these twelve men" or "It was these twelve men whom Jesus sent out"

sent out

Jesus sent them out for a particular purpose.

He instructed them

"He told them what they needed to do" or "He commanded them"

## Matthew 06

lost sheep of the house of Israel

This is a metaphor comparing the entire nation of Israel to sheep who have strayed from their shepherd.

house of Israel

This refers to the nation of Israel. Alternate translation: "people of Israel" or "descendants of Israel"

## Matthew 07

as you go

Here "you" is plural and refers to the twelve apostles.

The kingdom of heaven is near

The phrase "kingdom of heaven" refers to God ruling as king. This phrase is only in the book of Matthew. If possible, use the word "heaven" in your translation. See how you translated this in [Matthew 3:2]

## Matthew 08

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

Heal ... raise ... cleanse ... cast out ... you have received ... give

These verbs and pronouns are plural and refer to the twelve apostles.

raise the dead

This is an idiom. Alternate translation: "cause the dead to live again"

Freely you have received, freely give

Jesus did not state what the disciples had received or were to give. Some languages may require this information in the sentence. Here "freely" means that there was no payment. Alternate translation: "Freely you have received these things, freely give them to others" or "You received these things without paying, so give them to others without making them pay"

Freely you have received, freely give

Here "received" is a metaphor that represents being made able to do things, and "give" is a metaphor that represents doing things for others. Alternate translation: "Freely you have received the ability to do these things, freely do them for others" or "Freely I have made you able to do these things, freely do them for others"

#### Matthew 09

your

This refers to the twelve apostles and so is plural.

gold, silver, or copper

These are metals out of which coins were made. This list is a metonym for money, so if the metals are unknown in your area, translate the list as "money."

belts

"money belts." A belt is a long strip of cloth or leather worn around the waist. It was often wide enough that it could be folded and used to carry money. Alternate translation: "purses" or "pouches"

#### Matthew 10

traveling bag

This could either be any bag used to carry things on a journey, or a bag used by someone to collect food or money.

an extra tunic

Use the same word you used for "tunic" in Matthew 5:40.

laborer

worker

his food

Here "food" refers to anything a person needs. Alternate translation: "what he needs"

#### Matthew 11

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go out to preach.

Whatever city or village you enter

"Whenever you enter a city or village" or "When you go into any city or village"

city ... village

"large village ... small village" or "large town ... small town." See how you translated this in Matthew 9:35.

you

This is plural and refers to the twelve apostles.

worthy

A "worthy" person is a person who is willing to welcome the disciples.

stay there until you leave

The full meaning of the statement can be made explicit. Alternate translation: "stay in that person's house until you leave the town or village"

#### Matthew 12

As you enter into the house, greet it

The phrase "greet it" means greet the house. A common greeting in those days was "Peace be to this house!" Here "house" represents the people who live in the house. Alternate translation: "As you enter the house, greet the people who live in it"

you

This is plural and refers to the twelve apostles.

#### Matthew 13

your ... your

These are plural and refer to the twelve apostles.

the house is worthy ... not worthy

Here "the house" represents those who live in the house. A "worthy" person is a person who is willing to welcome the disciples. Jesus compares this person to one who is "not worthy," a person who does not welcome the disciples. Alternate translation: "the people who live in that house receive you well" or "the people who live in that house treat you well"

let your peace come upon it

The word "it" refers to the house, which represents the people who live in the house. Alternate translation: "let

them receive your peace" or "let them receive the peace that you greeted them with"

if it is not worthy

The word "it" means the house. Here "house" refers to the people who live in the house. Alternate translation: "if they do not receive you well" or "if they do not treat you well"

let your peace return to you

Possible meanings are 1) if the household was not worthy, then God would hold back peace or blessings from that household or 2) if the household was not worthy, then the apostles were supposed to do something, such as asking God not to honor their greeting of peace. If your language has a similar meaning of taking back a greeting or its effects, that should be used here.

#### Matthew 14

Connecting Statement:

Jesus continues to instruct his disciples about what they should do when they go to preach.

As for those who do not receive you or listen

"If no people in that house or city will receive you or listen"

you ... your

This is plural and refers to the twelve apostles.

listen to your words

Here "words" refers to what the disciples say. Alternate translation: "listen to your message" or "listen to what you have to say"

city

You should translate this the same way you did in Matthew 10:11.

shake off the dust from your feet

"shake the dust off your feet as you leave." This is a sign that God has rejected the people of that house or city.

#### Matthew 15

Truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

it will be more bearable

"the suffering will be less"

the land of Sodom and Gomorrah

This refers to the people who lived in Sodom and Gomorrah. Alternate translation: "the people who lived in the cities of Sodom and Gomorrah"

that city

This refers to the people in the city that does not receive the apostles or listen to their message. Alternate translation: "the people of the city that does not receive you"

#### Matthew 16

Connecting Statement:

Jesus continues to instruct his disciples. Here he begins to tell them about the persecution they will endure when they go out to preach.

See, I send

The word "See" here adds emphasis to what follows.

Alternate translation: "Look, I send" or "Listen, I send" or "Pay attention to what I am about to tell you. I send"

I send you out

Jesus is sending them out for a particular purpose.

as sheep in the midst of wolves

Sheep are defenseless animals that wolves often attack.

Jesus is stating that people may harm the disciples.

Alternate translation: "as sheep among people who are like dangerous wolves" or "as sheep among people who act the way dangerous animals act"

be as wise as serpents and innocent as doves

Jesus is telling the disciples they must be cautious and harmless among the people. If comparing the disciples to serpents or doves is confusing, it might be better not to state the similes. Alternate translation: "act with understanding and caution, as well as with innocence and virtue"

#### Matthew 17

Watch out for people! They will

You can translate with "because" to show how these two statements relate. Alternate translation: "Watch out for people because they will"

will deliver you up to

"will put you under the control of"

councils

local religious leaders or elders who together keep peace in the community

whip you  
"beat you with a whip"

#### Matthew 18

you will be brought  
This can be stated in active form. Alternate translation:  
"they will bring you" or "they will drag you"

for my sake  
"because you belong to me" or "because you follow me"

to them and to the Gentiles  
The pronoun "them" refers either to the "governors and kings" or to the Jewish accusers.

#### Matthew 19

Connecting Statement:  
Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

When they deliver you up  
"When people take you to the councils." The "people" here are the same "people" as in Matthew 10:17.

you ... you  
These are plural and refer to the twelve apostles.

do not be anxious  
"do not worry"

how or what you will speak  
"how you are to speak or what you are to say." The two ideas may be combined: "what you are to say"

for what to say will be given to you  
This can be stated in active form. Alternate translation:  
"for the Holy Spirit will tell you what to say"

at that time  
"right then" or "at that time"

#### Matthew 20

you ... your  
These are plural and refer to the twelve apostles.

the Spirit of your Father  
If necessary, this can be translated as "the Spirit of God your heavenly Father" or a footnote can be added to make it clear that this refers to God the Holy Spirit and not to the spirit of an earthly father.

Father  
This is an important title for God.

in you  
"through you"

#### Matthew 21

Connecting Statement:  
Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

Brother will deliver up brother to death  
"One brother will deliver up his brother to death" or "Brothers will deliver up their brothers to death." Jesus speaks of something that will happen many times.

deliver up brother to death  
The abstract noun "death" can be translated as a verb. Alternate translation: "hand brother over to authorities who will execute him"

a father his child  
These words can be translated as a complete sentence. Alternate translation: "fathers will deliver up their children to death"

rise up against  
"rebel against" or "turn against"

cause them to be put to death  
This can be translated in active form. Alternate translation: "have them put to death" or "have the authorities execute them"

#### Matthew 22

You will be hated by everyone  
This can be translated in active form. Alternate translation: "Everyone will hate you" or "All people will hate you"

You  
This is plural and refers to the twelve disciples.

because of my name  
Here "name" refers to the entire person. Alternate translation: "because of me" or "because you trust in me"

whoever endures  
"whoever stays faithful"



to the end

It is not clear whether the "end" means when a person dies, when the persecution ends, or the end of the age when God shows himself to be king. The main point is that they endure as long as necessary.

that person will be saved

This can be stated in active form. Alternate translation: "God will deliver that person"

#### Matthew 23

in this city

Here "this" does not refer to a specific city. Alternate translation: "in one city"

flee to the next

"flee to the next city"

truly I say to you

"I tell you the truth." This phrase adds emphasis to what Jesus says next.

before the Son of Man has

Jesus is speaking about himself. Alternate translation: "before I, the Son of Man, have"

has come

"arrives"

#### Matthew 24

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

A disciple is not greater than his teacher, nor a servant above his master

Jesus is using a proverb to teach his disciples a general truth. Jesus is emphasizing that the disciples should not expect people to treat them any better than the people treat Jesus.

A disciple is not greater than his teacher

"A disciple is always less important than his teacher" or "A teacher is always more important than his disciple"

nor a servant above his master

"and a servant is always less important than his master" or "and a master is always more important than his servant"

#### Matthew 25

It is enough for the disciple that he should be like his teacher

"The disciple should be satisfied to become like his teacher"

be like his teacher

If necessary, you can make explicit how the disciple becomes like the teacher. Alternate translation: "know as much as his teacher knows"

the servant like his master

If necessary, you can make explicit how the servant becomes like the master. Alternate translation: "the servant should be satisfied to become only as important as his master"

If they have called the master ... how much worse ... they call ... the members of his household

Again Jesus is emphasizing that since people have mistreated him, his disciples should expect people to treat them the same or worse.

how much worse would be the names they call the members of his household

"the names that they call the members of his household will certainly be much worse" or "they will certainly call the members of his household much worse names"

If they have called

"Since people have called"

the master of the house

Jesus is using this as a metaphor for himself.

Beelzebul

This name can either be 1) transcribed directly as "Beelzebul" or 2) translated with its original, intended meaning of "Satan."

his household

This is a metaphor for Jesus's disciples.

#### Matthew 26

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go out to preach.

do not fear them

Here "them" refers to the people who mistreat followers of Jesus.

there is nothing concealed that will not be revealed, and nothing hidden that will not be known

Both of these statements mean the same thing. Being concealed or hidden represents being kept secret, and being revealed represents being made known. Jesus is emphasizing that God will make all things known. This can be stated in active form. Alternate translation: "God will reveal the things that people hide"

#### Matthew 27

What I tell you in the darkness, say in the daylight, and what you hear softly in your ear, proclaim upon the housetops

Both of these statements mean the same thing. Jesus is emphasizing that the disciples should tell everyone what he tells the disciples in private. Alternate translation: "Tell people in the daylight what I tell you in the darkness, and proclaim upon the housetops what you hear softly in your ear"

What I tell you in the darkness, say in the daylight

Here "darkness" is a metonym for "night" which is a metonym for "private." Here "daylight" is a metonym for "public." Alternate translation: "What I tell you privately at night, say in public in the daylight"

what you hear softly in your ear

This is a way of referring to whispering. Alternate translation: "what I whisper to you"

proclaim upon the housetops

Housetops where Jesus lived were flat, and people far away could hear anyone speaking with a loud voice from one. Here "housetops" refers to any place where all people can hear. Alternate translation: "speak loudly in a public place for all to hear"

#### Matthew 28

General Information:

Here Jesus also begins to give reasons why his disciples should not be afraid of the persecution they might experience.

Connecting Statement:

Jesus continues to instruct his disciples about the persecution they will endure when they go to preach.

Do not be afraid of those who kill the body but are unable to kill the soul

This is not distinguishing between people who cannot kill the soul and people who can kill the soul. No person can kill the soul. Alternate translation: "Do not be afraid of people. They can kill the body, but they cannot kill the soul"

kill the body

This means to cause physical death. If these words are awkward, they can be translated as "kill you" or "kill other people."

body

the part of a person that can be touched, as opposed to the soul or spirit

kill the soul

This means to harm people after they have physically died.

soul

the part of a person that cannot be touched and that lives on after the physical body dies

fear him who is able

You can add "because" to clarify why people should fear God. Alternate translation: "fear God because he is able"

#### Matthew 29

Are not two sparrows sold for a small coin?

Jesus states this proverb as a question to teach his disciples. Alternate translation: "Think about the sparrows. They have so little value that you can buy two of them for only one small coin."

sparrows

These are very small, seed-eating birds. Alternate translation: "small birds"

a small coin

This is often translated as the least valuable coin available in your country. It refers to a copper coin worth about one-sixteenth of a day's wage for a laborer. Alternate translation: "very little money"

not one of them falls to the ground without your Father's knowledge

This can be stated in a positive form. Alternate translation: "your Father knows when every one of them falls to the ground"

Father

This is an important title for God.

#### Matthew 30

even the hairs of your head are all numbered

This can be stated in active form. Alternate translation: "God knows even how many hairs are on your head"

numbered  
"counted"

#### Matthew 31

You are more valuable than many sparrows  
"God values you more than many sparrows"

#### Matthew 32

Connecting Statement:  
Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

everyone who confesses me ... I will also confess before my Father  
"whoever confesses me ... I will also confess before my Father" or "if anyone confesses me ... I will also confess him before my Father"

confesses me before men  
"tells others that he is my disciple" or "acknowledges before other people that he is loyal to me"

I will also confess before my Father who is in heaven  
You can make explicit the information that is understood. Alternate translation: "I will also acknowledge before my Father who is in heaven that that person belongs to me"

my Father who is in heaven  
"my heavenly Father"

Father  
This is an important title for God.

#### Matthew 33

he who denies me ... I will also deny before my Father  
"whoever denies me ... I will also deny before my Father" or "if anyone denies me ... I will also deny him before my Father"

denies me before men  
"denies to other people that he is loyal to me" or "refuses to acknowledge to others that he is my disciple"

I will also deny before my Father who is in heaven  
You can make explicit the information that is understood. Alternate translation: "I will deny before my Father who is in heaven that this person belongs to me"

#### Matthew 34

Connecting Statement:  
Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

Do not think  
"Do not suppose" or "You must not think"

upon the earth  
This refers to the people who live on the earth.  
Alternate translation: "to the people of the earth" or "to people"

a sword  
This refers to division, fighting, and killing among people.

#### Matthew 35

to set ... against  
"to cause ... to fight against"

a man against his father  
"a son against his father"

#### Matthew 36

A man's enemies  
"A person's enemies" or "A person's worst enemies"

those of his own household  
"members of his own family"

#### Matthew 37

Connecting Statement:  
Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

He who loves ... is not worthy  
Here "he" means any person in general. Alternate translation: "Those who love ... are not worthy" or "If you love ... you are not worthy"

loves  
The word for "love" here refers to "brotherly love" or "love from a friend." Alternate translation: "cares for" or "is devoted to" or "is fond of"

worthy of me  
"deserve to belong to me" or "worthy to be my disciple"

## Matthew 38

pick up his cross and follow after me  
"carry his cross and follow me." The cross represents suffering and death. Taking up the cross represents being willing to suffer and die. Alternate translation: "obey me even to the point of suffering and dying"

pick up  
"take up" or "pick up and carry"

## Matthew 39

He who finds his life will lose it. But he who loses ... will find it  
Jesus uses a proverb to teach his disciples. This should be translated with as few words as possible. Alternate translation: "Those who find their lives will lose them. But those who lose their lives ... will find them" or "If you find your life you will lose it. But if you lose your life ... you will find it"

finds  
This is a metaphor for "keeps" or "saves." Alternate translation: "tries to keep" or "tries to save"

will lose it  
This does not mean the person will die. It is a metaphor that means the person will not experience spiritual life with God. Alternate translation: "will not have true life"

who loses his life  
This does not mean to die. It is a metaphor that means a person considers obeying Jesus more important than his own life. Alternate translation: "who denies himself"

for my sake  
"because he trusts me" or "on my account" or "because of me." This is the same idea as "for my sake" in Matthew 10:18.

will find it  
This metaphor means the person will experience spiritual life with God. Alternate translation: "will find true life"

## Matthew 40

Connecting Statement:  
Jesus continues to instruct his disciples about the reasons why they should not be afraid of the persecution that they might experience.

He who welcomes  
This means he receives someone as a guest.

He who  
The word "He" refers to anyone in general. Alternate translation: "Whoever" or "Anyone who" or "The one who"

you  
This is plural and refers to the twelve apostles to whom Jesus is speaking.

He who welcomes you welcomes me  
Jesus means that when someone welcomes you, it is like welcoming him. Alternate translation: "When someone welcomes you, it is like he is welcoming me" or "If someone welcomes you, it is as if he were welcoming me"

he who welcomes me also welcomes him who sent me  
This means that when someone welcomes Jesus, it is like welcoming God. Alternate translation: "When someone welcomes me, it is like he is welcoming God the Father who sent me" or "If someone welcomes me, it is as if he were welcoming God the Father who sent me"

## Matthew 41

in the name of a prophet  
"because that prophet is a prophet" or "because he knows that that person is a prophet." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a prophet.

a prophet's reward  
This refers to the reward that God gives the prophet, not to the reward that a prophet gives to another person.

in the name of a righteous man  
"because that righteous man is a righteous man" or "because he knows that that person is righteous." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a righteous man.

a righteous man's reward  
This refers to the reward God gives to a righteous person, not a reward that a righteous person gives to another person.

## Matthew 42

Connecting Statement:  
Jesus finishes instructing his disciples about what they should do and expect when they go to preach.

Whoever gives  
"Anyone who gives"

one of these little ones  
"one of these lowly ones" or "the least important of these." The phrase "one of these" here refers to one of Jesus's disciples.

in the name of a disciple  
"because that disciple" or "because he knows that that person is a disciple." That is, the one who welcomes will receive the reward because he knew that the person he was welcoming was a disciple.

truly I say to you  
"I tell you the truth." This phrase adds emphasis to what Jesus says next.

he will ... his reward  
Here "he" and "his" refer to the one who is giving.

he will in no way lose  
"God will not deny him." This has nothing to do with having a possession taken away. It can be stated in positive form. Alternate translation: "God will certainly give him"

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## Chapter 11

<sup>1</sup> It came about that when Jesus had finished instructing his twelve disciples, he departed from there to teach and preach in their cities. <sup>2</sup> Now when John heard in the prison about the deeds of the Christ, he sent a message by his disciples <sup>3</sup> and said to him, "Are you the one who is coming, or should we look for another?"

<sup>4</sup> Jesus answered and said to them, "Go and report to John what you see and hear. <sup>5</sup> The blind are receiving sight, the lame are walking, lepers are being cleansed, the deaf are hearing again, the dead are being raised back to life, and the gospel is being preached to the poor. <sup>6</sup> Blessed is anyone who does not stumble because of me."

<sup>7</sup> As these men went on their way, Jesus began to say to the crowds about John, "What did you go out in the desert to see—a reed being shaken by the wind? <sup>8</sup> But what did you go out to see—a man dressed in soft clothing? Really, those who wear soft clothing live in kings' houses. <sup>9</sup> But what did you go out to see—a prophet? Yes, I say to you, and much more than a prophet. <sup>10</sup> This is he of whom it was written,

'See, I am sending my messenger before your face,  
who will prepare your way before you.'

<sup>11</sup> Truly I say to you that among those born of women, there has not arisen anyone greater than John the Baptist. Yet the least important person in the kingdom of heaven is greater than he is. <sup>12</sup> From the days of John the Baptist until now, the kingdom of heaven suffers violence, and men of violence take it by force. <sup>13</sup> For all the prophets and the law have been prophesying until John; <sup>14</sup> and if you are willing to accept it, he is Elijah who was to come. <sup>15</sup> He who has ears to hear, let him hear. <sup>16</sup> To what should I compare this generation? It is like children sitting in the marketplaces calling out to the others, <sup>17</sup> saying:

'We played a flute for you,  
and you did not dance.  
We mourned,  
and you did not weep.'

<sup>18</sup> For John came not eating bread or drinking wine, and they say, 'He has a demon.' <sup>19</sup> The Son of Man came eating and drinking and they say, 'Look, he is a gluttonous man and a drunkard, a friend of tax collectors and sinners!' But wisdom is justified by her deeds."

<sup>20</sup> Then Jesus began to denounce the cities in which most of his miracles were done, because they had not repented. <sup>21</sup> "Woe to you, Chorazin! Woe to you, Bethsaida! If the miracles had been done in Tyre and Sidon which were done in you, they would have repented long ago in sackcloth and ashes. <sup>22</sup> But, I tell you it will be more tolerable for Tyre and Sidon at the day of judgment than for you. <sup>23</sup> You, Capernaum, do you think you will be exalted to heaven? No, you will be brought down to Hades. For if in Sodom there had been done the miracles that were done in you, it would still have remained until today. <sup>24</sup> But I say to you that it will be easier for the land of Sodom in the day of judgment than for you."

<sup>25</sup> At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you concealed these things from the wise and understanding, and revealed them to little children. <sup>26</sup> Yes, Father, for this was pleasing in your sight. <sup>27</sup> All things have been entrusted to me from my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him. <sup>28</sup> Come to me, all you who labor and are heavy burdened, and I will give you rest. <sup>29</sup> Take my yoke on you and learn from me, for I am meek and lowly in heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy and my burden is light."

## Chapter 12

<sup>1</sup> At that time Jesus went on the Sabbath day through the grainfields. His disciples were hungry and began to pluck heads of grain and eat them. <sup>2</sup> But when the Pharisees saw that, they said to Jesus, "See, your disciples do what is unlawful to do on the Sabbath."

<sup>3</sup> But Jesus said to them, "Have you never read what David did when he was hungry, and the men who were with him? <sup>4</sup> He went into the house of God and ate the bread of the presence, which was unlawful for him to eat and unlawful for those who were with him, but lawful only for the priests. <sup>5</sup> Have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath but are guiltless? <sup>6</sup> But I say to you that one greater than the temple is here. <sup>7</sup> If you had known what this meant, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. <sup>8</sup> For the Son of Man is Lord of the Sabbath."

<sup>9</sup> Then Jesus left from there and went into their synagogue. <sup>10</sup> Behold, there was a man who had a withered hand. The Pharisees asked Jesus, saying, "Is it lawful to heal on the Sabbath?" so that they might accuse him of sinning.

<sup>11</sup> Jesus said to them, "What man would there be among you, who, if he had just one sheep, and if this sheep fell into a pit on the Sabbath, would not take hold of it and raise it out? <sup>12</sup> How much more valuable, then, is a man than a sheep! Therefore it is lawful to do good on the Sabbath." <sup>13</sup> Then Jesus said to the man, "Stretch out your hand." He stretched it out, and it was restored to health, just like the other hand. <sup>14</sup> But the Pharisees went out and plotted against him. They were seeking how they might destroy him.

<sup>15</sup> Jesus, knowing this, withdrew from there. Many people followed him, and he healed them all. <sup>16</sup> He commanded them not to make him known to others, <sup>17</sup> that it might be fulfilled, what had been said through Isaiah the prophet, saying,

<sup>18</sup> "See, my servant whom I have chosen;  
my beloved one, in whom my soul is well pleased.  
I will put my Spirit upon him,  
and he will proclaim justice to the Gentiles.

<sup>19</sup> He will not strive nor cry aloud;  
neither will anyone hear his voice in the streets.

<sup>20</sup> He will not break any bruised reed;  
he will not quench any smoking flax,  
until he leads justice to victory,

<sup>21</sup> and in his name the Gentiles will have hope."

<sup>22</sup> Then someone blind and mute, possessed by a demon, was brought to Jesus. He healed him, with the result that the mute man spoke and saw. <sup>23</sup> All the crowds were amazed and said, "Can this man be the Son of David?"

<sup>24</sup> But when the Pharisees heard of this miracle, they said, "This man does not cast out demons except by Beelzebul, the prince of the demons."

<sup>25</sup> But Jesus knew their thoughts and said to them, "Every kingdom divided against itself is made desolate, and every city or house divided against itself will not stand. <sup>26</sup> If Satan drives out Satan, he is divided against himself. How then will his kingdom stand? <sup>27</sup> And if I drive out demons by Beelzebul, by whom do your sons drive them out? For this reason 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> How can anyone enter the house of the strong man and take away his belongings without tying up the strong man first? Then he will steal his belongings from his house. <sup>30</sup> The one who is not with me is against me, and the one who does not gather with me scatters. <sup>31</sup> Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. <sup>32</sup> Whoever speaks

any word against the Son of Man, that will be forgiven him. But whoever speaks against the Holy Spirit, that will not be forgiven him, neither in this world, nor in that which is to come. <sup>33</sup> Make a tree good and its fruit good, or make the tree bad and its fruit bad, for a tree is recognized by its fruit. <sup>34</sup> You offspring of vipers, since you are evil, how can you say good things? For out of the abundance of the heart his mouth speaks. <sup>35</sup> The good man from the good treasure of his heart produces what is good, and the evil man from the evil treasure of his heart produces what is evil. <sup>36</sup> I say to you that in the day of judgment people will give an account for every idle word they will have said. <sup>37</sup> For by your words you will be justified, and by your words you will be condemned."

<sup>38</sup> Then certain scribes and Pharisees answered Jesus and said, "Teacher, we wish to see a sign from you."

<sup>39</sup> But Jesus answered and said to them, "An evil and adulterous generation seeks for a sign. But no sign will be given to it except the sign of Jonah the prophet. <sup>40</sup> For as Jonah was three days and three nights in the stomach of the big fish, so will the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will stand up at the judgment with this generation of people and will condemn it. For they repented at the preaching of Jonah, and see, someone greater than Jonah is here. <sup>42</sup> The Queen of the South will rise up at the judgment with the men of this generation and condemn them. She came from the ends of the earth to hear the wisdom of Solomon, and see, someone greater than Solomon is here. <sup>43</sup> When an unclean spirit has gone away from a man, it passes through waterless places and looks for rest, but does not find it. <sup>44</sup> Then it says, 'I will return to my house from which I came.' Having returned, it finds the house empty—it had been swept clean and put in order. <sup>45</sup> Then it goes and takes along with it seven other spirits more evil than itself, and they all come in to live there. Then the final condition of that man becomes worse than the first. It will be just like that with this evil generation."

<sup>46</sup> While Jesus was still speaking to the crowds, behold, his mother and his brothers stood outside, seeking to speak to him. <sup>47</sup> Someone said to him, "Look, your mother and your brothers stand outside, seeking to speak to you."

<sup>48</sup> But Jesus answered and said to him who told him, "Who is my mother and who are my brothers?" <sup>49</sup> Then he stretched out his hand toward his disciples and said, "See, here are my mother and my brothers! <sup>50</sup> For whoever does the will of my Father who is in heaven, that person is my brother, and sister, and mother."

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## Chapter 13

<sup>1</sup> On that day Jesus went out of the house and sat beside the sea. <sup>2</sup> A very large crowd gathered around him, so he got into a boat and sat in it while the whole crowd stood on the beach. <sup>3</sup> Then Jesus said many things to them in parables. He said, "Behold, a farmer went out to sow seed. <sup>4</sup> As he sowed, some seeds fell beside the road, and the birds came and devoured them. <sup>5</sup> Other seeds fell on rocky ground, where they did not have much soil. Immediately they sprang up because the soil had no depth. <sup>6</sup> But when the sun had risen, they were scorched because they had no root, and they withered away. <sup>7</sup> Other seeds fell among the thorn plants. The thorn plants grew up and choked them. <sup>8</sup> Other seeds fell on good soil and produced a crop, some one hundred times as much, some sixty, and some thirty. <sup>9</sup> He who has ears, let him hear."

<sup>10</sup> The disciples came and said to Jesus, "Why do you talk to the crowd in parables?"

<sup>11</sup> Jesus answered and said to them, "You have been given the privilege of understanding mysteries of the kingdom of heaven, but to them it is not given. <sup>12</sup> For whoever has will be given more, and he will have an abundance. But whoever does not have, even what he has will be taken away from him. <sup>13</sup> This is why I talk to them in parables:

Though they are seeing,  
they do not see;  
and though they are hearing,  
they do not hear, or understand.

<sup>14</sup> To them the prophecy of Isaiah is fulfilled, that which says,

'Listening, you will hear, but you will never understand;  
seeing, you will see, but you will never know.

<sup>15</sup> For the heart of this people has become dull,  
and with their ears they hardly hear,  
and they have shut their eyes.

Otherwise they might see with their eyes,  
and hear with their ears,  
and understand with their heart and turn again,

and I would heal them.'" <sup>16</sup> But blessed are your eyes, for they see; and your ears, for they hear. <sup>17</sup> Truly I say to you that many prophets and righteous men desired to see the things that you see and did not see them. They desired to hear the things that you hear and did not hear them. <sup>18</sup> Listen then to the parable of the farmer who sowed his seed. <sup>19</sup> When anyone hears the word of the kingdom but does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the seed that was sown beside the road. <sup>20</sup> What was sown on rocky ground is the person who hears the word and immediately receives it with joy, <sup>21</sup> yet he has no root in himself and he endures for a while. When tribulation or persecution arises because of the word, he quickly falls away. <sup>22</sup> What was sown among the thorn plants, this is the person who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and he becomes unfruitful. <sup>23</sup> The seed that was sown on the good soil, this is the person who hears the word and understands it. He bears fruit and produces a crop, yielding in one case a hundred, in another sixty, and in another thirty times as much as was planted."

<sup>24</sup> Jesus presented another parable to them. He said, "The kingdom of heaven is like a man who sowed good seed in his field. <sup>25</sup> But while people slept, his enemy came and also sowed weeds among the wheat and then went away. <sup>26</sup> When the blades sprouted and then produced their crop, then the weeds appeared also. <sup>27</sup> The servants of the landowner came and said to him, 'Sir, did you not sow good seed in your field? How does it now have weeds?'

<sup>28</sup> "He said to them, 'An enemy has done this.'

"The servants said to him, 'So do you want us to go and pull them out?'

<sup>29</sup> "The landowner said, 'No. Because while you are pulling out the weeds, you might uproot the wheat with them.

<sup>30</sup> Let both grow together until the harvest. At the time of the harvest I will say to the reapers, "First pull out the weeds and tie them in bundles to burn them, but gather the wheat into my barn.'""

<sup>31</sup> Then Jesus presented another parable to them. He said, "The kingdom of heaven is like a mustard seed which a man took and sowed in his field. <sup>32</sup> This seed is indeed the smallest of all seeds. But when it has grown, it is greater than the garden plants. It becomes a tree, so that the birds of the sky come and nest in its branches." <sup>33</sup> Jesus then told them another parable. "The kingdom of heaven is like yeast that a woman took and mixed with three measures of flour until all the dough had risen."

<sup>34</sup> All these things Jesus said to the crowds in parables; and he said nothing to them without a parable. <sup>35</sup> This was in order that what had been said through the prophet might be fulfilled, when he said,

"I will open my mouth in parables.

I will say things that were hidden from the foundation of the world."

<sup>36</sup> Then Jesus left the crowds and went into the house. His disciples came to him and said, "Explain to us the parable of the weeds of the field."

<sup>37</sup> Jesus answered and said, "He who sows the good seed is the Son of Man. <sup>38</sup> The field is the world; and the good seed, these are the sons of the kingdom. The weeds are the sons of the evil one, <sup>39</sup> and the enemy who sowed them is the devil. The harvest is the end of the age, and the reapers are angels. <sup>40</sup> Therefore, as the weeds are gathered up and consumed by 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 gather out of his kingdom all stumbling blocks and those who commit lawlessness. <sup>42</sup> They will throw them into the furnace of fire, where there will be weeping and grinding of teeth. <sup>43</sup> Then will the righteous people shine like the sun in the kingdom of their Father. He who has ears, let him hear.

<sup>44</sup> "The kingdom of heaven is like a treasure hidden in a field. A man found it and hid it. In his joy he goes, sells everything he possesses, and buys that field. <sup>45</sup> Again, the kingdom of heaven is like a man who is a merchant looking for valuable pearls. <sup>46</sup> When he found one very valuable pearl, he went and sold everything that he possessed and bought it.

<sup>47</sup> "Again, the kingdom of heaven is like a net that was cast into the sea, and that gathered all kinds of fish. <sup>48</sup> When it was filled, the fishermen drew it up on the beach. Then they sat down and gathered the good ones into containers, but the bad ones they threw away. <sup>49</sup> It will be this way at the end of the age. The angels will come and separate the wicked from among the righteous. <sup>50</sup> They will throw them into the furnace of fire, where there will be weeping and grinding of teeth.

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

The disciples said to him, "Yes."

<sup>52</sup> Then Jesus said to them, "Therefore every scribe who has become a disciple to the kingdom of heaven is like a man who is the owner of a house, who draws out old and new things from his treasure." <sup>53</sup> Then it came about that when Jesus had finished these parables, he departed from that place.

<sup>54</sup> Then Jesus entered his own region and taught the people in their synagogue. The result was that they were astonished and said, "Where does this man get his wisdom and these miraculous powers from? <sup>55</sup> Is not this man the carpenter's son? Is not his mother called Mary? Are not his brothers James, Joseph, Simon, and Judas? <sup>56</sup> Are not all his sisters with us? Where did he get all these things?" <sup>57</sup> They were offended by him.

But Jesus said to them, "A prophet is not without honor except in his own country and in his own family." <sup>58</sup> He did not do many miracles there because of their unbelief.

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## Chapter 14

<sup>1</sup> About that time, Herod the tetrarch heard the news about Jesus. <sup>2</sup> He said to his servants, "This is John the Baptist; he has risen from the dead. Therefore these powers are at work in him."

<sup>3</sup> For Herod had arrested John, bound him, and put him in prison because of Herodias, his brother Philip's wife. <sup>4</sup> For John had said to him, "It is not lawful for you to have her as your wife." <sup>5</sup> Herod would have killed him, but he feared the people, because they regarded him as a prophet.

<sup>6</sup> But when Herod's birthday came, the daughter of Herodias danced in the midst and pleased Herod. <sup>7</sup> In response, he promised with an oath to give her whatever she should ask. <sup>8</sup> After being instructed by her mother, she said, "Give me here, on a platter, the head of John the Baptist." <sup>9</sup> The king was grieved by her request, but because of his oath and because of all those at dinner with him, he ordered that it should be done. <sup>10</sup> He sent and beheaded John in the prison. <sup>11</sup> Then his head was brought on a platter and given to the girl and she took it to her mother. <sup>12</sup> Then his disciples came, took up the corpse, and buried it. After this, they went and told Jesus.

<sup>13</sup> Now when Jesus heard this, he withdrew from there in a boat to a deserted place. When the crowds heard of it, they followed him on foot from the cities. <sup>14</sup> Then Jesus came before them and saw the large crowd. He had compassion on them and healed their sick. <sup>15</sup> When the evening had come, the disciples came to him and said, "This is a deserted place, and the hour has already passed. Dismiss the crowds, so that they can go into the villages and buy food for themselves."

<sup>16</sup> But Jesus said to them, "They have no need to go away. You give them something to eat."

<sup>17</sup> They said to him, "We have here only five loaves of bread and two fish."

<sup>18</sup> Jesus said, "Bring them to me." <sup>19</sup> Then Jesus ordered the crowd to sit down on the grass. He took the five loaves and the two fish. Looking up to heaven, he blessed and broke the loaves and gave them to the disciples, and the disciples gave them to the crowd. <sup>20</sup> They all ate and were filled. Then they took up what remained of the broken pieces of food—twelve baskets full. <sup>21</sup> Those who ate were about five thousand men, besides women and children.

<sup>22</sup> Immediately he made the disciples get into the boat and go before him to the other side, while he sent away the crowds. <sup>23</sup> After he had sent away the crowds, he went up on the mountain by himself to pray. When evening came, he was there alone. <sup>24</sup> But the boat was now a long way from land, being tossed about by the waves, for the wind was blowing against them. <sup>25</sup> In the fourth watch of the night Jesus approached them, walking on the sea. <sup>26</sup> When the disciples saw him walking on the sea, they were troubled and said, "It is a ghost," and they cried out in fear.

<sup>27</sup> But Jesus spoke to them right away and said, "Be brave! It is I! Do not be afraid."

<sup>28</sup> Peter answered him and said, "Lord, if it is you, command me to come to you on the water."

<sup>29</sup> Jesus said, "Come."

So Peter got out from the boat and walked on the water to go to Jesus. <sup>30</sup> But when Peter saw the strong wind, he became afraid. As he began to sink, he cried out and said, "Lord, save me!"

<sup>31</sup> Jesus immediately stretched out his hand, took hold of Peter, and said to him, "You of little faith, why did you doubt?"

<sup>32</sup> Then when Jesus and Peter went into the boat, the wind ceased blowing. <sup>33</sup> Then the disciples in the boat worshiped Jesus and said, "Truly you are the Son of God."

<sup>34</sup> When they had crossed over, they came to land at Gennesaret. <sup>35</sup> When the men in that place recognized Jesus, they sent messages everywhere into the surrounding area, and they brought to him everyone who was sick. <sup>36</sup> They begged him that they might just touch the edge of his garment, and as many as touched it were healed.

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## Chapter 15

<sup>1</sup> Then some Pharisees and scribes came to Jesus from Jerusalem. They said, <sup>2</sup> "Why do your disciples violate the traditions of the elders? For they do not wash their hands when they eat bread."

<sup>3</sup> He answered and said to them, "Then why do you violate the commandment of God for the sake of your traditions? <sup>4</sup> For God said, 'Honor your father and your mother,' and 'He who speaks evil of his father or mother will surely die.' <sup>5</sup> But you say, 'Whoever says to his father or mother, "Whatever help you would have received from me is now a gift given to God," <sup>6</sup> that person does not need to honor his father.' In this way you have made void the word of God <sup>[1]</sup> for the sake of your traditions. <sup>7</sup> You hypocrites! Well did Isaiah prophesy about you when he said,

<sup>8</sup> "This people honors me with their lips,  
but their heart is far from me.

<sup>9</sup> They worship me in vain  
because they teach as their doctrines the commandments of people."

<sup>10</sup> Then he called the crowd to himself and said to them, "Listen and understand— <sup>11</sup> Nothing that enters into the mouth defiles a person. Instead, what comes out of the mouth, this is what defiles a person."

<sup>12</sup> Then the disciples came and said to Jesus, "Do you know that the Pharisees were offended when they heard this statement?"

<sup>13</sup> Jesus answered and said, "Every plant that my heavenly Father has not planted will be rooted up. <sup>14</sup> Let them alone, they are blind guides. If a blind person guides another blind person, both will fall into a pit."

<sup>15</sup> Peter responded and said to Jesus, "Explain this parable to us."

<sup>16</sup> Jesus said, "Are you also still without understanding? <sup>17</sup> Do you not understand that whatever goes into the mouth passes into the stomach and then goes out into the latrine? <sup>18</sup> But the things that come out of the mouth come from the heart. They are the things that defile a person. <sup>19</sup> For from the heart proceed evil thoughts, murder, adultery, sexual immorality, theft, false witness, and slander. <sup>20</sup> These are the things that defile a person. But to eat with unwashed hands does not defile a person."

<sup>21</sup> Then Jesus went away from there and withdrew toward the regions of the cities of Tyre and Sidon. <sup>22</sup> Behold, a Canaanite woman came out from that region. She shouted out and said, "Have mercy on me, Lord, Son of David! My daughter is severely demon-possessed."

<sup>23</sup> But Jesus answered her not a word. His disciples came and begged him, saying, "Send her away, for she is shouting after us."

<sup>24</sup> But Jesus answered and said, "I was not sent to anyone except to the lost sheep of the house of Israel."

<sup>25</sup> But she came and bowed down before him, saying, "Lord, help me."

<sup>26</sup> He answered and said, "It is not proper to take the children's bread and throw it to the little dogs."

<sup>27</sup> She said, "Yes, Lord, but even the little dogs eat some of the crumbs that fall from their masters' tables."

<sup>28</sup> Then Jesus answered and said to her, "Woman, great is your faith; let it be done for you just as you wish." Her daughter was healed from that hour.

<sup>29</sup> Jesus left that place and went near to the Sea of Galilee. Then he went up a hill and sat there. <sup>30</sup> Large crowds came to him. They brought with them lame, blind, mute, and crippled people, and many others who were sick.

They presented them at Jesus' feet, and he healed them. <sup>31</sup> So the crowd marveled when they saw the mute persons speak, the crippled made well, the lame walking, and the blind seeing. They glorified the God of Israel.

<sup>32</sup> Jesus called his disciples to him and said, "I have compassion on the crowd because they have stayed with me for three days already and have nothing to eat. I do not want to send them away without eating, or they may faint on the way."

<sup>33</sup> The disciples said to him, "Where can we get enough loaves of bread in such a deserted place to satisfy so large a crowd?"

<sup>34</sup> Jesus said to them, "How many loaves do you have?"

They said, "Seven, and a few small fish." <sup>35</sup> Then Jesus commanded the crowd to sit down on the ground. <sup>36</sup> He took the seven loaves and the fish, and after giving thanks, he broke the loaves and gave them to the disciples. The disciples gave them to the crowd. <sup>37</sup> The people all ate and were satisfied. Then they gathered up seven baskets full of the broken pieces that were left over. <sup>38</sup> Those who ate were four thousand men, besides women and children. <sup>39</sup> Then Jesus sent the crowds away and got into the boat and went into the region of Magadan.

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#### Footnotes

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15:6 <sup>[1]</sup>The best ancient copies have

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## Chapter 16

<sup>1</sup> The Pharisees and Sadducees came and tested him by asking him to show them a sign from the sky. <sup>2</sup> But he answered and said to them, "When it is evening, you say, 'It will be fair weather, for the sky is red.' <sup>3</sup> When it is morning, you say, 'It will be foul weather, for the sky is red and overcast.' You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times. <sup>4</sup> An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of Jonah." Then Jesus left them and went away.

<sup>5</sup> When the disciples reached the other side, they had forgotten to take bread. <sup>6</sup> Jesus said to them, "Watch out and beware of the yeast of the Pharisees and Sadducees."

<sup>7</sup> The disciples reasoned among themselves and said, "It is because we took no bread."

<sup>8</sup> Jesus was aware of this and said, "You of little faith, why do you reason among yourselves and say that it is because you have taken no bread? <sup>9</sup> Do you not understand? Do you not remember the five loaves for the five thousand, and how many baskets you gathered up? <sup>10</sup> Or the seven loaves for the four thousand, and how many baskets you took up? <sup>11</sup> How is it that you do not understand that I was not speaking to you about bread? Watch out and beware of the yeast of the Pharisees and Sadducees." <sup>12</sup> Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees.

<sup>13</sup> Now when Jesus came to the regions near Caesarea Philippi, he asked his disciples, saying, "Who do people say that the Son of Man is?"

<sup>14</sup> They said, "Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets."

<sup>15</sup> He said to them, "But who do you say that I am?"

<sup>16</sup> Answering, Simon Peter said, "You are the Christ, the Son of the living God."

<sup>17</sup> Jesus answered and said to him, "Blessed are you, Simon son of Jonah, for flesh and blood have not revealed this to you, but my Father who is in heaven. <sup>18</sup> I also say to you that you are Peter, and upon this rock I will build my church. The gates of Hades will not prevail against it. <sup>19</sup> I will give to 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."

<sup>20</sup> Then Jesus commanded the disciples not to tell anyone that he was the Christ.

<sup>21</sup> From that time Jesus started to tell his disciples that he must go to Jerusalem, suffer many things at the hand of the elders and chief priests and scribes, be killed, and be raised back to life on the third day.

<sup>22</sup> Then Peter took him aside and rebuked him, saying, "May this be far from you, Lord! May this never happen to you!"

<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 think about the things of God, but about the things of people." <sup>24</sup> Then Jesus said to his disciples, "If anyone wants to follow me, he must deny himself, take up his cross, and follow me. <sup>25</sup> For whoever wants to save his life will lose it, and whoever loses his life for my sake will find it. <sup>26</sup> For what does it profit a person if he gains the whole world but forfeits his life? What can a person give in exchange for his life? <sup>27</sup> For the Son of Man will come in the glory of his Father with his angels. Then he will reward every person according to his deeds. <sup>28</sup> Truly I say to you, there are some of you standing here who will not taste death until they see the Son of Man coming in his kingdom."

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## Chapter 17

<sup>1</sup> Six days later Jesus took with him Peter, James, and John his brother, and brought them up a high mountain by themselves. <sup>2</sup> He was transfigured before them. His face shone like the sun, and his garments became as brilliant as the light. <sup>3</sup> Behold, there appeared to them Moses and Elijah talking with him. <sup>4</sup> Peter answered and said to Jesus, "Lord, it is good for us to be here. If you desire, I will make here three shelters—one for you, and one for Moses, and one for Elijah."

<sup>5</sup> While he was still speaking, behold, a bright cloud overshadowed them, and behold, there was a voice out of the cloud, saying, "This is my beloved Son, in whom I am well pleased. Listen to him."

<sup>6</sup> When the disciples heard it, they fell facedown and were very afraid. <sup>7</sup> Then Jesus came and touched them and said, "Get up and do not be afraid." <sup>8</sup> Then they looked up but saw no one except Jesus only.

<sup>9</sup> As they were coming down the mountain, Jesus commanded them, saying, "Report this vision to no one until the Son of Man has risen from the dead."

<sup>10</sup> His disciples asked him, saying, "Why then do the scribes say that Elijah must come first?"

<sup>11</sup> Jesus answered and said, "Elijah will indeed come and restore all things. <sup>12</sup> But I tell you, Elijah has already come, but they did not recognize him. Instead, they did whatever they wanted to him. In the same way, the Son of Man will also suffer at their hands." <sup>13</sup> Then the disciples understood that he was speaking to them about John the Baptist.

<sup>14</sup> When they had come to the crowd, a man came to him, knelt before him, and said, <sup>15</sup> "Lord, have mercy on my son, for he is epileptic and suffers severely. For he often falls into the fire or the water. <sup>16</sup> I brought him to your disciples, but they could not cure him."

<sup>17</sup> Jesus answered and said, "Unbelieving and perverse generation, how long will I have to stay with you? How long must I bear with you? Bring him here to me." <sup>18</sup> Jesus rebuked the demon, and it came out of him, and the boy was healed from that hour.

<sup>19</sup> Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

<sup>20</sup> Jesus said to them, "Because of your small faith. For I truly say to you, if you have faith even as small as a grain of mustard seed, you can say to this mountain, 'Move from here to there,' and it will move, and nothing will be impossible for you." <sup>21</sup>[\[1\]](#)

<sup>22</sup> While they stayed in Galilee, Jesus said to his disciples, "The Son of Man will be given over into the hands of people, <sup>23</sup> and they will kill him, and the third day he will be raised up." The disciples were deeply grieved.

<sup>24</sup> When they had come to Capernaum, the men who collected the two-drachma tax came to Peter and said, "Does not your teacher pay the two-drachma tax?"

<sup>25</sup> He said, "Yes."

When Peter came into the house, Jesus spoke to him first and said, "What do you think, Simon? From whom do the kings of the earth collect tolls or taxes? From their sons or from others?"

<sup>26</sup> "From others," Peter answered.

"Then the sons are free," Jesus said. <sup>27</sup> But so that we do not cause the tax collectors to stumble, go to the sea, throw in a hook, and draw in the fish that comes up first. When you have opened its mouth, you will find a shekel. Take it and give it to the tax collectors for me and you."

## Footnotes

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17:21 <sup>[1]</sup>The best ancient copies do not have v. 21,

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## Chapter 18

<sup>1</sup> At that time the disciples came to Jesus and said, "Who is greatest in the kingdom of heaven?"

<sup>2</sup> Jesus called to himself a little child, set him among them, <sup>3</sup> and said, "Truly I say to you, unless you turn and become like little children, you will in no way 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> Whoever welcomes a little child like this in my name receives me. <sup>6</sup> But whoever causes one of these little ones who believes in me to stumble, it would be better for him that a large millstone should be hung about his neck, and that he should be sunk into the depths of the sea.

<sup>7</sup> "Woe to the world because of stumbling blocks! For it is necessary that those stumbling blocks come, but woe to the person through whom those stumbling blocks come! <sup>8</sup> If your hand or your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter into life maimed or lame than to be thrown into the eternal fire having two hands or two feet. <sup>9</sup> If your eye causes you to stumble, pluck it out and throw it away from you. It is better for you to enter into life with one eye than to be thrown into the fiery hell having both eyes. <sup>10</sup> See that you do not despise any of these little ones. For I say to you that in heaven their angels always look on the face of my Father who is in heaven. <sup>11</sup><sup>[1]</sup><sup>12</sup> What do you think? If anyone has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine on the hillside and go off seeking the one that went astray? <sup>13</sup> If he finds it, truly I say to you, he rejoices over it more than over the ninety-nine that did not go astray. <sup>14</sup> In the same way, it is not the will of your Father in heaven that one of these little ones should perish.

<sup>15</sup> "If your brother sins against you, go and rebuke him, between you and him alone. If he listens to you, you will have gained your brother. <sup>16</sup> But if he does not listen to you, take one or two others along with you so that by the mouth of two or three witnesses every word might be confirmed. <sup>17</sup> And if he refuses to listen to them, tell the matter to the church. If he also refuses to listen to the church, let him be to you as a pagan and a tax collector. <sup>18</sup> I tell you truly, whatever things you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. <sup>19</sup> Again I tell you truly, if two of you agree on earth about anything they ask, it will be done for them by my Father who is in heaven. <sup>20</sup> For where two or three are gathered together in my name, there I am in their midst."

<sup>21</sup> Then Peter came and said to Jesus, "Lord, how often will my brother sin against me and I forgive him? Until seven times?"

<sup>22</sup> Jesus said to him, "I do not tell you seven times, but until seventy times seven. <sup>23</sup> Therefore the kingdom of heaven is similar to a certain king who wanted to settle accounts with his servants. <sup>24</sup> As he began the settling, one servant was brought to him who owed him ten thousand talents. <sup>25</sup> But since he did not have the means to repay, his master commanded him to be sold, together with his wife and children and everything that he had, and payment to be made. <sup>26</sup> So the servant fell down, bowed down before him, and said, 'Master, have patience with me, and I will pay you everything.' <sup>27</sup> So the master of that servant, since he was moved with compassion, released him and forgave him the debt. <sup>28</sup> But that servant went out and found one of his fellow servants, who owed him one hundred denarii. He took hold of him, began to choke him, and said, 'Pay me what you owe.'

<sup>29</sup> "But his fellow servant fell down and pleaded with him, saying, 'Have patience with me, and I will repay you.'

<sup>30</sup> But the first servant refused. Instead, he went and threw him into prison until he should pay him what he owed. <sup>31</sup> When his fellow servants saw what had happened, they were deeply grieved. They came and told their master everything that had happened.

<sup>32</sup> "Then that servant's master called him and said to him, 'You wicked servant, I forgave you all that debt because you pleaded with me. <sup>33</sup> Should you not have had mercy on your fellow servant, even as I had mercy on you?' <sup>34</sup> His master was angry and handed him over to the torturers until he would pay all that was owed. <sup>35</sup> So also my heavenly Father will do to you if you do not forgive your brother from your heart."

## Footnotes

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18:11 <sup>[1]</sup>The best ancient Greek copies do not have the sentence that some translations include,

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## Chapter 19

<sup>1</sup> It came about that when Jesus had finished these words, he departed from Galilee and came to the region of Judea that is beyond the Jordan River. <sup>2</sup> Great crowds followed him, and he healed them there.

<sup>3</sup> Pharisees came to him, testing him, saying to him, "Is it lawful for a man to divorce his wife for any cause?"

<sup>4</sup> Jesus answered and said, "Have you not read that he who made them from the beginning made them male and female? <sup>5</sup> He who made them also said, 'For this reason a man will leave his father and mother and join to his wife, and the two will become one flesh.' <sup>6</sup> So they are no longer two, but one flesh. Therefore what God has joined together, let no one tear apart."

<sup>7</sup> They said to him, "Why then did Moses command us to give a certificate of divorce and then to send her away?"

<sup>8</sup> He said to them, "For your hardness of heart, Moses allowed you to divorce your wives, but from the beginning it was not that way. <sup>9</sup> I say to you, whoever divorces his wife, except for sexual immorality, and marries another, commits adultery." <sup>[1]</sup>

<sup>10</sup> The disciples said to Jesus, "If that is the case of a man with his wife, it is not good to marry."

<sup>11</sup> But Jesus said to them, "Not everyone can accept this saying, but only those to whom it is given. <sup>12</sup> For there are eunuchs who were born that way from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who made themselves eunuchs for the sake of the kingdom of heaven. He who is able to accept this teaching, let him accept it."

<sup>13</sup> Then some little children were brought to him so that he would lay his hands on them and pray, but the disciples rebuked them. <sup>14</sup> But Jesus said, "Permit the little children, and do not forbid them to come to me, for the kingdom of heaven belongs to such ones." <sup>15</sup> He placed his hands on the children, and then he went away from there.

<sup>16</sup> Behold, a man came to Jesus and said, "Teacher, what good thing must I do that I may have eternal life?"

<sup>17</sup> Jesus said to him, "Why do you ask me about what is good? Only one is good, but if you want to enter into life, keep the commandments."

<sup>18</sup> The man said to him, "Which commandments?"

Jesus said, "Do not murder, do not commit adultery, do not steal, do not bear false witness, <sup>19</sup> honor your father and your mother, and love your neighbor as yourself."

<sup>20</sup> The young man said to him, "All these things I have obeyed. What do I still need?"

<sup>21</sup> Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give to the poor, and you will have treasure in heaven; and come, follow me." <sup>22</sup> But when the young man heard what Jesus said, he went away sorrowful, for he had many possessions.

<sup>23</sup> Jesus said to his disciples, "Truly I say to you, it is hard for a rich man to enter the kingdom of heaven. <sup>24</sup> Again I say to you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God."

<sup>25</sup> When the disciples heard it, they were very astonished and said, "Who then can be saved?"

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

<sup>27</sup> Then Peter answered and said to him, "See, we have left everything and followed you. What then will we have?"

<sup>28</sup> Jesus said to them, "Truly I say to you, in the new age when the Son of Man sits on his glorious throne, you who have followed me will also sit upon twelve thrones, judging the twelve tribes of Israel. <sup>29</sup> Every one who has left houses, brothers, sisters, father, mother, children, or land for my name's sake will receive one hundred times as much and will inherit eternal life. <sup>30</sup> But many who are first will be last, and the last will be first.

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#### Footnotes

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19:9 <sup>[1]</sup>The best ancient copies do not have

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## Chapter 20

<sup>1</sup> "For the kingdom of heaven is like a landowner who went out early in the morning to hire laborers for his vineyard. <sup>2</sup> After he had agreed with the laborers for one denarius a day, he sent them into his vineyard. <sup>3</sup> He went out again about the third hour and saw other laborers standing idle in the marketplace. <sup>4</sup> To them he said, 'You also, go into the vineyard, and I will give you what is right.' So they went to work. <sup>5</sup> Again he went out about the sixth hour and again the ninth hour, and did the same. <sup>6</sup> Once more about the eleventh hour he went out and found others standing idle. He said to them, 'Why do you stand here idle all the day long?'

<sup>7</sup> "They said to him, 'Because no one has hired us.'

'He said to them, 'You also go into the vineyard.' <sup>8</sup> When evening came, the owner of the vineyard said to his manager, 'Call the laborers and pay them their wages, beginning from the last to the first.'

<sup>9</sup> "When the laborers who had been hired at the eleventh hour came, each of them received a denarius. <sup>10</sup> When the first laborers came, they thought that they would receive more, but they also received one denarius each. <sup>11</sup> When they received their wages, they complained about the landowner. <sup>12</sup> They said, 'These last laborers have spent only one hour in work, but you have made them equal to us, we who have borne the burden of the day and the scorching heat.'

<sup>13</sup> "But the owner answered and said to one of them, 'Friend, I do you no wrong. Did you not agree with me for one denarius? <sup>14</sup> Take what belongs to you and go your way. I choose to give to these last hired laborers just the same as to you. <sup>15</sup> Is it not lawful for me to do as I want with what belongs to me? Or are you envious because I am good?' <sup>16</sup> So the last will be first, and the first last." [\[1\]](#)

<sup>17</sup> As Jesus was going up to Jerusalem, he took the twelve disciples aside, and on the way he said to them, <sup>18</sup> "See, we are going up to Jerusalem, and the Son of Man will be given over to the chief priests and scribes. They will condemn him to death <sup>19</sup> and will deliver him to the Gentiles for them to mock, to flog, and to crucify him. But on the third day he will be raised up."

<sup>20</sup> Then the mother of the sons of Zebedee came to Jesus with her sons. She bowed down before him and asked for something from him.

<sup>21</sup> Jesus said to her, "What do you wish?"

She said to him, "Command that these my two sons may sit, one at your right hand and one at your left hand, in your kingdom."

<sup>22</sup> But Jesus answered and said, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?"

They said to him, "We are able."

<sup>23</sup> He said to them, "My cup you will indeed drink. But to sit at my right hand and at my left hand is not mine to give, but it is for those for whom it has been prepared by my Father." <sup>24</sup> When the other ten disciples heard this, they were very angry with the two brothers. <sup>25</sup> But Jesus called them to himself and said, "You know that the rulers of the Gentiles dominate them, and their important men exercise authority over them. <sup>26</sup> But it must not be this way among you. Instead, whoever wishes to become great among you must be your servant, <sup>27</sup> and whoever wishes to be first among you must be your servant, <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."

<sup>29</sup> As they went out from Jericho, a great crowd followed him. <sup>30</sup> There were two blind men sitting by the road. When they heard that Jesus was passing by, they shouted, "Lord, Son of David, have mercy on us." <sup>31</sup> The crowd

rebuked them, telling them to be quiet, but they cried out even more loudly, "Lord, Son of David, have mercy on us."

<sup>32</sup> Then Jesus stood still and called to them and said, "What do you wish me to do for you?"

<sup>33</sup> They said to him, "Lord, that our eyes may be opened." <sup>34</sup> Then Jesus, being moved with compassion, touched their eyes. Immediately they received their sight and followed him.

Footnotes

20:16 <sup>[1]</sup>The best ancient copies do not have

# Matthew 20 General Notes

## Special concepts in this chapter

The parable of the landowner and his vineyard

Jesus tells this parable ([Matthew 20:1-16](#)) to teach his disciples that what God says is right is different from what people say is right.

### Matthew 01

Connecting Statement:

Jesus tells a parable about a landowner who hires workers, to illustrate how God will reward those who belong to the kingdom of heaven.

For the kingdom of heaven is like

This is the beginning of a parable. See how you translated the introduction to the parable in [Matthew 13:24]

### Matthew 02

After he had agreed

"After the landowner had agreed"

one denarius

This was the daily wage at that time. Alternate translation: "one day's wages"

he sent them into his vineyard

"he sent them to work in his vineyard"

### Matthew 03

Connecting Statement:

Jesus continues telling a parable.

He went out again

"The landowner went out again"

the third hour

The third hour is around nine in the morning.

standing idle in the marketplace

"standing in the marketplace not doing anything" or "standing in the marketplace with no work to do"

marketplace

a large, open-air area where people buy and sell food and other items

### Matthew 04

General Information:

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### Matthew 05

Connecting Statement:

Jesus continues telling a parable.

Again he went out

"Again the landowner went out"

the sixth hour and again the ninth hour

The sixth hour is around noon. The ninth hour is around three in the afternoon.



did the same  
This means the landowner went to the marketplace  
and hired workers.

#### Matthew 06

the eleventh hour  
This is about five in the afternoon.

standing idle  
"not doing anything" or "not having any work"

#### Matthew 07

General Information:  
This page has intentionally been left blank.

#### Matthew 08

Connecting Statement:  
Jesus continues telling a parable.

beginning from the last to the first  
You can make clear the understood information.  
Alternate translation: "beginning with the workers who  
started working last, then the workers who started  
working earlier, and finally the workers who started  
working first" or "first paying the workers I hired last,  
then paying the workers I hired earlier in the day, and  
finally paying the workers I hired first"

#### Matthew 09

who had been hired  
This can be stated in active form. Alternate translation:  
"whom the landowner hired"

#### Matthew 10

one denarius  
This was the daily wage at that time. Alternate  
translation: "one day's wages"

#### Matthew 11

Connecting Statement:  
Jesus continues telling a parable.

When they received  
"When the workers who had worked the longest  
received"

the landowner  
"the vineyard owner"

#### Matthew 12

you have made them equal to us  
"you have paid them the same amount of money as you  
paid us"

we who have borne the burden of the day and the scorching heat  
The phrase "borne the burden of the day" is an idiom  
that means "worked the entire day." Alternate  
translation: "we who have worked the entire day, even  
during the hottest part"

#### Matthew 13

Connecting Statement:  
Jesus continues telling a parable.

one of them  
"one of the workers who had worked the longest"

Friend  
Use a word that one man would use to address another  
man whom he is politely rebuking.

Did you not agree with me for one denarius?  
The landowner uses a question to rebuke the workers  
who were complaining. Alternate translation: "We  
already agreed that I would give you one denarius."

one denarius  
This was the daily wage at that time. Alternate  
translation: "one day's wages"

#### Matthew 14

General Information:  
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#### Matthew 15

Connecting Statement:  
Jesus concludes his parable about a landowner who  
hires workers.

Is it not lawful for me to do as I want with what belongs to me?  
The landowner uses a question to correct the workers  
who were complaining. Alternate translation: "It is  
lawful for me to do what I want with my own  
possessions."

Is it not lawful for me  
"Do I not have the right" or "Is it not proper." The  
landowner is reminding the laborers that everyone  
allows people to do what they wish with their own  
property. He is not asking if there is a law against what  
he is doing.

Or are you envious because I am good?

The landowner uses a question to rebuke the workers who were complaining. Alternate translation: "You should not be envious because I am good."

I am good

In the context here, the reader should understand the landowner being "good" as "generous," the opposite of the laborers being "evil," which is "envious."

#### Matthew 16

So the last will be first, and the first last

Here "first" and "last" refer to people's status or importance. Jesus is contrasting people's status now with their status in the kingdom of heaven. See how you translated a similar statement in Matthew 19:30. Alternate translation: "So those who seem to be unimportant now will be the most important, and those who seem to be the most important now will be the least important"

So the last will be first

Here the parable has ended and Jesus is speaking. Alternate translation: "Then Jesus said, 'So the last will be first'"

#### Matthew 17

Connecting Statement:

Jesus foretells his death and resurrection a third time as he and his disciples travel to Jerusalem.

going up to Jerusalem

Jerusalem was on top of a hill, so people had to travel up to get there.

#### Matthew 18

See, we are going

Jesus uses the word "See" to tell the disciples they must pay attention to what he is about to tell them.

we are going

Here "we" refers to Jesus and the disciples.

the Son of Man will be given over

This can be stated in active form. Alternate translation: "someone will give the Son of Man over"

Son of Man ... him

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person.

They will condemn

The chief priests and scribes will condemn Jesus.

#### Matthew 19

and will deliver him to the Gentiles for them to mock

The chief priests and scribes will deliver Jesus to the Gentiles, and the Gentiles will mock him.

to flog

"to whip him" or "to beat him with whips"

third day

"Third" is the ordinal form of "three."

him ... him ... he

Jesus is referring to himself in the third person. If necessary, you can translate these in the first person.

he will be raised up

The words "be raised up" are an idiom for "be made alive again." This can be stated in active form. Alternate translation: "God will raise him up" or "God will make him alive again"

#### Matthew 20

Connecting Statement:

In response to the question that the mother of two of the disciples asks, Jesus teaches his disciples about authority and serving others in the kingdom of heaven.

the sons of Zebedee

This refers to James and John.

#### Matthew 21

at your right hand ... at your left hand

These refer to having positions of power, authority, and honor.

in your kingdom

Here "kingdom" refers to Jesus ruling as king. Alternate translation: "when you are king"

#### Matthew 22

You do not know

Here "you" is plural and refers to the mother and the sons.

Are you able

Here "you" is plural, but Jesus is only talking to the two sons.

drink the cup that I am about to drink

To "drink the cup" or "drink from the cup" is an idiom that means to experience suffering. Alternate translation: "suffer what I am about to suffer"

They said  
"The sons of Zebedee said" or "James and John said"

#### Matthew 23

My cup you will indeed drink  
To "drink a cup" or "drink from a cup" is an idiom that means to experience suffering. Alternate translation: "You will indeed suffer as I will suffer"

right hand ... left hand  
These refer to having positions of power, authority, and honor. See how you translated this in [Matthew 20:21]

but it is for those for whom it has been prepared by my Father  
This can be stated in active form. Alternate translation: "for my Father has prepared those places, and he will give them to whom he chooses"

my Father  
This is an important title for God that describes the relationship between God and Jesus.

#### Matthew 24

heard this  
"heard what James and John had asked Jesus"

they were very angry with the two brothers  
If necessary, you can make explicit why the ten disciples were angry. Alternate translation: "they were very angry with the two brothers because each of them also wanted to sit in a place of honor next to Jesus"

#### Matthew 25

Connecting Statement:  
Jesus finishes teaching his disciples about authority and serving others.

called them  
"called the twelve disciples"

the rulers of the Gentiles dominate them  
"the Gentile kings forcefully rule over their people"

their important men  
"the important men among the Gentiles"

exercise authority over them  
"have control over the people"

#### Matthew 26

whoever wishes  
"whoever wants" or "whoever desires"

#### Matthew 27

to be first  
"to be important"

#### Matthew 28

the Son of Man ... his life  
Jesus is speaking about himself in the third person. If necessary, you can translate this in the first person.

did not come to be served  
This can be stated in active form. Alternate translation: "did not come so that other people would serve him" or "did not come so that other people would serve me"

but to serve  
You can make clear the understood information. Alternate translation: "but to serve other people"

to give his life as a ransom for many  
Jesus's life being a "ransom" is a metaphor for his being punished in order to set people free from being punished for their own sins. Alternate translation: "to give his life as a substitute for many" or "to give his life as a substitute to set many free"

to give his life  
To give one's life is an idiom meaning to die voluntarily, usually in order to help others. Alternate translation: "to die"

for many  
You can make clear the understood information. Alternate translation: "for many people"

#### Matthew 29

Connecting Statement:  
This begins an account of Jesus healing two blind men.

As they went  
This refers to the disciples and Jesus.

followed him  
"followed Jesus"

#### Matthew 30

There were two blind men sitting  
This is sometimes translated as "Behold, there were two blind men sitting." Matthew is alerting us to a new people in the story. Your language may have a way of doing this.

When they heard  
"When the two blind men heard"

was passing by  
"was walking by them"

Son of David  
Jesus was not David's literal son, so this may be translated as "Descendant of King David." However, "Son of David" is also a title for the Messiah, and the men were probably calling Jesus by this title.

Matthew 31

General Information:  
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Matthew 32

called to them  
"called to the blind men"

do you wish  
"do you want"

Matthew 33

that our eyes may be opened  
The men speak of becoming able to see as if their eyes were to be opened. Because of Jesus's previous question, we understand that they were expressing their desire. Alternate translation: "we want you to open our eyes" or "we want to be able to see"

Matthew 34

being moved with compassion  
"having compassion" or "feeling compassion for them"

## Chapter 21

<sup>1</sup> As Jesus and his disciples approached Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them, "Go into the next village, and you will immediately find a donkey tied up there, and a colt with her. Untie them and bring them to me. <sup>3</sup> If anyone says anything to you about that, you will say, 'The Lord has need of them,' and that person will immediately send them with you."

<sup>4</sup> Now all this happened to fulfill what was spoken through the prophet, saying,

<sup>5</sup> "Tell the daughter of Zion,  
    'See, your King is coming to you,  
Humble and riding on a donkey—  
    on a colt, the foal of a donkey.'"

<sup>6</sup> Then the disciples went and did just as Jesus had instructed them. <sup>7</sup> They brought the donkey and the colt and put their cloaks on them, and Jesus sat upon the cloaks. <sup>8</sup> Most of the crowd spread their cloaks on the road, and others cut branches off the trees and spread them in the road. <sup>9</sup> Then the crowds that went before Jesus and those that followed him were shouting,

"Hosanna to the son of David!  
Blessed is the one who comes in the name of the Lord!  
Hosanna in the highest!"

<sup>10</sup> When Jesus had come into Jerusalem, all the city was stirred and said, "Who is this?"

<sup>11</sup> The crowds answered, "This is Jesus the prophet from Nazareth in Galilee."

<sup>12</sup> Then Jesus entered the temple. He cast out all those who bought and sold in the temple, and turned over the tables of the money changers and the seats of those who sold doves. <sup>13</sup> He said to them, "It is written, 'My house will be called a house of prayer,' but you make it a den of robbers."

<sup>14</sup> Then the blind and the lame came to him in the temple, and he healed them. <sup>15</sup> But when the chief priests and the scribes saw the marvelous things that he did, and when they heard the children shouting in the temple and saying, "Hosanna to the Son of David," they became very angry.

<sup>16</sup> They said to him, "Do you hear what they are saying?"

Jesus said to them, "Yes! But have you never read,

'Out of the mouths of little children and nursing infants  
you have prepared praise?'"

<sup>17</sup> Then Jesus left them and went out of the city to Bethany and spent the night there.

<sup>18</sup> Now in the morning as he returned to the city, he was hungry. <sup>19</sup> Seeing a fig tree along the roadside, he went to it and found nothing on it except leaves. He said to it, "May there be no fruit from you ever again," and immediately the fig tree withered.

<sup>20</sup> When the disciples saw it, they marveled and said, "How did the fig tree immediately wither away?"

<sup>21</sup> Jesus answered and said to them, "Truly I say to you, if you have faith and do not doubt, you will not only do what was done to this fig tree, but you will even say to this mountain, 'Be taken up and thrown into the sea,' and it will be done. <sup>22</sup> Whatever you ask for in prayer, believing, you will receive."

<sup>23</sup> When Jesus had come into the temple, the chief priests and the elders of the people came to him as he was teaching and said, "By what authority do you do these things, and who gave you this authority?"

<sup>24</sup> Jesus answered and said to them, "I also will ask you one question. If you tell me, I will tell you by what authority I do these things. <sup>25</sup> The baptism of John—from where did it come? From heaven or from men?"

They discussed among themselves, saying, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' <sup>26</sup> But if we say, 'From men,' we fear the crowd, because they all view John as a prophet." <sup>27</sup> Then they answered Jesus and said, "We do not know."

He also said to them, "Neither will I tell you by what authority I do these things. <sup>28</sup> But what do you think? A man had two sons. He went to the first and said, 'Son, go labor today in the vineyard.'

<sup>29</sup> "The son answered and said, 'I will not,' but afterward he changed his mind and went.

<sup>30</sup> "Then the man went to the second son and said the same thing. He answered and said, 'I will go, sir,' but he did not go. <sup>31</sup> Which of the two sons did his father's will?"

They said, "The first one."

Jesus said to them, "Truly I say to you, the tax collectors and the prostitutes will enter the kingdom of God before you do. <sup>32</sup> For John came to you in the way of righteousness, but you did not believe him. But the tax collectors and the prostitutes believed him. But you, even when you saw this, you did not repent afterward and believe him.

<sup>33</sup> "Listen to another parable. There was a man, a landowner. He planted a vineyard, set a hedge about it, dug a winepress in it, built a watchtower, and rented it out to vine growers. Then he went into another country. <sup>34</sup> When the time of the fruit harvest approached, he sent some servants to the vine growers to collect his fruit. <sup>35</sup> But the vine growers took his servants, beat one, killed another, and stoned still another. <sup>36</sup> Again, the owner sent other servants, more than the first, but the vine growers treated them in the same way. <sup>37</sup> After that, the owner sent his own son to them, saying, 'They will respect my son.'

<sup>38</sup> "But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and take over the inheritance.' <sup>39</sup> So they took him, threw him out of the vineyard and killed him. <sup>40</sup> Now when the owner of the vineyard comes, what will he do to those vine growers?"

<sup>41</sup> They said to him, "He will violently destroy those wicked people, and he will then rent out the vineyard to other vine growers, men who will give him his share of crops at the harvest time."

<sup>42</sup> Jesus said to them, "Did you never read in the scriptures,

'The stone which the builders rejected  
has been made the cornerstone.  
This was from the Lord,  
and it is marvelous in our eyes'?

<sup>43</sup> Therefore I say to you, the kingdom of God will be taken away from you and will be given to a nation that produces its fruits. <sup>44</sup> Whoever falls on this stone will be broken to pieces. But anyone on whom it falls will be crushed." <sup>45</sup> When the chief priests and the Pharisees heard his parables, they understood he was speaking about them. <sup>46</sup> Seeking to arrest him, they were afraid of the crowd, because the people regarded him as a prophet.

## Chapter 22

<sup>1</sup> Jesus spoke to them again in parables, saying, <sup>2</sup> "The kingdom of heaven is like a certain king who prepared a marriage feast for his son. <sup>3</sup> He sent out his servants to call those who had been invited to come to the marriage feast, but they would not come. <sup>4</sup> Again the king sent other servants, saying, 'Tell them who are invited, "See, I have prepared my dinner. My oxen and fattened cattle have been killed, and all things are ready. Come to the marriage feast."' <sup>5</sup> But they paid no attention and went away, one to his farm, another to his business. <sup>6</sup> The others seized the king's servants, treated them shamefully, and killed them. <sup>7</sup> The king was angry, and he sent his soldiers and they destroyed those murderers and burned their city. <sup>8</sup> Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. <sup>9</sup> Therefore go to the highway crossings and invite as many people to the marriage feast as you can find.' <sup>10</sup> The servants went out to the highways and gathered together all the people they found, both bad and good. So the wedding hall was filled with guests. <sup>11</sup> But when the king came in to look at the guests, he saw a man there who was not wearing wedding clothes. <sup>12</sup> The king said to him, 'Friend, how did you come in here without wedding clothes?' But the man was speechless. <sup>13</sup> Then the king said to the servants, 'Bind this man hand and foot, and throw him out into the outer darkness, where there will be weeping and the grinding of teeth.' <sup>14</sup> For many people are called, but few are chosen."

<sup>15</sup> Then the Pharisees went and planned how they might entrap Jesus in his own talk. <sup>16</sup> Then they sent to him their disciples, together with the Herodians. They said to Jesus, "Teacher, we know that you are truthful, and that you teach God's way in truth. You care for no one's opinion, and you do not show partiality between people. <sup>17</sup> So tell us, what do you think? Is it lawful to pay taxes to Caesar or not?"

<sup>18</sup> But Jesus understood their wickedness and said, "Why are you testing me, you hypocrites? <sup>19</sup> Show me the coin for the tax." Then they brought a denarius to him. <sup>20</sup> Jesus said to them, "Whose image and name are these?"

<sup>21</sup> They said to him, "Caesar's."

Then Jesus said to them, "Then give to Caesar the things that are Caesar's, and to God the things that are God's." <sup>22</sup> When they heard it, they marveled. Then they left him and went away.

<sup>23</sup> On that day some Sadducees, who say there is no resurrection, came to him. They asked him, <sup>24</sup> saying, "Teacher, Moses said, 'If a man dies, having no children, his brother must marry his wife and raise children for his brother.' <sup>25</sup> There were seven brothers. The first married and then died. Having left no children, he left his wife to his brother. <sup>26</sup> Then the second brother did the same thing, then the third, all the way to the seventh brother. <sup>27</sup> After them all, the woman died. <sup>28</sup> Now in the resurrection, whose wife will she be of the seven brothers? For they all had married her."

<sup>29</sup> But Jesus answered and said to them, "You are mistaken because you do not know the scriptures or the power of God. <sup>30</sup> For in the resurrection they neither marry nor are given in marriage. Instead, they are like angels in heaven. <sup>31</sup> But concerning the resurrection of the dead, have you not read what was spoken to you by God, saying, <sup>32</sup> 'I am the God of Abraham, the God of Isaac, and the God of Jacob'? God 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.

<sup>34</sup> But when the Pharisees heard that Jesus had silenced the Sadducees, they gathered themselves together. <sup>35</sup> One of them, an expert in the law, asked him a question, testing him— <sup>36</sup> "Teacher, which is the greatest commandment in the law?"

<sup>37</sup> Jesus said to him, "'Love the Lord your God with all your heart, with all your soul, and with all your mind.' <sup>38</sup> This is the great and first commandment. <sup>39</sup> And a second commandment is like it—'Love your neighbor as yourself.' <sup>40</sup> On these two commandments depend the whole law and the prophets."

<sup>41</sup> Now while the Pharisees were still gathered together, Jesus asked them a question. <sup>42</sup> He said, "What do you think about the Christ? Whose son is he?"

They said to him, "The son of David."

<sup>43</sup> Jesus said to them, "How then does David in the Spirit call him Lord, saying,

<sup>44</sup> 'The Lord said to my Lord,  
"Sit at my right hand,  
until I make your enemies your footstool"'?

<sup>45</sup> If David then calls the Christ 'Lord,' how is he David's son?" <sup>46</sup> No one was able to answer him a word, and no man dared ask him any more questions from that day on.

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## Chapter 23

<sup>1</sup> Then Jesus spoke to the crowds and to his disciples. <sup>2</sup> He said, "The scribes and the Pharisees sit in Moses' seat. <sup>3</sup> Therefore whatever they command you to do, do these things and observe them. But do not imitate their deeds, for they say things but then do not do them. <sup>4</sup> Yes, they bind heavy burdens that are difficult to carry, and then they put them on people's shoulders. But they themselves will not move a finger to carry them. <sup>5</sup> They do all their deeds to be seen by people. For they make their phylacteries wide, and they enlarge the edges of their garments. <sup>6</sup> They love the places of honor at feasts and the chief seats in the synagogues, <sup>7</sup> and special greetings in the marketplaces, and to be called 'Rabbi' by people. <sup>8</sup> But you must not be called 'Rabbi,' for you have only one teacher, and all of you are brothers. <sup>9</sup> And call no man on earth your father, for you have only one Father, and he is in heaven. <sup>10</sup> Neither must you be called 'teacher,' for you have only one teacher, the Christ. <sup>11</sup> But he who is greatest among you will be your servant. <sup>12</sup> Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

<sup>13</sup> But woe to you, scribes and Pharisees, hypocrites! You shut the kingdom of heaven against people. For you do not enter it yourselves, and neither do you allow those about to enter to do so. <sup>14</sup><sup>15</sup> Woe to you, scribes and Pharisees, hypocrites! For you go over sea and land to make one convert, and when he has become one, you make him twice as much a son of hell as you.

<sup>16</sup> "Woe to you, you blind guides, you who say, 'Whoever swears by the temple, it is nothing. But whoever swears by the gold of the temple, he is bound to his oath.' <sup>17</sup> You blind fools! Which is greater, the gold or the temple that makes the gold holy? <sup>18</sup> And, 'Whoever swears by the altar, it is nothing. But whoever swears by the gift that is on it, he is bound to his oath.' <sup>19</sup> You blind people! Which is greater, the gift or the altar that makes the gift holy? <sup>20</sup> Therefore, he who swears by the altar swears by it and by everything on it. <sup>21</sup> The one who swears by the temple swears by it and by the one who lives in it. <sup>22</sup> And the one who swears by heaven swears by the throne of God and by him who sits on it.

<sup>23</sup> "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cumin, but you have left undone the weightier matters of the law—justice and mercy and faithfulness. But these you ought to have done and not to have left the other undone. <sup>24</sup> You blind guides, you who strain out a gnat but swallow a camel!

<sup>25</sup> "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of robbery and self-indulgence. <sup>26</sup> You blind Pharisee! Clean first the inside of the cup and of the plate, so that the outside may become clean also.

<sup>27</sup> "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful, but on the inside are full of dead men's bones and everything unclean. <sup>28</sup> In the same way, you also outwardly appear righteous to men, but on the inside you are full of hypocrisy and lawlessness.

<sup>29</sup> "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the tombs of the righteous. <sup>30</sup> 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> Therefore you testify against yourselves that you are sons of those who murdered the prophets. <sup>32</sup> You also fill up the measure of your fathers. <sup>33</sup> You serpents, you offspring of vipers, how will you escape the judgment of hell? <sup>34</sup> Therefore, see, I am sending you prophets and wise men and scribes. Some of them you will kill and crucify, and some you will whip in your synagogues and chase from city to city. <sup>35</sup> The result is that upon you will come all the righteous blood that has been shed on the earth, from the blood of righteous Abel, to the blood of Zechariah son of Berekiah, whom you murdered between the sanctuary and the altar. <sup>36</sup> Truly I say to you, all these things will come upon this generation.

<sup>37</sup> "Jerusalem, Jerusalem, you who kill the prophets and stone those who are sent to you! How often did I long to gather your children together, just as a hen gathers her chicks under her wings, but you were not willing! <sup>38</sup> See,

your house is left to you desolate.<sup>39</sup> For I say to you, You will not see me from now on until you say, 'Blessed is he who comes in the name of the Lord.'"

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#### Footnotes

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23:14 <sup>[1]</sup>The best ancient copies do not have verse 14 (some copies add the verse after verse 12).

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## Chapter 24

<sup>1</sup> Jesus went out from the temple and was going on his way. His disciples came to him to point out to him the buildings of the temple. <sup>2</sup> But he answered and said to them, "Do you not see all these things? Truly I say to you, not one stone will be left on another that will not be torn down."

<sup>3</sup> As he sat on the Mount of Olives, the disciples came to him privately and said, "Tell us, when will these things happen? What will be the sign of your coming and of the end of the age?"

<sup>4</sup> Jesus answered and said to them, "Be careful that no one leads you astray. <sup>5</sup> For many will come in my name. They will say, 'I am the Christ,' and will lead many astray. <sup>6</sup> You will hear of wars and rumors of wars. See that you are not troubled, for these things must happen; but the end is not yet. <sup>7</sup> For nation will rise against nation, and kingdom against kingdom. There will be famines and earthquakes in various places. <sup>8</sup> But all these things are only the beginning of birth pains. <sup>9</sup> Then they will deliver you up to tribulation and kill you. You will be hated by all the nations for my name's sake. <sup>10</sup> Then many will stumble, and betray one another and hate one another. <sup>11</sup> Many false prophets will rise up and lead many astray. <sup>12</sup> Because lawlessness will increase, the love of many will grow cold. <sup>13</sup> But the one who endures to the end will be saved. <sup>14</sup> This good news of the kingdom will be preached in the whole world as a testimony to all the nations. Then the end will come.

<sup>15</sup> "Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the holy place" (let the reader understand), <sup>16</sup> "let those who are in Judea flee to the mountains, <sup>17</sup> let him who is on the housetop not go down to take anything out of his house, <sup>18</sup> and let him who is in the field not return to take his cloak. <sup>19</sup> But woe to those who are pregnant and to those who are nursing infants in those days! <sup>20</sup> Pray that your flight will not occur in the winter or on a Sabbath. <sup>21</sup> For there will be great tribulation, such as has not been from the beginning of the world until now, no, nor ever will be again. <sup>22</sup> Unless those days had been shortened, no flesh would be saved. But for the sake of the elect those days will be shortened. <sup>23</sup> Then if anyone says to you, 'Look, here is the Christ!' or, 'There is the Christ!' do not believe it. <sup>24</sup> For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect. <sup>25</sup> See, I have told you ahead of time. <sup>26</sup> Therefore, if they say to you, 'Look, he is in the wilderness,' do not go out to the wilderness. Or, 'See, he is in the inner rooms,' do not believe it. <sup>27</sup> For as the lightning shines out from the east and flashes all the way to the west, so will be the coming of the Son of Man. <sup>28</sup> Wherever a dead animal is, there the vultures will gather.

<sup>29</sup> "But immediately after the tribulation of those days

the sun will be darkened,  
the moon will not give its light,  
the stars will fall from the sky,

and the powers of the heavens will be shaken. <sup>30</sup> Then the sign of the Son of Man will appear in the sky, and all the tribes of the earth will mourn. They will see the Son of Man coming on the clouds of the sky with power and great glory. <sup>31</sup> He will send his angels with a great sound of a trumpet, and they will gather together his elect from the four winds, from one end of the sky to the other.

<sup>32</sup> "Learn a lesson from the fig tree. As soon as the branch becomes tender and puts out its leaves, you know that summer is near. <sup>33</sup> So also, when you see all these things, you should know that he is near, at the very gates. <sup>34</sup> Truly I say to you, this generation will not pass away until all of these things will have happened. <sup>35</sup> Heaven and the earth will pass away, but my words will never pass away. <sup>36</sup> But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but only the Father. <sup>37</sup> As the days of Noah were, so will be the coming of the Son of Man. <sup>38</sup> For as in those days before the flood they were eating and drinking, marrying and giving in marriage until the day that Noah entered the ark, <sup>39</sup> and they knew nothing until the flood came and took them

all away—so will be the coming of the Son of Man. <sup>40</sup> Then two men will be in a field—one will be taken, and one will be left. <sup>41</sup> Two women will be grinding with a mill—one will be taken, and one will be left. <sup>42</sup> Therefore be on your guard, for you do not know on what day your Lord will come. <sup>43</sup> But know this, that if the master of the house had known in what time of night the thief was coming, he would have been on guard and would not have allowed his house to be broken into. <sup>44</sup> Therefore you must also be ready, for the Son of Man will come at an hour that you do not expect.

<sup>45</sup> "So who is the faithful and wise servant whom his master has set over his household in order to give them their food at the right time? <sup>46</sup> Blessed is that servant whom his master will find doing that when he comes. <sup>47</sup> Truly I say to you that the master will set him over all his possessions. <sup>48</sup> But if an evil servant says in his heart, 'My master has been delayed,' <sup>49</sup> and begins to beat his fellow servants, and eats and drinks with drunkards, <sup>50</sup> then the master of that servant will come on a day that the servant does not expect and at an hour that he does not know. <sup>51</sup> His master will cut him in pieces and assign him a place with the hypocrites, where there will be weeping and grinding of teeth.

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## Chapter 25

<sup>1</sup> "Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. <sup>2</sup> Five of them were foolish and five were wise. <sup>3</sup> For when the foolish virgins took their lamps, they did not take any oil with them. <sup>4</sup> But the wise virgins took containers of oil along with their lamps. <sup>5</sup> Now while the bridegroom was delayed, they all got sleepy and slept. <sup>6</sup> But at midnight there was a cry, 'Look, the bridegroom! Go out and meet him.'

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

<sup>9</sup> "But the wise answered and said, 'Since there will not be enough for us and you, go instead to those who sell and buy some for yourselves.' <sup>10</sup> While they went away to buy, the bridegroom came, and those who were ready went with him to the marriage feast, and the door was shut.

<sup>11</sup> "Afterward the other virgins also came and said, 'Master, master, open for us.'

<sup>12</sup> "But he answered and said, 'Truly I say to you, I do not know you.' <sup>13</sup> Watch therefore, for you do not know the day or the hour.

<sup>14</sup> "For it is like when a man was about to go into another country. He called his own servants and entrusted his possessions to them. <sup>15</sup> To one of them he gave five talents, to another he gave two, and to yet another he gave one talent. Each one received an amount according to his own ability, and that man went on his journey. <sup>16</sup> The one who received the five talents went at once and worked with them and gained another five talents. <sup>17</sup> In the same way, the one who had received two talents gained another two. <sup>18</sup> But the servant who had received one talent went away, dug a hole in the ground, and hid his master's money. <sup>19</sup> Now after a long time the master of those servants came back and settled accounts with them. <sup>20</sup> The servant who had received the five talents came and brought another five talents. He said, 'Master, you entrusted me with five talents. See, I have gained five talents more.'

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

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

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

<sup>24</sup> "Then the servant who had received one talent came and said, 'Master, I know that you are a hard man. You reap where you did not sow, and you harvest where you did not scatter. <sup>25</sup> I was afraid, so I went away and hid your talent in the ground. See, you have here what belongs to you.'

<sup>26</sup> "But his master answered and said to him, 'You wicked and lazy servant, you knew that I reap where I have not sowed and harvest where I have not scattered. <sup>27</sup> Therefore you should have given my money to the bankers, and at my coming I would have received back my own with interest. <sup>28</sup> Therefore take away the talent from him and give it to the servant who has ten talents. <sup>29</sup> For to everyone who possesses more will be given, and he will have an abundance. But from anyone who does not possess anything, even what he does have will be taken away. <sup>30</sup> Throw the worthless servant out into the outer darkness, where there will be weeping and grinding of teeth.'

<sup>31</sup> "When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. <sup>32</sup> Before him will be gathered all the nations, 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 hand, but the goats on his left. <sup>34</sup> Then

the King will say to those on his right hand, 'Come, you who have been 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 food; I was thirsty and you gave me a 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 cared for me; I was in prison and you came to me.'

<sup>37</sup> "Then the righteous will answer and say, 'Lord, when did we see you hungry and feed you? Or thirsty and give you a 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 come to you?'

<sup>40</sup> "Then the King will answer and say to them, 'Truly I say to you, what you did for one of the least of these brothers of mine, you did it for me.' <sup>41</sup> Then he will say to those on his left hand, 'Depart from me, you cursed, into the eternal fire that has been prepared for the devil and his angels, <sup>42</sup> because I was hungry, but you did not give me food; I was thirsty, but you did not give me a drink; <sup>43</sup> I was a stranger, but you did not take me in; naked, but you did not clothe me; sick and in prison, but you did not care for me.'

<sup>44</sup> "Then they will also answer and say, 'Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve you?'

<sup>45</sup> "Then he will answer them and say, 'Truly I say to you, what you did not do for one of the least of these, you did not do for me.' <sup>46</sup> These will go away into eternal punishment, but the righteous into eternal life."

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## Chapter 26

<sup>1</sup> It came about that when Jesus had finished all these words, he said to his disciples, <sup>2</sup> "You know that after two days the Passover is coming, and the Son of Man will be given over to be crucified."

<sup>3</sup> Then the chief priests and the elders of the people were gathered together in the palace of the high priest, who was named Caiaphas. <sup>4</sup> They plotted together to arrest Jesus stealthily and kill him. <sup>5</sup> For they were saying, "Not during the festival, so that a riot does not arise among the people."

<sup>6</sup> Now while Jesus was in Bethany in the house of Simon the leper, <sup>7</sup> as he was reclining at table, a woman came to him having an alabaster jar of very expensive ointment, and she poured it upon his head. <sup>8</sup> But when his disciples saw it, they became angry and said, "What is the reason for this waste? <sup>9</sup> This could have been sold for a large amount and given to the poor."

<sup>10</sup> But Jesus, knowing this, said to them, "Why are you causing trouble for this woman? For she has done a beautiful thing for me. <sup>11</sup> You always have the poor with you, but you will not always have me. <sup>12</sup> For when she poured this ointment on my body, she did it for my burial. <sup>13</sup> Truly I say to you, wherever this good news is preached in the whole world, what this woman has done will also be spoken of in memory of her."

<sup>14</sup> Then one of the twelve, who was named Judas Iscariot, went to the chief priests <sup>15</sup> and said, "What are you willing to give me to turn him over to you?" They weighed out thirty pieces of silver for him. <sup>16</sup> From that moment he sought an opportunity to turn him over to them.

<sup>17</sup> Now on the first day of unleavened bread the disciples came to Jesus and said, "Where do you want us to prepare for you to eat the Passover meal?"

<sup>18</sup> He said, "Go into the city to a certain man and say to him, 'The Teacher says, "My time is at hand. I will keep the Passover at your house with my disciples.'"" <sup>19</sup> The disciples did as Jesus directed them, and they prepared the Passover meal.

<sup>20</sup> When evening came, he sat down to eat with the twelve disciples. <sup>21</sup> As they were eating, he said, "Truly I say to you that one of you will betray me."

<sup>22</sup> They were very sorrowful, and each one began to ask him, "Surely not I, Lord?"

<sup>23</sup> He answered, "The one who dips his hand with me in the dish is the one who 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 the Son of Man is betrayed! It would be better for that man if he had not been born."

<sup>25</sup> Judas, who would betray him said, "Is it I, Rabbi?"

He said to him, "You have said it yourself."

<sup>26</sup> As they were eating, Jesus took bread, blessed it, and broke it. He gave it to the disciples and said, "Take, eat. This is my body." <sup>27</sup> He took a cup and gave thanks, and gave it to them and said, "Drink it, all of you. <sup>28</sup> For this is my blood of the covenant that is poured out for many for the forgiveness of sins. <sup>29</sup> But I say to you, I will not drink again of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom."

<sup>30</sup> When they had sung a hymn, they went out to the Mount of Olives. <sup>31</sup> Then Jesus said to them, "All of you will fall away tonight because of me, for it is written,

'I will strike the shepherd  
and the sheep of the flock will be scattered.'

<sup>32</sup> But after I am raised up, I will go ahead of you into Galilee."

<sup>33</sup> But Peter said to him, "Even if all fall away because of you, I will never fall away."

<sup>34</sup> Jesus said to him, "Truly I say to you, this very night, before the rooster crows, you will deny me three times."

<sup>35</sup> Peter said to him, "Even if I must die with you, I will not deny you." All the other disciples said the same thing.

<sup>36</sup> Then Jesus went with them to a place called Gethsemane and said to his disciples, "Sit here while I go over there and pray." <sup>37</sup> He took Peter and the two sons of Zebedee with him and began to become sorrowful and troubled. <sup>38</sup> Then he said to them, "My soul is deeply sorrowful, even to death. Remain here and watch with me."

<sup>39</sup> He went a little farther, fell on his face, and prayed. He said, "My Father, if it is possible, let this cup pass from me. Yet, not as I will, but as you will." <sup>40</sup> He came to the disciples and found them sleeping, and he said to Peter, "What, could you not watch with me for one hour? <sup>41</sup> Watch and pray that you do not enter into temptation. The spirit indeed is willing, but the flesh is weak." <sup>42</sup> He went away a second time and prayed. He said, "My Father, if this cannot pass away unless I drink it, your will be done." <sup>43</sup> He came again and found them sleeping, for their eyes were heavy. <sup>44</sup> So leaving them again, he went away and prayed a third time, saying the same words. <sup>45</sup> Then Jesus came to the disciples and said to them, "Are you still sleeping and taking your rest? Look, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. <sup>46</sup> Arise, let us go. Look, the one who is betraying me is near."

<sup>47</sup> While he was still speaking, Judas, one of the twelve, came. A large crowd came with him from the chief priests and elders of the people. They came with swords and clubs. <sup>48</sup> Now the man who was going to betray Jesus had given them a signal, saying, "The one I kiss is the man. Seize him." <sup>49</sup> Immediately he came up to Jesus and said, "Greetings, Rabbi!" and he kissed him.

<sup>50</sup> Jesus said to him, "Friend, do what you have come to do." Then they came, laid hands on Jesus, and seized him.

<sup>51</sup> Behold, one of those who was with Jesus stretched out his hand, drew his sword, and struck the servant of the high priest, and cut off his ear. <sup>52</sup> Then Jesus said to him, "Put your sword back in its place, for all those who take up the sword will perish by the sword. <sup>53</sup> Do you think that I could not call upon my Father, and he would send me more than twelve legions of angels? <sup>54</sup> But how then would the scriptures be fulfilled, that this must happen?"

<sup>55</sup> At that time Jesus said to the crowd, "Have you come out with swords and clubs to seize me like a robber? Every day I sat teaching in the temple, and you did not arrest me. <sup>56</sup> But all this has happened so that the writings of the prophets might be fulfilled." Then all the disciples abandoned him and fled.

<sup>57</sup> Those who had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders had gathered together. <sup>58</sup> But Peter followed him from a distance to the courtyard of the high priest. He went inside and sat down with the officers to see the outcome. <sup>59</sup> Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death. <sup>60</sup> They did not find any, even though many false witnesses came forward. But later two came forward <sup>61</sup> and said, "This man said, 'I am able to destroy the temple of God and rebuild it in three days.'"

<sup>62</sup> The high priest stood up and said to him, "Do you have no answer? What is it that they are testifying against you?" <sup>63</sup> But Jesus was silent. The high priest said to him, "I command you by the living God, tell us whether you are the Christ, the Son of God."

<sup>64</sup> Jesus replied to him, "You have said it yourself. But I tell 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> Then the high priest tore his clothes and said, "He has spoken blasphemy! Why do we still need witnesses? Look, now you have heard the blasphemy. <sup>66</sup> What do you think?"



They answered and said, "He is deserving of death." <sup>67</sup> Then they spit in his face and beat him with their fists, while some slapped him <sup>68</sup> and said, "Prophecy to us, you Christ. Who is it that struck you?"

<sup>69</sup> Now Peter was sitting outside in the courtyard, and a servant girl came to him and said, "You were also with Jesus of Galilee."

<sup>70</sup> But he denied it in front of them all, saying, "I do not know what you are talking about."

<sup>71</sup> When he went out to the gateway, another servant girl saw him and said to those there, "This man was also with Jesus of Nazareth."

<sup>72</sup> He again denied it with an oath, "I do not know the man!"

<sup>73</sup> After a little while those who were standing by came and said to Peter, "Surely you are also one of them, for the way you speak gives you away."

<sup>74</sup> Then he began to curse and swear, "I do not know the man," and immediately a rooster crowed.

<sup>75</sup> Peter remembered the words that Jesus had said, "Before the rooster crows you will deny me three times." Then he went outside and wept bitterly.

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## Chapter 27

<sup>1</sup> Now when morning came, all the chief priests and elders of the people plotted against Jesus to put him to death.

<sup>2</sup> They bound him, led him away, and delivered him to Pilate the governor.

<sup>3</sup> Then when Judas, who had betrayed him, saw that Jesus had been condemned, he repented and returned the thirty pieces of silver to the chief priests and elders, <sup>4</sup> and said, "I have sinned by betraying innocent blood."

But they said, "What is that to us? See to that yourself." <sup>5</sup> Then he threw down the pieces of silver in the temple, and departed, and went out and hanged himself. <sup>6</sup> The chief priests took the pieces of silver and said, "It is not lawful to put this into the treasury because it is the price of blood." <sup>7</sup> They discussed the matter together, and they bought with the money the potter's field in which to bury strangers. <sup>8</sup> For this reason that field has been called, "The Field of Blood" to this day. <sup>9</sup> Then that which had been spoken by Jeremiah the prophet was fulfilled, saying, "They took the thirty pieces of silver, the price set on him by the sons of Israel, <sup>10</sup> and they gave it for the potter's field, as the Lord had directed me."

<sup>11</sup> Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?"

Jesus answered him, "You say so."

<sup>12</sup> But when he was accused by the chief priests and elders, he answered nothing. <sup>13</sup> Then Pilate said to him, "Do you not hear how many things they accuse you of?" <sup>14</sup> But he did not answer even one word, so that the governor was greatly amazed. <sup>15</sup> Now at the festival it was the custom of the governor to set free one prisoner chosen by the crowd. <sup>16</sup> At that time they had a notorious prisoner named Jesus Barabbas. <sup>17</sup> So when they were gathered together, Pilate said to them, "Who do you want me to set free for you? Barabbas, or Jesus who is called Christ?" <sup>18</sup> He knew that they had handed Jesus over to him because of envy.

<sup>19</sup> While he was sitting on the judgment seat, his wife sent word to him and said, "Have nothing to do with that innocent man. For I have suffered much today because of a dream I had about him."

<sup>20</sup> Now the chief priests and the elders persuaded the crowd that they should ask for Barabbas and destroy Jesus.

<sup>21</sup> The governor asked them, "Which of the two do you want me to set free for you?"

They said, "Barabbas."

<sup>22</sup> Pilate said to them, "What should I do with Jesus who is called Christ?"

They all answered, "Crucify him."

<sup>23</sup> Then he said, "Why, what evil has he done?"

But they cried out even louder, "Crucify him."

<sup>24</sup> So when Pilate saw that he was gaining nothing, but instead a riot was starting, he took water, washed his hands in front of the crowd, and said, "I am innocent of the blood of this man. You see to it."

<sup>25</sup> All the people said, "May his blood be on us and our children." <sup>26</sup> Then he set Barabbas free for them, but he scourged Jesus and handed him over to be crucified.

<sup>27</sup> Then the soldiers of the governor took Jesus into the government headquarters and they gathered the whole company of soldiers. <sup>28</sup> They stripped him and put a scarlet robe on him. <sup>29</sup> They made a crown of thorns and put it on his head, and placed a staff in his right hand. They knelt down before him and mocked him, saying, "Hail, King of the Jews!" <sup>30</sup> They spat on him, and they took the staff and struck him on the head again and again. <sup>31</sup> When they had mocked him, they took the robe off him and put his own garments on him, and led him away to crucify him.

<sup>32</sup> As they came out, they found a man from Cyrene named Simon, whom they forced to go with them so that he might carry his cross. <sup>33</sup> They came to a place called Golgotha, which means "The Place of a Skull." <sup>34</sup> They gave him wine to drink mixed with gall. But when he tasted it, he would not drink. <sup>35</sup> When they had crucified him, they divided up his garments by casting lots, <sup>36</sup> and they sat and kept guard over him. <sup>37</sup> Above his head they put the charge against him, which read, "This is Jesus, the king of the Jews." <sup>38</sup> Two robbers were crucified with him, one on the right of him and one on the left. <sup>39</sup> Those who passed by insulted him, shaking their heads <sup>40</sup> and saying, "You who were 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!"

<sup>41</sup> In the same way the chief priests were mocking him, along with the scribes and elders, and said, <sup>42</sup> "He saved others, but he cannot save himself. He is the King of Israel. Let him come down off the cross, and then we will believe in him." <sup>43</sup> He trusts in God, let God rescue him now, if God consents to release him. For he even said, 'I am the Son of God.'" <sup>44</sup> In the same way the robbers who were crucified with him also insulted him.

<sup>45</sup> Now from the sixth hour darkness came over the whole land until the ninth hour. <sup>46</sup> About the ninth hour, Jesus cried with a loud voice and said, "Eli, Eli, lama sabachthani?" which means, "My God, my God, why have you abandoned me?"

<sup>47</sup> When some of those who were standing there heard it, they said, "He is calling for Elijah."

<sup>48</sup> Immediately one of them ran and took a sponge, filled it with sour wine, put it on a reed staff, and gave it to him to drink. <sup>49</sup> The rest of them said, "Leave him alone. Let us see whether Elijah comes to save him." <sup>50</sup> Then Jesus cried out again with a loud voice and gave up his spirit.

<sup>51</sup> Behold, the curtain of the temple was split in two from the top to the bottom, and the earth shook, and the rocks split apart. <sup>52</sup> The tombs were opened, and the bodies of the holy people who had fallen asleep were raised. <sup>53</sup> They came out of the tombs after his resurrection, entered the holy city, and appeared to many. <sup>54</sup> Now when the centurion and those who were watching Jesus saw the earthquake and the things that had happened, they became very afraid and said, "Truly this was the Son of God." <sup>55</sup> Many women who had followed Jesus from Galilee to attend to his needs were there watching from a distance. <sup>56</sup> Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

<sup>57</sup> When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. <sup>58</sup> He approached Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. <sup>59</sup> Joseph took the body, wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his own new tomb that he had cut into the rock. Then he rolled a large stone against the door of the tomb and went away. <sup>61</sup> Mary Magdalene and the other Mary were there, sitting opposite the tomb.

<sup>62</sup> The next day, which was the day after the Preparation, the chief priests and the Pharisees were gathered together with Pilate. <sup>63</sup> They said, "Sir, we remember that when that deceiver was alive, he said, 'After three days will I rise again.' <sup>64</sup> Therefore command that the tomb be made secure until the third day, otherwise his disciples may come and steal him and say to the people, 'He has risen from the dead,' and the last deception will be worse than the first."

<sup>65</sup> Pilate said to them, "Take a guard. Go and make it as secure as you know how." <sup>66</sup> So they went and made the tomb secure, sealing the stone and placing the guard.

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## Footnotes

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27:16 <sup>[1]</sup> Many ancient copies do not have

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## Chapter 28

<sup>1</sup> Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to see the tomb. <sup>2</sup> Behold, there was a great earthquake, for an angel of the Lord descended from heaven, came and rolled away the stone, and sat on it. <sup>3</sup> His appearance was like lightning, and his clothing as white as snow. <sup>4</sup> The guards shook with fear and became like dead men. <sup>5</sup> The angel addressed the women and said to them, "Do not be afraid, for I know that you seek Jesus, who has been crucified. <sup>6</sup> He is not here, but is risen, just as he said. Come see the place where the Lord was lying. <sup>7</sup> Go quickly and tell his disciples, 'He has risen from the dead. See, he is going ahead of you to Galilee. There you will see him.' See, I have told you."

<sup>8</sup> The women quickly left the tomb with fear and great joy, and ran to tell his disciples. <sup>9</sup> Behold, Jesus met them and said, "Greetings!" The women came, took hold of his feet and worshiped him. <sup>10</sup> Then Jesus said to them, "Do not be afraid. Go tell my brothers to leave for Galilee. There they will see me."

<sup>11</sup> Now while the women were going, behold, some of the guards went into the city and told the chief priests all the things that had happened. <sup>12</sup> When the priests had met with the elders and discussed the matter with them, they gave a large amount of money to the soldiers <sup>13</sup> and told them, "Say to others, 'The disciples of Jesus came by night and stole his body while we were sleeping.' <sup>14</sup> If this report reaches the governor, we will persuade him and take any worries away from you." <sup>15</sup> So the soldiers took the money and did as they had been instructed. This report spread widely among the Jews and continues even today.

<sup>16</sup> But the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. <sup>17</sup> When they saw him, they worshiped him, but some doubted. <sup>18</sup> Jesus came to them and spoke to them and said, "All authority has been given to me in heaven and on earth. <sup>19</sup> Go therefore and make disciples of all the nations. Baptize them into the name of the Father, of the Son, and of the Holy Spirit. <sup>20</sup> Teach them to obey all the things that I have commanded you. See, I am with you always, even to the end of the age."

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