Matthew

The Genealogy of Jesus Christ

1:1 This is the record of the genealogy4 of Jesus Christ, the son of David, the son of Abraham.

1:2 Abraham was the father5 of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers, 1:3 Judah the father of Perez and Zerah (by Tamar), Perez the father of Hezron, Hezron the father of Ram, 1:4 Ram the father of Amminadab, Amminadab the father of Nahshon, Nahshon the father of Salmon, 1:5 Salmon the father of Boaz (by Rahab), Boaz the father of Obed (by Ruth), Obed the father of Jesse, 1:6 and Jesse the father of David the king.

David was the father of Solomon (by the wife of Uriah6), 1:7 Solomon the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asa, 1:8 Asa the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah, 1:9 Uzziah the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah, 1:10 Hezekiah the father of Manasseh, Manasseh the father of Amon, 1:11 and Josiah7 the father of Jeconiah and his brothers, at the time of the deportation to Babylon.

1:12 After7 the deportation to Babylon, Jeconiah became the father of Shealtiel.8 Shealtiel

1:13 The father of Zerubbabel, 1:13 Zerubbabel the father of Abiud, Abiud the father of Eliaikim, Eliaikim the father of Azor, 1:14 Azor the father of Zadok, Zadok the father of Achim, Achim the father of Eliud, 1:15 Eliud the father of Eleazar, Eleazar the father of Matthan, Matthan the father of Jacob, 1:16 and Jacob the father of Joseph, the husband of Mary, by whom9 Jesus was born, who is called Christ.10

1:17 So all the generations from Abraham to David are fourteen generations, and from David to the deportation to Babylon, fourteen generations, and from the deportation to Babylon to Christ,11 fourteen generations.

The Birth of Jesus Christ

1:18 Now the birth of Jesus Christ happened this way. While his mother Mary was engaged to Joseph, but before they came together,12 she was found to be pregnant through the Holy

The genealogy in the gospels, and then develops in Paul to mean virtually anything that is divine in the sense of Jesus or ascribed to Jesus.13

The term "Messiah" (Hebrew and Aramaic) means "one who has been anointed."14

The pronoun whom is feminine gender in the Greek text, referring to Mary.

The term χριστός (christos) was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to the hoped-for anointed one, that is, a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.

The connotation of the Greek is "before they came together in marital and domestic union" (so BDAG 970 s.v. συνέρχομαι 3).
Spirit. 1:19 Because Joseph, her husband to be, was a righteous man, and because he did not want to disgrace her, he intended to divorce her privately. 1:20 When he had contemplated this, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to take Mary as your wife, because the child conceived in her is from the Holy Spirit. 1:21 She will give birth to a son and you will name him Jesus, because he will save his people from their sins.” 1:22 This all happened so that what was spoken by the Lord through the prophet would be fulfilled: 1:23 “Look! The virgin will conceive and bear a son, and they will call him Emmanuel,” which means “God with us.” 1:24 When Joseph awoke from sleep he did what the angel of the Lord told him. He took his wife, 1:25 but did not have marital relations with her until she gave birth to a son, whom he named Jesus.

The Visit of the Wise Men

2:1 After Jesus was born in Bethlehem in Judea, in the time of King Herod, wise men from the East came to Jerusalem, 2:2 saying, “Where is the one who is born king of the Jews? For we saw his star when it rose and have come to worship him.” 2:3 When King Herod heard this he was alarmed, and all Jerusalem with him. 2:4 After assembling all the chief priests and experts in the law, 2:5 asked them where the Christ would be born. 2:6 “In Bethlehem of Judea,” they said, “for it is written this way by the prophet:

2:6 And you, Bethlehem, in the land of Judah, are in no way least among the rulers of Judah, for out of you will come a ruler who will shepherd my people Israel.”

2:7 Then Herod, privately summoned the wise men and determined from them when the star had appeared. 2:8 He sent them to Bethlehem and said, “Go and look carefully for the child. When you find him, inform me so that I can go and worship him as well.” 2:9 After listening to the king they left, and once again the star they saw when it rose led them until it stopped above the place where the child was. 2:10 When they saw the star they shouted...
joyfully.\(^1\) 2:11 As they came into the house and saw the child with Mary his mother, they bowed down\(^2\) and worshiped him. They opened their treasure boxes and gave him gifts of gold, frankincense,\(^3\) and myrrh.\(^4\) 2:12 After being warned in a dream not to return to Herod,\(^5\) they went back by another route to their own country.

The Escape to Egypt

2:13 After they had gone, an\(^6\) angel of the Lord\(^7\) appeared to Joseph in a dream and said, “Get up, take the child and his mother and flee to Egypt, and stay there until I tell you, for Herod\(^8\) is going to look for the child to kill him.” 2:14 Then he got up, took the child and his mother during\(^9\) the night, and went to Egypt. 2:15 He stayed there until Herod\(^10\) died. In this way what was spoken by the Lord through the prophet was fulfilled: “I called my Son out of Egypt.”\(^11\)

2:16 When Herod\(^12\) saw that he had been tricked by the wise men, he became enraged. He sent men\(^13\) to kill all the children in Bethlehem\(^14\) and throughout the surrounding region from the age of two and under, according to the time he had learned from the wise men. 2:17 Then what was spoken by Jeremiah the prophet was fulfilled: 2:18 “A voice was heard in Ramah, weeping and loud wailing.”\(^15\)

Rachel weeping for her children, and she did not want to be comforted, because they were gone.”\(^16\)

The Return to Nazareth

2:19 After Herod\(^18\) had died, an\(^19\) angel of the Lord\(^20\) appeared in a dream to Joseph in Egypt 2:20 saying, “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.” 2:21 So\(^21\) he got up and took the child and his mother and returned to the land of Israel. 2:22 But when he heard that Archelaus\(^22\) was reigning over Judea in place of his father Herod,\(^23\) he was afraid to go there. After being warned in a dream, he went to the regions of Galilee. 2:23 He came to a town called Nazareth\(^24\) and lived there. Then what had been spoken by the prophets was fulfilled, that Jesus\(^25\) would be called a Nazarene.\(^26\)

The Ministry of John the Baptist

3:1 In those days John the Baptist came into the wilderness\(^27\) of Judea proclaiming,
Then people from Jerusalem, and all the region around the Jordan, were going out to him, and he was baptizing them in the Jordan River as they confessed their sins.

3:7 But when he saw many Pharisees and Sadducees coming to his baptism, he said to them, “You offspring of vipers! Who warned you to flee from the coming wrath? 3:8 Therefore produce fruit11 that proves your12 repentance, 3:9 and don’t think you can say to yourselves, ‘We have Abraham as our father.’ For I tell you that God can raise up children for Abraham from these stones! 3:10 Even now the ax is laid at23 the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire.

3:11 “I baptize you with water, for repentance, but the one coming after me is more powerful than I am – I am not worthy24 to carry his sandals. He will baptize you with the Holy Spirit and fire. 3:12 His winnowing fork16 is in his hand, and he will clean out his threshing floor and will gather his wheat into the storehouse,27 but the chaff he will burn up with inextinguishable fire.”

The Baptism of Jesus

3:13 Then Jesus came from Galilee to John to be baptized by him in the Jordan River.19 3:14 But John20 tried to prevent him, saying, “I

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1 sn Laid at the root. That is, placed and aimed, ready to begin cutting.
2 sn Grk “of whom I am not worthy.”
3 sn The humility of John is evident in the statement I am not worthy. This was considered one of the least worthy tasks of a slave, and John did not consider himself worthy to do even that for the one to come, despite the fact he himself was a prophet.
4 sn With the Holy Spirit and fire. There are differing interpretations for this phrase regarding the number of baptisms and their nature. (1) Some see one baptism here, and this can be divided further into two options. (a) The baptism of the Holy Spirit and fire could refer to the cleansing, purifying work of the Spirit in the individual believer through salvation and sanctification, or (b) it could refer to two different results of Christ’s ministry: (1) the Holy Spirit and eternal judgment (e.g., Matt 25:41) and the power of the Lord’s presence to purge and cleanse his people (e.g., Isa 4:4-5). The pouring out of the Spirit at Pentecost, a fulfillment of this prophecy no matter which interpretation is taken, had both individual and corporate dimensions. It is possible that both are in view since Holy Spirit and fire are governed by a single preposition in Greek, the one-baptism view may be more likely, but this is not certain. Simply put, there is no consensus view in scholarship at this time on the best interpretation of this passage.
5 sn A winnowing fork was a pitchfork-like tool used to toss threshed grain in the air so that the wind blew away the chaff, leaving the grain to fall to the ground. The note of purging is highlighted by the use of imagery involving sifting through threshed grain for the useful kernels.
6 sn Or “granary,” “barn” (referring to a building used to store a farm’s produce rather than a building to house livestock).
7 sn The image of fire that cannot be extinguished is from the OT: Job 20:26; Isa 34:8-10; 66:24.
8 sn “River” is not in the Greek text but is supplied for clarity.
9 sn The earliest ms (N* B sa) lacks the name of John here (“but he tried to prevent him,” instead of “but John tried to prevent him”). It is, however, clearly implied (and is thus supplied in translation). Although the longer reading has excellent support (94% of C D F Greek text of 1:5-15). See also Matt 16:1-12; 22:23-34; Mark 12:18-27; Luke 20:27-38; Acts 5:17; 23:3-4. The participle δικαιοφυὴς (dikaiophuyēs) here: The baptism of the Holy Spirit and fire. There are differing interpretations for this phrase regarding the number of baptisms and their nature. (1) Some see one baptism here, and this can be divided further into two options. (a) The baptism of the Holy Spirit and fire could refer to the cleansing, purifying work of the Spirit in the individual believer through salvation and sanctification, or (b) it could refer to two different results of Christ’s ministry: (1) the Holy Spirit and eternal judgment (e.g., Matt 25:41) and the power of the Lord’s presence to purge and cleanse his people (e.g., Isa 4:4-5). The pouring out of the Spirit at Pentecost, a fulfillment of this prophecy no matter which interpretation is taken, had both individual and corporate dimensions. It is possible that both are in view since Holy Spirit and fire are governed by a single preposition in Greek, the one-baptism view may be more likely, but this is not certain. Simply put, there is no consensus view in scholarship at this time on the best interpretation of this passage.
10 sn Pharisees were members of one of the most important and influential religious and political parties of Judaism in the time of Jesus. There were more Pharisees than Sadducees (according to Josephus, Ant. 17.2.4 [17.42] there were more than 6,000 Pharisees at about this time). Pharisees differed with Sadducees on certain doctrines and patterns of behavior. The Pharisees were strict and zealous adherents to the laws of the OT and to numerous additional traditions such as angels and bodily resurrection.
11 sn For location see Map5-B1; Map7-E3; Map9-E3; Map10-B3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.
12 sn Grk “fruit worthy of.”
13 sn It is not certain. Simply put, there is no consensus view in scholarship at this time on the best interpretation of this passage.
14 sn The image of fire that cannot be extinguished is from the OT: Job 20:26; Isa 34:8-10; 66:24.
15 sn “River” is not in the Greek text but is supplied for clarity.
16 sn A winnowing fork was a pitchfork-like tool used to toss threshed grain in the air so that the wind blew away the chaff, leaving the grain to fall to the ground. The note of purging is highlighted by the use of imagery involving sifting through threshed grain for the useful kernels.
17 sn Or “granary,” “barn” (referring to a building used to store a farm’s produce rather than a building to house livestock).
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21 sn The imperfect verb has been translated conatively.
need to be baptized by you, and yet you come to me?" 3:15 So Jesus replied to him, "Let it happen now, for it is right for us to fulfill all righteousness." Then John yielded to him. 3:16 After Jesus was baptized, just as he was coming up out of the water, the heavens opened and he saw the Spirit of God descending like a dove and coming on him. 3:17 And a voice from heaven said, "This is my one dear Son; in him I take great delight." 14

The Temptation of Jesus

4:1 Then Jesus was led by the Spirit into the wilderness 1 to be tempted by the devil. 4:2 After he fasted forty days and forty nights he was famished. 16 4:3 The tempter came and said to him, "If you are the Son of God, command these stones to become bread." 17 4:4 But he answered, 18 "It is written, 'Man 19 does not live 20 by bread alone, but by every word that comes from the mouth of God.'" 21 4:5 Then the devil took him to the holy city, 22 had him stand 23 on the highest point 24 of the temple, 4:6 and said to him, "If you are the Son of God, throw yourself down. For it is written, 'He will command his angels concerning you' 25 and 'with their hands they will lift you up, so that you will not strike your foot against a stone.'" 26 4:7 Said he to him, "Once again it is written: 'You are not to put the Lord your God to the test.'" 27 4:8 Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and their grandeur. 28 4:9 And he said to him, "I will give you all these things if you throw yourself to the ground and worship 29 me." 4:10 Then Jesus said to him, "Go away, Satan! For it is written: 'You are to worship the Lord your God and serve only him.'" 31 4:11 Then the devil left him, and angels 32 came and began ministering to his needs.

Preaching in Galilee

4:12 Now when Jesus 33 heard that John had been imprisoned, 34 he went into Galilee.

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1 tn Grk “but, Answering, said,” This construction with passive participle and finite verb is pleonastic (redundant) and has been simplified in the translation to “replied to him.”
2 tn Grk “Permit now.”
3 tn Grk “he”; the referent (John the Baptist) has been specified in the translation for clarity.
4 tn Or “permitted him.”
5 tn Here δὲ (de) has not been translated.
6 tn Grk “behold the heavens.” The Greek word ἰδοὺ (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
7 tn Or “sky.” The Greek word ἀοῦρανός (ouranos) may be translated “sky” or “heaven,” depending on the context. The same word is used in v. 17.
8 tc ἄνευ τῶν (ανευ, “to before him”) is found in the majority of witnesses (N C 9 33 700 1333 1739); perhaps added as a point of clarification or emphasis. NA27 includes the word in brackets, indicating doubts as to its authenticity.
9 sn The phrase like a dove is a descriptive comparison. The Spirit is not a dove, but descended like one in some sort of bodily representation.
10 tn Grk “and behold.” The Greek word ἰδοὺ (idou) has not been translated here.
11 tn Grk “behold, a voice from the cloud, saying.” This is an incomplete sentence in Greek which portrays intensity and emotion. The participle λέγουσα (legeousa) was translated as a finite verb in keeping with English style.
12 tn Grk “my beloved Son,” or “my Son, the beloved [one].” The phrase ἀγαπητός (agaphtos) is often “pertaining to one who is the only one of his or her class, but at the same time is particularly loved and cherished” (L&N 58.53; cf. also BDAG 468 s.v. 1)
13 sn The parallel accounts in Mark 1:11 and Luke 3:22 read “You are” rather than “This is,” portraying the remark as addressed personally to Jesus.
14 tn Grk “in whom.”
15 tn Grk “with whom I am well pleased.”
16 sn The allusions in the remarks of the text recall Ps 2:7a; Isa 42:1 and either Isa 41:9 or, less likely, Gen 22:12,16. God is marking out Jesus as his chosen one (the meaning of “[in him I take] great delight”), but it may well be that this was a private experience that only Jesus and John saw and heard (cf. John 1:32-33).
17 tn Or “desert.”
18 tn Grk “and having fasted forty days and forty nights, afterward he was hungry.”
19 tn Grk “saying that these stones should become bread.”
20 tn Grk “answering, he said.” The participle ἀποκριθεὶς (apokrithesis) is redundant, but the syntax of the phrase has been changed for clarity.
21 sn Or “a person.” Greek ὁ ἄνθρωπος (ho anthrōpos) is used generically for humanity. The translation “man” is used because the emphasis in Jesus’ response seems to be on his dependence on God as a man.
22 tn Grk “will not live.” The verb in Greek is a future tense, but it is unclear whether it is meant to be taken as a command (also known as an imperatival future) or as a statement of reality (predictive future).
23 sn A quotation from Deut 8:3.
24 sn The order of the second and third temptations differs in Luke’s account (4:5-12) from the order given in Matthew.
25 sn Grk “and he stood him.”
26 sn The highest point of the temple probably refers to the point on the temple’s southeast corner where it looms directly over a cliff some 450 ft (135 m) high. However, some have suggested the reference could be to the temple’s high gate.
27 sn A quotation from Ps 91:11. This was not so much an incorrect citation as a use in a wrong context (a misapplication of the passage).
28 sn A quotation from Ps 91:12.
29 sn A quotation from Deut 6:16.
30 sn Grk “glory.”
31 sn Grk “if, falling down, you will worship.” BDAG 815 s.v. nτρύπα 1b.a.3 has “fall down, throw oneself to the ground as a sign of devotion, before high-ranking persons or divine beings.”
32 tc The majority of later witnesses (C D L Z 0233 7 1333 1739) have “behind me” (ὑπὸ μου; opisō mou) after “Go away.” But since this is the wording in Matt 16:23, where the text is certain, scribes most likely added the words here to conform to the later passage. Further, the shorter reading has superior support (א ב ו C-E-W-K P W Δ 0233 7 1333 565 579* 700 ah). Thus, both externally and internally, the shorter reading is strongly preferred.
33 sn A quotation from Deut 6:13. The word “only” is an interpretive expansion not found in either the Hebrew or Greek (LXX) text of the OT.
34 sn Grk “and behold, angels.” The Greek word ἰδοὺ (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
35 tn Grk “he.”
36 sn Or “arrested.” “taken into custody” (see L&N 37.12).
4:13 While in Galilee, he moved from Nazareth to make his home in Capernaum by the sea, in the region of Zebulun and Naphtali, so that what was spoken by Isaiah the prophet would be fulfilled:

4:15 “Land of Zebulun and land of Naphtali, the way by the sea, beyond the Jordan, Galilee of the Gentiles—4:16 the people who sit in darkness have seen a great light, and on those who sit in the region and shadow of death a light has dawned.”

4:17 From that time Jesus began to preach this message. “Repent, for the kingdom of heaven is near.”

The Call of the Disciples

4:18 As he was walking by the Sea of Galilee he saw two brothers, Simon (called Peter) and Andrew his brother, casting a net into the sea (for they were fishermen). He said to them, “Follow me, and I will turn you into fishers of people.” He immediately left their nets and followed him.

4:20 They left their nets immediately and followed him.

Jesus’ Healing Ministry

4:23 Jesus went throughout all of Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of disease and sickness among the people. So a report about him spread throughout Syria. People brought to him all who suffered with various illnesses and afflictions, those who had seizures, paralytics, and those possessed by demons, and he healed them.

The Decapolis, Jerusalem, Judea, and beyond the Jordan River.
5:1 When he saw the crowds, he went up the mountain.\(^2\) After he sat down his disciples came to him. 5:2 Then he began to teach them by saying:

5:3 “Blessed are the poor in spirit,\(^8\) for the kingdom of heaven belongs to them.

5:4 “Blessed are those who mourn, for they will be comforted.\(^8\)

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

5:6 “Blessed are those who hunger and thirst for righteousness, for they will be satisfied.

5:7 “Blessed are the merciful, for they will be shown mercy.

5:8 “Blessed are the pure in heart, for they will see God.

5:9 “Blessed are the peacemakers, for they will be called the children of God.

5:10 “Blessed are those who are persecuted for righteousness’ sake, for the kingdom of heaven belongs to them.

5:11 “Blessed are you when people insult you and persecute you and say all kinds of evil things about you falsely on account of me. 5:12 Rejoice and be glad because your reward is great in heaven.

5:13 “You are the salt of the earth. But if salt loses its flavor,\(^4\) how can it be made salty again? It is no longer good for anything except to be thrown out and trampled on by people. 5:14 You are the light of the world. A city located on a hill cannot be hidden. 5:15 People do not light a lamp and put it under a basket but on a lampstand, and it gives light to all in the house. 5:16 In the same way, let your light shine before people, so that they can see your good deeds and give honor to your Father in heaven.

The Beatitudes

5:18 [\(\text{sn}\) Salt was used as seasoning or fertilizer (BDAG 41 s.v. ἄλας, a), or as a preservative. If salt ceased to be useful, it was thrown away. With this illustration Jesus warned about a disciple who ceases to follow him. 18] 5:18 [\(\text{tn}\) “Truly, when you stand on a mountain, your voice resounds in the valley. Let your words be such that everyone can hear them.”]

Salt and Light

5:17 “Do not think that I have come to abolish the law or the prophets. I have not come to abolish these things but to fulfill them. 5:17 [\(\text{tn}\) “Do not think that I have come to abolish the law or the prophets.”]

Fulfillment of the Law and Prophets

5:19 So anyone who breaks one of the
least of these commands and teaches others to do so will be called least in the kingdom of heaven, but whoever obeys them and teaches others to do so will be called great in the kingdom of heaven. 5:20 For I tell you, unless your righteousness surpasses that of the experts in the law and the Pharisees, you will never enter the kingdom of heaven.

Anger and Murder

5:21 “You have heard that it was said to an older generation,4 Do not murder,5 and whoever murders will be subjected to judgment.6 5:22 But I say to you that anyone who is angry with a brother will be subjected to judgment. And whoever insults a brother will be brought before the council,7 and whoever says ‘Foot’10 will be sent11 to fiery hell.12 5:23 So then, if you bring your gift to the altar and there remember that your brother has something against you, 5:24 leave your gift there in front of the altar. First go and be reconciled to your brother and then come and present your gift. 5:25 Reach agreement quickly with your accuser while on the way to court,14 or he may hand you over to the judge, and the judge hand you over to the warden, and you will be thrown into prison. 5:26 I tell you the truth,16 you will never get out of there until you have paid the last penny.17

Adultery

5:27 “You have heard that it was said, ‘Do not commit adultery.’18 5:28 But I say to you that whoever looks at a woman to desire her has already committed adultery with her in heart. 5:29 If your right eye causes you to sin, tear it out and throw it away! It is better to lose one of your members than to have your whole body thrown into hell. 5:30 If your right hand causes you to sin, cut it off and throw it away! It is better to lose one of your members than to have your whole body go into hell.

Divorce

5:31 “It was said, ‘Whoever divorces his wife must give her a legal document.’20 5:32 But I say to you that everyone who divorces his wife, except for immorality, makes her commit adultery, and whoever marries a divorced woman commits adultery.

Oaths

5:33 “Again, you have heard that it was said to an older generation,21 Do not break an oath, but fulfill your vows to the Lord.” 5:34 But I say to you, do not take oaths at all—not by heaven, because it is the throne of God, 5:35 not by earth, because it is his footstool, and not by Jerusalem,23 because it is the city of the great King. 5:36 Do not take an oath by your head, because you are not able to make one hair white or black. 5:37 Let your word be ‘Yes, yes’ or ‘No, no.’ More than this is from the evil one.24

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4 tn Grk “teaches men” (in a generic sense, people).
5 tn Or “that of the scribes.” See the note on the phrase “experts in the law” in 2:4.
6 sn See the note on Pharisees in 3:7.
7 tn Grk “to the ancient ones.”
8 sn A quotation from Exod 20:13; Deut 5:17.
9 sn The majority of ms read the word εἰκῇ (eikē, “without cause”) here after “brother.” This insertion has support from εἰκῇ D LW G 0233 f. 133 33 it ἐκο λόγον ὥς ὥς Cyp Cyr. Thus the Western, Caesarean, and Byzantine texttypes all include the word, while the best Alexandrian and some other witnesses (3Q4 N & B 1424pc aur vg Or Hier[nt]) lack it. The ε ὥς evidence favors its exclusion, though there is a remote possibility that εἰκῇ could have been accidentally omitted from these witnesses by way of homoiocoront (the next word, ἐνοχὸς [enochos], “guilty”), begins with the same letter). An intentional change would likely arise from the desire to qualify “angry,” especially in light of the absolute tone of Jesus’ words. While “without cause” makes good practical sense in this context, and must surely be a true interpretation of Jesus’ meaning (cf. Mark 3:5), it does not commend itself as original.
10 tn Grk “whoever says to his brother ‘Raca’,” an Aramaic word of contempt or abuse meaning “fool” or “empty head.”
11 tn Grk “the Sanhedrin.”
12 sn The meaning of the term μορὴ (morē) is somewhat disputed. Most take it to mean, following the Syriac versions, “you fool,” although some have argued that it represents a transliteration into Greek of the Hebrew term המר (morah) “rebel” (Deut 21:18, 20; cf. BDAG 666 s.v. μορῆς, c).
13 tn Grk “subjected,” “guilty,” “liable.”
14 sn On this word here and in the following verse, see the note on the word ἐλθεῖν in 5:22.
15 sn A quotation from Exod 20:14; Deut 5:18 (5:17 LXX).
16 tn On this word and in the following verse, see the note on the word ἐλθεῖν in 5:22.
17 tn A quotation from Lev 19:12.
18 sn A quotation from Lev 12:59 where “cent” appears since the Greek word there is different and refers to a different but similar coin.
19 sn The penny here was a quadrans, a Roman copper coin worth 1/6 of a denarius (L&N 6.78). The parallel passage in Luke 12:59 mentions the lepton, equal to one-half of a quadrans and thus the smallest coin available.
20 sn An A quotation from Exod 20:14; Deut 5:18 (5:17 LXX).
21 sn This is a deliberate and specific personalization, referring to the devil, or possibly as a general reference to evil. It is most likely personified, however, since it is articular (τοῦ πονηροῦ, tou ponērou). Cf. also “the evildoer” in v. 39, which is the same construction.
Matthew 5:38

Retaliation

5:38 “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ But I say to you, do not resist the evildoer. But whoever strikes you on the right cheek, turn the other to him as well. 5:40 And if someone wants to sue you and to take your tunic, give him your coat also. 5:41 And if anyone forces you to go one mile, go with him two. 5:42 Give to the one who asks you and do not reject the one who wants to borrow from you.

Love for Enemies

5:43 “You have heard that it was said, ‘Love your neighbor’ and ‘hate your enemy.’ 5:44 But I say to you, love your enemy and pray for those who persecute you, 5:45 so that you may be like your Father in heaven, since he causes the sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. 5:46 For if you love those who love you, what reward do you have? Even the tax collectors do the same. 5:47 And if you only greet your brothers, what more do you do? Even the Gentiles do the same, don’t they? 5:48 So then, be perfect, as your heavenly Father is perfect.

Pure-hearted Giving

6:1 “Be careful not to display your righteousness merely to be seen by people. Otherwise you have no reward with your Father in heaven. 6:2 Thus whenever you do charitable giving, do not blow a trumpet before you, as the hypocrites do in synagogues and on streets so that people will praise them. I tell you the truth, they have their reward. 6:3 But when you do your giving, do not let your left hand know what your right hand is doing. 6:4 so that your gift may be in secret. And your Father, who sees in secret, will reward you.

Private Prayer

6:5 “Whenever you pray, do not be like the hypocrites, because they love to pray while standing in synagogues and on street corners so that people can see them. Truly I say to you, they have their reward. 6:6 But whenever you pray, go into your room, close the door, and pray to your Father in secret. And your Father, who sees in secret, will reward you.

6:7 When you pray, do not babble repetitiously like the Gentiles, because they think that by their many words they will be heard. 6:8 Do not be the same, don’t they? 5:47 And if you only greet your brothers, what more do you do? Even the Gentiles do the same, don’t they? 5:48 So then, be perfect, as your heavenly Father is perfect.

1 sn A quotation from Exod 21:24; Lev 24:20.
2 tn The articular πονηρὸς (póneros, “the evildoer”) cannot be translated simply as “evil” for then the command would be “do not resist evil.” Every instance of this construction in Matthew is most likely personified, referring either to an evildoer (13:49) or, more often, “the evil one” (as in 5:37; 6:13; 13:19, 38).
3 tc † Many mss (B D K L ῶ f13 565 579 700 1424 pm) have οἴκου (sou) here (“your right cheek”), but many others lack the pronoun (郀 W f3 33 892 1241 pm). The pronoun was probably added by way of clarification. NA27 has οἴκου in brackets, indicating doubt as to its authenticity.
4 tn Or “shirt” (a long garment worn under the cloak next to the skin). The name for this garment (ἡμέρα, chitōn) presents some difficulty in translation. Most modern readers would not understand what a “tunic” was any more than they would be familiar with a “chiton.” On the other hand, attempts to find a modern equivalent are also a problem: “Shirt” conveys the idea of a much shorter garment that covers only the upper body, and “undergarment” (given the styles of modern underwear) is more misleading still. “Tunic” was therefore employed, but with a note to explain its nature.
5 sn If anyone forces you to go one mile. In NT times Roman soldiers had the authority to press civilians into service to carry loads for them.
6 sn Jesus advocates a generosity and a desire to meet those in dire need with the command give to the one who asks you. This may allude to begging: giving alms was viewed highly in the ancient world (Matt 6:1-4; Deut 15:7-11).
7 tn Grk ἀμὴν (ἀμήν), “so be it.”
8 sn A quotation from Lev 19:18.
9 tc Most Mss (<ID> L [W] ῶ f13 33 Ῥ.lat) read “bless those who curse you, do good to those who hate you, and pray for those who mistreat you.” But these are surely a motivated reading, importing the longer form of this aphorism from Luke 6:27-28. The shorter text is found in ῶ B α f13 pc sa, as well as several fathers and vssionals.
10 sn Grk “be sons of your Father in heaven.” Here, however, the focus is not on attaining a relationship (becoming a child of God) but rather on being the kind of person who shares the characteristics of God himself (a frequent meaning of the Semitic idiom “son of”). See L&N 58.26.
11 sn The tax collectors would bid to collect taxes for the Roman government and then add a surcharge, which they kept. Since tax collectors worked for Rome, they were viewed as traitors to their own people and were not well liked.
12 sn This remark echoes the more common OT statements like Lev 19:2 or Deut 18:13: “you must be holy as I am holy.”
13 tc † Several mss (N L Z ῶ f13 33 892 1241 1242 ah) have διὰ (de, “but, now”) at the beginning of this verse; the reading without διὰ is supported by B D W 0250 f13 Ῥ.lat. A decision is difficult, but apparently the conjunction was added by later scribes to indicate a transition in the thought-flow of the Sermon on the Mount. NA27 has διὰ in brackets, indicating reservations about its authenticity.
14 tn Grk “before people in order to be seen by them.”
15 tn Grk “give alms,” but this term is not in common use today. The giving of alms was highly regarded in the ancient world (Deut 15:7-11).
16 sn See the note on synagogues in 4:23.
17 tn Grk “Truly (ἀληθῶς, amēn), I say to you.”
18 tc L W ῶ 0250 Ῥ.lat read ἐν τῷ φανερῷ (ἐν Ῥ.lat phaneřō, “openly”) at the end of this verse, giving a counterweight to what is done in secret. But this reading is suspect because of the obvious literary balance, because of detouring the point of the passage (the focus of vv. 1-4 is not on two kinds of public rewards but on human vs. divine approbation), and because of superior external testimony that lacks this reading (B D Z f13 33 ah).
19 sn See the note on synagogues in 4:23.
20 sn The term translated room refers to the inner room of a house, normally without any windows opening outside, the most private location possible (BDAG 988 s.v. ταμεῖον 2).
21 tc See the tc note on “will reward you” in 6:4. The problem is the same and the vs support differs only slightly.
22 tn Here διὰ (de) has not been translated.
23 tn Grk “So do not.” Here οἶνος (oun) has not been translated.
like them, for your Father knows what you need before you ask him. 6:9 So pray this way:

Our Father[2] in heaven, may your name be honored. 6:10 may your kingdom come, 6:11 may your will be done on earth as it is in heaven.

Give us today our daily bread, 6:12 and forgive us our debts, as we ourselves[6] have forgiven our debtors. 6:13 And do not lead us into temptation, 6:14 (For if you forgive others[7] their sins, your heavenly Father will also forgive you. 6:15 But if you do not forgive others, your Father will not forgive you your sins.

Proper Fasting

6:16 “When[10] you fast, do not look sullen like the hypocrites, for they make their faces unattractive[11] so that people will see them fasting.

Pray this way. What follows, although traditionally known as the Lord’s prayer, is really the disciples’ prayer. It represents how they are to approach God, by acknowledging his uniqueness and their need for his provision and protection.

God is addressed in terms of intimacy (Father). The original Semitic term here was probably Abba. The term is a little unusual in a personal prayer, especially as it lacks qualification. It is not the exact equivalent of “daddy” (as is sometimes popularly suggested), but it does suggest a close, familial relationship.

The request “Give us bread today for the coming day,” or “Give us today the bread we need for today.” The term ἐπιούσιος (epi-ou'si-os) does not occur outside of early Christian literature (other occurrences are in Luke 11:3 and Didache 8:2), so its meaning is difficult to determine. Various suggestions include “daily,” “the coming day,” and “for existence.” See BDAG 376-77 s.v.; L&N 67:183, 206.

Or “as even we.” The phrase ὡς καὶ ἡμεῖς (how kai hemei's) makes ἡμεῖς emphatic. The translation above adds an appropriate emphasis to the passage.

Into a time of testing.

The request do not lead us into temptation is not to suggest God causes temptation, but is a rhetorical way to ask for his protection from sin.

Most vers (L W Θ 0233 f.13 33 37 sy sa Didache) read (though some with slight variation) that σοῦ ἐστιν η βασιλεία καὶ η δύναμις καὶ η δόξα εἰς τοὺς αἰφνίδας, ἡμεῖς (for yours is the kingdom and the power and the glory forever, amen”) here. The reading without this sentence, though, is attested by generally better witnesses (B D Z 0170 f.1 pc lat mai or). The phrase was probably composed for the liturgy of the early church and most likely was based on 1 Chr 29:11-13; a scribe probably added the phrase at this point in the text for use in public scripture reading (see TCGNT 13:14). Both external and internal evidence argue for the shorter reading.

The term πονηροῦ (ponerou) may be understood as specific and personified, referring to the devil, or possibly as a general reference to evil. It is most likely personified since it is articular (τοῦ πονηρου, tou ponerou). Cf., also “the evildoer” in 5:39, which is the same construction.

The term ἀνθρώπος (anthropos) is used in a generic sense: “people, others.”

I tell you the truth, they have their reward. 6:17 When you fast, put oil on your head and wash your face, 6:18 so that it will not be obvious to others when you are fasting, but only to your Father who is in secret. And your Father, who sees in secret, will reward you.

Lasting Treasure

6:19 “Do not accumulate for yourselves treasures on earth, where moth[14] and rust destroy and where thieves break in and steal. 6:20 But accumulate for yourselves treasures in heaven, where moth and rust do not destroy, and thieves do not break in and steal. 6:21 For where your[15] treasure is, there your heart will be also.

6:22 “The eye is the lamp of the body. If then your eye is healthy, your whole body will be full of light. 6:23 But if your eye is diseased, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

6:24 “No one can serve two masters, for either he will hate[19] the one and love the other, or he will be devoted to the one and despise[20] the other. You cannot serve God and money.

Do Not Worry

6:25 “Therefore I tell you, do not worry about your life, what you will eat or drink, or about your body, what you will wear. Isn’t there a life more important than one’s body? And isn’t there a God who will care for your body? What I mean is, don’t worry about your life, what you will eat or drink, or about your body, what you will wear. Isn’t there a life more important than one’s body? And isn’t there a God who will care for your body? Where your treasure is, there your heart will be also.

The pronouns in this verse are singular while the pronouns in vv. 19-20 are plural. The change to singular emphasizes personal responsibility as opposed to corporate responsibility; even if others do not listen, the one who hears Jesus’ commands should obey.

Seeking heavenly treasure means serving others and honoring God by doing so.

Or “sound” (so L&N 23.132 and most scholars). A few scholars take this word to mean something like “generous” here (L&N 57.107), partly due to the immediate context concerning money, in which case the “eye” is a metaphor for the entire person (“if you are generous”).

Or “if your eye is sick” (L&N 23.149).

There may be a slight wordplay here, as this term can also mean “evil,” so the figure uses a term that points to the real meaning of being careful as to what one pays attention to or looks at.

The contrast between hate and love here is rhetorical. The point is that one will choose the favorite if a choice has to be made.

Or “and treat [the other] with contempt.”

Gk “God and mammon.”

The term money is used to translate mammon, the Aramaic term for wealth or possessions. The point is that money is inherently evil, but that it is often misused so that it is a means of evil; see 1 Tim 6:8-10, 17-19. God must be first, not money or possessions.

Or “do not be anxious,” and so throughout the rest of this paragraph.
more to life than food and more to the body than clothing? 6:26 Look at the birds in the sky: 7 they do not sow, or reap, or gather into barns, yet your heavenly Father feeds them. Aren't you more valuable than they are? 6:27 And which of you by worrying can add even one hour to his life? 6:28 Why do you worry about clothing? Think about how the flowers of the field grow; they do not work or spin. 6:29 Yet I tell you that not even Solomon in all his glory was clothed like one of these! 6:30 And if this is how God clothes the wild grass, which is here today and tomorrow is tossed into the fire to heat the oven, won't he clothe you even more? 6:31 So then, don't worry saying, 'What will we eat?' or 'What will we drink?' or 'What will we wear?' 6:32 For the unconverted pursue these things, and your heavenly Father knows that you need them. 6:33 But above all pursue his kingdom and righteousness, and all these things will be given to you as well. 6:34 So then, do not worry about tomorrow, for tomorrow will worry about itself. Today has enough trouble of its own.

Do Not Judge

7:1 “Do not judge so that you will not be judged. 7:2 For by the standard you judge you will be judged, and the measure you use will be the measure you receive. 7:3 Why do you see the speck in your brother’s eye, but fail to see the beam of wood in your own? 7:4 Or how can you say to your brother, ‘Let me remove the speck from your eye,’ while there is a beam in your own? 7:5 You hypocrite! First remove the beam from your own eye, and then you can see clearly to remove the speck from your brother’s eye. 7:6 Do not give what is holy to dogs or throw your pearls before pigs; otherwise they will trample them under their feet and turn around and tear you to pieces.

Ask, Seek, Knock

7:7 “Ask and it will be given to you; seek and you will find; knock and the door will be opened for you. 7:8 For everyone who asks receives, and the one who seeks finds, and to the one who knocks, the door will be opened. 7:9 Or which of you, being a host, goes to meet a guest coming into his house, will not be pleased to fill a large place for him? 7:10 And how much more will your Heavenly Father provide for you aquatic creatures than they do? 7:11 So do not fear, you are of more value than many sparrows.

Ask, Pray, Knock

7:12 “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will wear. Is not life more than food, and the body more than clothing? 7:13 See how the wild grass grows; they do not labor nor do they spin; 7:14 yet I say to you, even Solomon in all his glory was not arrayed like one of these. 7:15 But if God so clothes the wild grass, how much more will he clothe you, O you of little faith? 7:16 Therefore do not worry, saying, ‘What will we eat?’ or, ‘What will we drink?’ or, ‘What will we wear?’ 7:17 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. 7:18 But seek first his kingdom and his righteousness, and all these things will be added to you. 7:19 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own.

The Sayings of Jesus

8:1 Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. 8:2 For truly I say to you, until heaven and earth pass away, not an smallest letter of the Law will pass from the Law until all is accomplished. 8:3 Whoever therefore breaks one of the least of these commandments and teaches others to do so will be called least in the kingdom of heaven, but whoever does them and teaches others to do so will be called great in the kingdom of heaven.

The Kingdom of Heaven

8:4 “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will wear. Is not life more than food, and the body more than clothing? 8:5 See how the wild grass grows; they do not labor nor do they spin; 8:6 yet I say to you, even Solomon in all his glory was not arrayed like one of these. 8:7 But if God so clothes the wild grass, how much more will he clothe you, O you of little faith? 8:8 Therefore do not worry, saying, ‘What will we eat?’ or, ‘What will we drink?’ or, ‘What will we wear?’ 8:9 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. 8:10 But seek first his kingdom and his righteousness, and all these things will be added to you. 8:11 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own. 8:12 “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will wear. Is not life more than food, and the body more than clothing? 8:13 See how the wild grass grows; they do not labor nor do they spin; 8:14 yet I say to you, even Solomon in all his glory was not arrayed like one of these. 8:15 But if God so clothes the wild grass, how much more will he clothe you, O you of little faith? 8:16 Therefore do not worry, saying, ‘What will we eat?’ or, ‘What will we drink?’ or, ‘What will we wear?’ 8:17 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. 8:18 But seek first his kingdom and his righteousness, and all these things will be added to you. 8:19 Therefore do not worry about tomorrow, for tomorrow will worry about itself. Each day has enough trouble of its own. 8:20 “Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will wear. Is not life more than food, and the body more than clothing? 8:21 See how the wild grass grows; they do not labor nor do they spin; 8:22 yet I say to you, even Solomon in all his glory was not arrayed like one of these. 8:23 But if God so clothes the wild grass, how much more will he clothe you, O you of little faith? 8:24 Therefore do not worry, saying, ‘What will we eat?’ or, ‘What will we drink?’ or, ‘What will we wear?’ 8:25 For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. 8:26 But seek first his kingdom and his righteousness, and all these things will be given to you as well.
opened. 7:9 Is there anyone among you who, if his son asks for bread, will give him a stone? 7:10 Or if he asks for a fish, will give him a snake? 7:11 If you then, although you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him! 7:12 In everything, treat others as you would want them to treat you, for this fulfills the law and the prophets.

The Narrow Gate
7:13 “Enter through the narrow gate, because the gate is wide and the way is spacious that leads to destruction, and there are many who enter through it. 7:14 But the gate is narrow and the way is difficult that leads to life, and there are few who find it.

A Tree and Its Fruit
7:15 “Watch out for false prophets, who come to you in sheep’s clothing but inwardly are voracious wolves. 7:16 You will recognize them by their fruit. Grapes are not gathered from thorns or figs from thistles, are they? 7:17 In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. 7:18 A good tree is not able to bear bad fruit, nor a bad tree to bear good fruit. 7:19 Every tree that does not bear good fruit is cut down and thrown into the fire. 7:20 So then, you will recognize them by their fruit.

Judgment of Pretenders
7:21 “Not everyone who says to me, ‘Lord, Lord,’ will enter into the kingdom of heaven — only the one who does the will of my Father in heaven. 7:22 On that day, many will say to me, ‘Lord, Lord,’ didn’t we prophesy in your name, and in your name cast out demons and do many powerful deeds?’ 7:23 Then I will declare to them, ‘I never knew you. Go away from me, you lawbreakers!’

Hearing and Doing
7:24 “Everyone who hears these words of mine and does them is like a wise man who built his house on rock. 7:25 The rain fell, the flood came, and the winds beat against that house, but it did not collapse because it had been founded on rock. 7:26 Everyone who hears these words of mine and does not do them is like a foolish man who built his house on sand. 7:27 The rain fell, the flood came, and the winds beat against that house, and it collapsed; it was utterly destroyed!

Cleansing a Leper
8:1 After he came down from the mountain, large crowds followed him. 8:2 And a leper 24

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1 tn Grk “Or is there.”
2 sn The two questions of vv. 9-10 expect the answer, “No parent would do this!”
3 tn The participle ὄντες (ontes) has been translated concessively.
4 sn The provision of the good gifts is probably a reference to the wisdom and guidance supplied in response to repeated requests. The teaching as a whole stresses not that we get everything we want, but that God gives the good that we need.
5 tn Grk “Therefore in.” Here ὢν (oun) has not been translated.
6 tn This is a generic use of ἀνθρώπος (anthropos), referring to both males and females.
7 sn Jesus’ teaching as reflected in the phrase treat others as you would want them to treat you, known generally as the Golden Rule, is not completely unique in the ancient world, but here it is stated in its most emphatic, selfless form.
8 sn Grk “is.”
9 tn Sheep’s clothing...voracious wolves. Jesus uses a metaphor here to point out that these false prophets appear to be one thing, but in reality they are something quite different and dangerous.
10 tn Grk “They do not gather.” This has been simplified to the passive voice in the translation since the subject “they” is not specified further in the context.
11 sn The statement illustrates the principle: That which cannot produce fruit does not produce fruit.
12 tn Grk “rotten.” The word σαρκικός, modifying “tree” in both v. 17 and 18, can also mean “diseased” (L&N 65.28).
13 sn The double use of the vocative is normally used in situations of high emotion or emphasis. Even an emphatic confession without action means little.
14 tn Grk “and in your name do.” This phrase was not repeated here in the translation for stylistic reasons.
15 tn Grk “workers of lawlessness.”
16 tn Grk “Therefore everyone.” Here ὢν (oun) has not been translated.
17 tn Grk “will be like.” The same phrase occurs in v. 26.
18 sn Here and in v. 26 the Greek text reads ἄνηρ (aner), while the parallel account in Luke 6:47-49 uses ἀνθρώπος (anthropos) in vv. 48 and 49.
19 tn Grk “the rivers.”
20 tn Grk “and great was its fall.”
21 tn Grk “And it happened when.” The introductory phrase καὶ ἐγένετο (kai egeneto, “it happened that”) is redundant in contemporary English and has not been translated.
22 sn Jesus’ teaching impressed the hearers with the directness of its claim; he taught with authority. A study of Jewish rabbinic interpretation shows that it was typical to cite a list of authorities to make one’s point. Apparently Jesus addressed the issues in terms of his own understanding.
23 tn Or “their scribes.” See the note on the phrase “experts in the law” in 2:4.
24 tn Grk “And behold, a leper came.” The Greek word ἰδού (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
25 sn The ancient term for leprosy covers a wider array of conditions than what we call leprosy today. A leper was totally ostracized from society until he was declared cured (Lev 13:45-46).
8:3 When he entered Capernaum, a centurion came to him asking for help: 10:86 “Lord, my servant is lying at home paralyzed, in terrible anguish.” 8:7 Jesus said to him, “I will come and heal him.” 8:8 But the centurion replied, “Lord, I am not worthy to have you come under my roof. Instead, just say the word and my servant will be healed. 8:9 For I too am a man under authority, with soldiers under me. I say to this one, ‘Go’ and he goes; and to another ‘Come’ and he comes, and to my slave ‘Do this’ and he does it.” 8:10 When Jesus heard this he was amazed and said to those who followed him, “I tell you the truth, I have not found such faith in anyone in Israel! 8:11 Then I tell you, many will come from the east and west to share the banquet with the Son of Man in the kingdom of heaven, 8:12 but the sons of the kingdom will be thrown out into the outer darkness, where there will be weeping and gnashing of teeth.” 8:13 Then Jesus said to the centurion, “Go; just as you believed, it will be done for you.” And the servant was healed at that hour.

Healing at Peter’s House

8:14 Now when Jesus entered Peter’s house, he saw his mother-in-law lying down, 19 praying, and he said to them, “This touch would have rendered Jesus ceremonially unclean (Lev 14:46; also Mishnah, m. Nega’im 3:1; 11:1; 12:1; 13:6-12)." 22 centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of centurion. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of centurion. The responsibilities of centurions may have served originally in the Roman legions (regular armies) and thus gained their centurion’s attention. Others may have inherited it, like the apostle Paul did. In Matthew’s account the centurion came to him asking for help, Luke’s account (7:1-10) mentions that the centurion sent some Jewish elders as emissaries on his behalf. 23 The Greek term here is δοῦλος (doulos), often used of a slave who was regarded with some degree of affection, possibly a personal servant (Luke 7:7 uses the more common term δοῦλος, doulos). See L&N 87.77. 24 In Greek “And he”; the referent (Jesus) has been specified in the translation for clarity. 25 In Greek “But answering, the centurion replied.” The participle ἀποκριθείς (apokrithesis) is redundant and has not been translated.

1 tn Grk “a leper approaching, bowed low before him, saying,” 2 tn This is a third condition. The report portrays the leper making no presumptions about whether Jesus will heal him or not. 3 sn Touched. This touch would have rendered Jesus ceremonially unclean (Lev 14:46; also Mishnah, m. Nega’mi 3:1; 11:1; 12:1; 13:6-12). 4 sn The command for silence was probably meant to last only until the cleansing took place with the priests and sought to prevent Jesus’ healings from becoming the central focus of the people’s reaction to him. See also 9:30; 12:16; 16:20, and 17:9 for other cases where Jesus asks for silence concerning him and his ministry. 5 tn Grk “gift.” 6 sn On the phrase bring the offering that Moses commanded see Lev 14:1-32. 7 tn Or “as an indictment against them.” The pronoun αὐτοίς (autois) may be a dative of disadvantage. 8 sn Capernaum was a town on the northwest shore of the Sea of Galilee, 680 ft (204 m) below sea level. It was a major trade and economic center in the North Galilean region. 9 map For location see Map1-D2; Map2-C3; Map3-B2. 10 sn A centurion was a noncommissioned officer in the Roman army or one of the auxiliary territorial armies, commanding a centuria of (nominally) 100 men. The responsibilities of centurions were broadly similar to modern junior officers, but there was a wide gap in social status between them and officers, and relatively few were promoted beyond the rank of senior centurion. The Roman troops stationed in Judea were auxiliaries, who would normally be rewarded with Roman citizenship after 25 years of service. Some of the centurions may have served originally in the Roman legions (regular armies) and thus gained their centurion’s attention. Others may have inherited it, like the apostle Paul did.

11 sn Here ἐ (de) has not been translated. 12 tn Grk “Truly (ἀμήν, amēn), I say to you.” 13 tn and recline at table,as 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away. The word “banquet” has been supplied to clarify the modern reader with respect to the nature of the imagery. The banquet imagery is a way to describe the fellowship and celebration of being among the people of God at the end. 14 sn 1st century middle eastern meals were not eaten while sitting at a table, but while reclining on one’s side on the floor with the head closest to the low table and the feet farthest away. 15 tn Grk “having soldiers under me.” 16 sn I say to this one ‘Go’ and he goes; and to another ‘Come’ and he comes, and to my slave ‘Do this’ and he does it.” 17 tn Though δοῦλος (doulos) is normally translated “servant,” the word does not bear the connotation of a free individual serving another. BDAG notes that ‘servant’ for ‘slave’ is largely confined to Biblical transl. and early American times... in normal usage at the present time the two words are carefully distinguished’ (BDAG 260 s.v. 1). The most accurate translation is “bondservant” (sometime found in the AVS for δοῦλος) in that it often indicates one who sells himself into slavery to another. But as this is archaic, few today understand its force. 18 sn The word “it” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.

21 tn Grk “And Israel and Jacob,” but καὶ (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more. 22 sn Weeping and gnashing of teeth is a figure for remorse and trauma, which occurs here because of exclusion from God’s promise.

24 tc Most ms read αὐτοῦ (autou, “his”) after “servant.” It is unlikely that the pronoun was accidentally overlooked by such diverse witnesses as 8 Β 2050 2081 f 33 lat. More likely is the probability that Western, Byzantine, and some other scribes added the word for clarification (so C L W Θ 0233 f137 tc sy sa). NA28 has the pronoun in brackets, indicating doubts as to its authenticity.

25 tn Grk “And.” Here καὶ (kai) has been translated as “now” to indicate a transition to a new topic.

26 tn Grk “having been thrown down.” The verb ἑβαλεῖν (beballein) is a perfect passive participle of the verb ἐβάλλω (ballō, “to throw”). This indicates the severity of her sickness.
sick with a fever. 8:15 He touched her hand, and the fever left her. Then she got up and began to serve them. 8:16 When it was evening, many demon-possessed people were brought to him. He drove out the spirits with a word, and healed all who were sick.\(^2\) 8:17 In this way what was spoken by Isaiah the prophet was fulfilled.\(^3\)

\(\text{“He took our weaknesses and carried our diseases.”}\)

Challenging Professed Followers

8:18 Now when Jesus saw a large crowd\(^6\) around him, he gave orders to go to the other side of the lake.\(^8\) 8:19 Then\(^7\) an expert in the law\(^8\) came to him and said, “Teacher, I will follow you wherever you go.”\(^9\) 8:20 Jesus said to him, “Foxes have dens, and the birds in the sky\(^10\) have nests, but the Son of Man has no place to lay his head.”\(^11\) 8:21 Another\(^12\) of the\(^13\) disciples said to him, “Lord, let me first go and bury my father.” 8:22 But Jesus said to him, “Follow me, and let the dead bury their own dead.”\(^14\)

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\(^5\) tn Here καὶ (kai) has been translated as “then.”

\(^6\) sn Note how the author distinguishes healing from exorcism here, implying that the two are not identical.

\(^7\) tn Grk “was fulfilled, saying.” The participle λέγοντος (legontos) is redundant and has not been translated.

\(^8\) sn A quotation from Isa 53:4.

\(^9\) tc Codex B and some Sahidic mss read simply ὄχλον (ochlon, “crowd”), the reading that NA\(^1\) follows; the first hand of N, as well as f\(^1\) and a few others, has ὄχλοςς (ochlous, “crowds”); other witnesses read ὄχλον/οὐρανός (poloun ochlon, “a large crowd”). But the reading most likely to be original seems to be πολλοίς ὄχλοις (pollouς ochlous). It is found in K\(^\text{L}^\text{C}^\text{◊}^\text{Θ}^\text{Ω}^\text{Π}^\text{Θ}^\text{Θ}^\text{Ω}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Θ}^\text{Theta
Healing and Forgiving a Paralytic

9:1 After getting into a boat he crossed to the other side and came to his own town. 12 9:2 Just then some people brought to him a paralytic lying on a stretcher. 15 When Jesus saw their faith, he said to the paralytic, “Have courage, son! Your sins are forgiven.” 17 9:3 Then some of the experts in the law, 19 said to themselves, “This man is blaspheming!” 20 9:4 When Jesus saw their reaction he said, “Why do you respond with evil in your hearts? 9:5 Which is easier, to say, ‘Your sins are forgiven’ or to say, ‘Stand up and walk’? 9:6 But so that you may know—  

The region of Gadara extended to the Sea of Galilee and included the town of Sennabris on the southern shore—the town that the herdsmen most likely entered after the drowning of the pigs.  

1 tn Grk “And behold, they cried out, saying.” The Greek word ὀρατόν (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1). The participle λέγοντες (legontes) is redundant and has not been translated.  

2 tn Grk “what to us and to you?” (an idiom). The phrase τι ἐμοί καὶ σοί (ti hemin kai soi) is Semitic in origin, though it made its way into colloquial Greek (BDAG 275 s.v. εὐγούς). The equivalent Hebrew expression in the OT had two basic meanings: (1) When one person was unjustly bothering another, the injured party could say “What to me and to you?” meaning, “What have I done to you that you should do this to me?” (Judg 11:12, 2 Chr 35:21, 1 Kgs 17:18). (2) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, “What to me and to you?” meaning, “That is your business, how am I involved?” (2 Kgs 3:13, Hos 14:8). These nuances were apparently expanded in Greek, but the basic notions of defensive hostility (option 1) and indifference or disengagement (option 2) are still present. BDAG suggests the following as glosses for this expression: What have I to do with you? What have we in common? Leave me alone! Never mind! Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: “Leave us alone….”

3 sn There was an appointed time in which demons would face their judgment, and they seem to have viewed Jesus’ arrival on the scene as an illegitimate change in God’s plan regarding the time when their sentence would be executed.

4 tn Here κόινον (de) has not been translated.  

5 tn Grk “asked him, saying.” The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated.  

6 tn Grk “And he said to them.”

7 tn Here κόινον (de) has been translated as “so” to indicate a conclusion and transition in the narrative.  

8 tn Here κόινον (de) has not been translated.

9 tn Or “city.” But see the sn on “Gadarenes” in 8:28.

10 tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative. The Greek word καὶ (kai) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

11 tn Or “city.”  

12 sn His own town refers to Capernaum. It was a town of approximately 1000-1500, though of some significance.

13 tn Grk “And behold, they were bringing.” Here καὶ (kai) has been translated as “just then” to indicate the somewhat sudden appearance of the people carrying the paralytic. The Greek word καὶ (idou) has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1), especially in conjunction with the suddenness of the stretcher bearers’ appearance.

14 tn Grk “they”; the referent (some unnamed people) has been specified in the translation for clarity.

15 tn Traditionally, “on a bed,” but this could be confusing to the modern reader who might envision a large piece of furniture. In various contexts, κλινή (klíne) may be translated “bed, couch, cot, stretcher, or bier” (in the case of a corpse). See L&N 6.106.

16 sn The plural pronoun makes it clear that Jesus was responding to the faith of the entire group, not just the paralyzed man.

17 sn The passive voice here is a divine passive (ExSyn 437). It is clear that God does the forgiving.

18 tn Grk “And behold.” The Greek word ἀκούω (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1). Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events in the narrative.

19 tn Or “some of the scribes.” See the note on the phrase “experts in the law” in 2:4.

20 sn Blaspheming meant to say something that dishonored God. To claim divine prerogatives or claim to speak for God when one really does not would be such an act of offense. The remark raised directly the issue of the nature of Jesus’ ministry.

21 sn Which is easier is a reflective kind of question. On the one hand to declare sins are forgiven is easier, since one does not need to see it, unlike telling a paralyzed person to walk. On the other hand, it is harder, because for it to be true one must possess the authority to forgive the sin.

22 sn Now Jesus put the two actions together. The walking of the man would be proof (so that you may know) that his sins were forgiven and that God had worked through Jesus (i.e., the Son of Man).

23 sn The term Son of Man, which is a title in Greek, comes from a pictorial description in Dan 7:13 of one “like a son of man” (i.e., a human-favored). It is Jesus’ favorite way to refer to himself. Jesus did not reveal the background of the term here, which mixes human and divine imagery as the man in Daniel rides a cloud, something only God does. He just used it. It also could be an idiom in Aramaic meaning either “some person” or “me.” So there is a little ambiguity in its use here, since its origin is not clear at this point. However, the action makes it clear that Jesus used it to refer to himself here.

24 sn Jesus did not finish his sentence with words but with action, that is, healing the paralytic with an accompanying pronouncement to him directly.
“Stand up, take your stretcher, and go home.”

When the crowd saw this, they were afraid and honored God who had given such authority to men.

The Call of Matthew; Eating with Sinners

As Jesus went on from there, he saw a man named Matthew sitting at the tax booth.

"Follow me," he said to him. And he got up and followed him.

9:10 As Jesus was having a meal in Matthew’s house, many tax collectors and sinners came and ate with Jesus and his disciples.

9:11 When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?"

9:12 When Jesus heard this he said, “Those who are healthy don’t need a physician, but those who are sick do.

9:13 Go and learn what this saying means: ‘I want mercy and not sacrifice.’ For I did not come to call the righteous, but sinners.”

The Superiority of the New

9:14 Then John’s disciples came to Jesus and asked, "Why do we and the Pharisees fast often, but your disciples don’t fast?"

9:15 Jesus said to them, “The wedding guests cannot mourn while the bridegroom is with them, can they? But the days of the bridegroom are coming when the bridegroom will be taken from them, and then they will fast.

9:16 No one sews a patch of unshrunk cloth on an old garment, because the patch will pull away from the garment and the tear will be worse.

9:17 And no one pours new wine into old wineskins; otherwise the skins burst and the wine is spilled out and the skins are destroyed. Instead they put new wine into new wineskins and both are preserved.

Restoration and Healing

9:18 As he was saying these things, a ruler came, bowed low before him, and said, “My daughter has just died, but come and lay your hand on her and she will live.”

9:19 Jesus and his disciples got up and followed him.

But a man named Matthew sitting at the tax booth.
Healing the Blind and Mute

9:27 As Jesus went on from there, two blind men followed him, shouting, “Have mercy on us, Son of David!” 12 9:28 When 13 he went into the house, the blind men came to him. Jesus 14 said to them, “Do you believe that I am able to do this?” They said to him, “Yes, Lord.” 9:29 Then he touched their eyes saying, “Let it be done for you according to your faith.” 9:30 And their eyes were opened. Then Jesus sternly warned them, “See that no one knows about this.” 9:31 But they went out and spread the news about him throughout that entire region. 15 9:32 As 16 they were going away, 17 a man who could not talk and was demon-possessed was brought to him. 9:33 After the demon was cast out, the man who had been mute spoke. The crowds were amazed and said, “Never has anything like this been seen in Israel!” 9:34 But the Pharisees 18 said, “By the ruler 19 of demons he casts out demons.” 9:20

Workers for the Harvest

9:35 Then Jesus went throughout all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing every kind of disease and sickness. 9:36 When 24 he saw the crowds, he had compassion on them because they were bewildered and helpless, like sheep without a shepherd. 9:37 Then he said to his disciples, “The harvest is plentiful, but the workers are few. 9:38 Therefore ask the Lord of the harvest to send out workers into his harvest.”

Sending Out the Twelve Apostles

10:1 Jesus 28 called his twelve disciples and gave them authority over unclean spirits 29 so they could cast them out and heal every kind of disease and sickness. 10:2 Now these are the

1 sn Suffering from a hemorrhage. The woman was most likely suffering from a vaginal hemorrhage which would make her ritually unclean.

2 sn The edge of his cloak refers to the krasedon, the blue tassel on the garment that symbolized a Jewish man’s obedience to the law (cf. Num 15:37-41). The woman thus touched the very part of Jesus’ clothing that indicated his ritual purity.

3 tn Grk “garment,” but here μάκτιον (himation) denotes the outer garment in particular.

4 tn The imperfect verb is here taken iteratively, for the context suggests that the woman was trying to find the courage to touch Jesus’ cloak.

5 tn Grk “saved.”

6 sn In this pericope the author uses a term for being healed (Grk “saved”) that would have spiritual significance to his readers. It may be a double entendre (cf. parallel in Mark 5:28 which uses the same term), since elsewhere he uses verbs that simply mean “heal”: if only the reader would “touch” Jesus, he too would be “saved.”

7 tn Or “has delivered you”; Grk “has saved you.” This should not be understood as an expression for full salvation in the immediate context; it refers only to the woman’s healing.

8 tn Grk “saved.”

9 tn Grk “They were laughing at him.” The imperfect verb has been taken ingressively.

10 tn For the translation of τὴν γῆν ἐκείνην (τὴν γεν ἐκείνην) as “that region,” see L&N 1.79.

11 tn Here δὲ (de) has not been translated.

12 tn Grk “away, behold, they brought a man to him.” The Greek word ἔξω (idon) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 648 s.v. 1).

13 sn See the note on Pharisees in 3:7.

14 tn Or “prince.”

15 tn Although codex Cantabrigiensis (D), along with a few other Western versionsal and patristic witnesses, lacks this verse, virtually all other witnesses have it. The Western text’s reputation for free alterations as well as the heightened climax if v. 33 concludes this pericope explains why these witnesses omitted the verse.

16 tn Or “cities.”

17 sn See the note on synagogues in 4:23.

18 tn Grk “and every [kind of] sickness.” Here “every” was not repeated in the translation for stylistic reasons.

19 tn Here δὲ (de) has not been translated.

20 sn Or “because they had been bewildered and helpless.” The translational issue is whether the perfect participles are predicate (as in the text) or are pluperfect periphrastic (the alternate translation). If the latter, the implication would seem to be that the crowds had been in such a state until the Great Shepherd arrived.

21 tn The phrase Lord of the harvest recognizes God’s sovereignty over the harvest process.

22 tn Grk “to thrust out.”

23 tn Grk “and he.”

24 sn Unclean spirits refers to evil spirits.

25 sn Suffering from a hemorrhage.
names of the twelve apostles: first, Simon (called Peter), and Andrew his brother; James son of Zebedee and John his brother; 10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus; 10:4 Simon the Zealot and Judas Iscariot, who betrayed him. 10:5 Jesus sent out these twelve, instructing them as follows: 10:6 Go instead to the lost sheep of the house of Israel. 10:7 As you go, preach this message: ‘The kingdom of heaven is near!’ 10:8 Heal the sick, raise the dead, cleanse lepers, cast out demons. Freely you received, freely give. 10:9 Do not take gold, silver, or copper in your belts, 10:10 no bag for the journey, or an extra tunic, or sandals or staff; for the worker deserves his provisions. 10:11 Whenever you enter a town or village, find out who is worthy there and stay there until you leave. 10:12 As you enter the house, give it greetings. 10:13 And if the house is worthy, let your peace come on it, but if it is not worthy, let your peace return to you. 10:14 And if anyone will not welcome you or listen to your message, shake the dust off your feet as you leave that house or that town. 10:15 I tell you the truth, it will be more bearable for the region of Sodom and Gomorrah on the day of judgment than for that town!

Persecution of Disciples

10:16 “If you are persecuted for my name’s sake, blessed are you; for the kingdom of heaven is yours. 10:17 But theugins shall persecute you, and they shall hand you over to the synagogues and they shall put you in prison, and you will be brought before kings and governors because of me. 10:18 When they bring you before rulers and kings, do not be troubled because the Spirit of the righteous is in them. 10:19 Say what is said to you in the hearing of the king, the ruler, and the one who sent you to him. 10:20 For the Worker deserves his wages, the messenger his true salary, the herald his real reward. 10:21 For I say to you, that in the last day, people will be coming from east and west and north and south, to sit together at the table of God. 10:22 And I say to you, that there is a greater who came before you in the land of Israel. 10:23 But I say to you, the believer in me came first before all the apostles. 10:24 There is some question about what the name Iscariot means. It probably alludes to a region in Judea and thus might make Judas the only non-Galilean in the group. Several explanations for the name Iscariot have been proposed, but it is probably transliteratized Hebrew with the meaning ‘man of Kerioth’ (there are at least two villages that had that name). For further discussion see D. L. Bock, Luke (BECNT), 1:546; also D. A. Carson, John, 304.

1 sn The term apostles is rare in the gospels, found only here, Mark 3:14, and six more times in Luke (6:13; 9:10; 11:49; 17:5; 22:14; 24:10).
2 sn In the various lists of the twelve, Simon (that is, Peter) is always mentioned first (see also Mark 3:16; 19; Luke 6:13-16; Acts 1:13) and the first four are always the same, though not in the same order after Peter.
3 sn Bartholomew (meaning ‘son of Tolmai’ in Aramaic) could be another name for Nathanael mentioned in John 1:45.
4 sn This is the ‘doubting Thomas’ of John 20:24-29.
5 sn See the note on tax collectors in 5:46.
6 tc Witnesses differ on the identification of the last disciple mentioned in v. 3: He is called Λέββαιος (Lebbaios, ‘Lebbaeus,’ ‘Lebbeus’) in D, Judas Zelotes in it, and not present in syG. The Byzantine text, along with a few others (C51 124 336 599 723 1241 2063 2412 3110 6298), conflates earlier readings by calling him Λεββαῖος, who was called ‘Lebbaeus,’ while codex 13 corrects by way of transposition (‘Thaddaeus, who was called Lebbaeus’). But excellent witnesses of the earliest texttypes (B C* D 700* 892 pc lat co) call him merely Θαδδαῖος (Thaddaios, ‘Thaddaeus’), a reading which, because of this support, is most likely correct.
7 tn Grk ‘the Cananean,’ but according to both BDAG 507 s.v. Κοινόντας and L&N 11.98, this term has no relation at all to the two terms for a Samaritan, ‘Cananean’ or ‘Cananite, but is derived from the Aramaic term for ‘enthusiast, zealot’ (see Luke 6:15; Acts 1:13), possibly because of an earlier affiliation with the party of the Zealots. He may not have been technically a member of the particular Jewish nationalistic party known as ‘Zealots’ (since according to some scholars this party had not been organized at that time), but simply someone who was sympathetic for Jewish independence from Rome, in which case the term would refer to his temperament.
8 tn There is some debate about what the name Ἰσκαρίωτα means. It probably alludes to a region in Judea and thus might make Judas the only one-Galilean in the group. Several explanations for the name Iscariot have been proposed, but it is probably transliterated Hebrew with the meaning ‘man of Kerioth’ (there are at least two villages that had that name). For further discussion see D. L. Bock, Luke (BECNT), 1:546; also D. A. Carson, John, 304.
9 tn Grk ‘who even betrayed him.’
10 tn Grk ‘instructing them, saying.’
11 tn Grk ‘on the road of the Gentiles.’ That is, a path that leads to Gentile regions.
12 tn Grk ‘town or village of the Samaritans.’
13 tn Grk ‘But go.’ The Greek μᾶλλον (mallon, ‘rather, instead’) conveys the adversative nuance here so that δὲ (de) has not been translated.
14 tc The majority of Byzantine minuscules, along with a few other witnesses (C2 C* C01 700* α), lack νεκροὺς ἐγείρετε (nekrous eigeirete, ‘raise the dead’), most likely because of oversight due to a string of similar endings (ἐγείρετε in the second person imperatives, occurring five times in v. 8). The longer version of this verse is found in several diverse and ancient witnesses such as Β C D* (D) N 0281 f1-f13 33 565 al lat; P W Δ 348 have a word-order variation, but nevertheless include
15 tn Or ‘no traveler’s bag’; or possibly ‘no beggar’s bag’ (L&N 6.145; BDAG 811 s.v. μπαγα)
16 tn Grk ‘two tunics.’ See the note on the word ‘tunic’ in Matt 5:40.
17 tn Mark 6:8 allows one staff. It might be that Matthew’s summary (cf. Luke 9:3) means not taking an extra staff or that the expression is merely rhetorical for ‘traveling light’ which has been rendered in two slightly different ways.
18 tn Here δὲ (de) has not been translated.
19 tn Grk ‘into whatever town or village you enter.’ This acts as a distributive, meaning every town or village they enter; this is expressed more naturally in English as ‘whenever you enter a town or village.’
20 tn Grk ‘in it’ (referring to the city or village).
21 tn Grk ‘there.’ This was translated as ‘with them’ to avoid redundancy in English and to clarify where the disciples were to stay.
22 sn Jesus telling his disciples to stay with them in one house contrasts with the practice of religious philosophers in the ancient world who went from house to house begging.
23 sn This is a metonymy; the ‘house’ is put for those who live in it.
24 sn The response to these messengers determines how God’s blessing is bestowed – if the messengers are not welcomed, their blessing will return to them. Jesus shows just how important their mission is by this remark.
25 tn Grk ‘Truly (ἀμήν, amēn), I say to you.’
26 sn The allusion to Sodom and Gomorrah, the most wicked of OT cities from Gen 19:1-29, shows that to reject the current message is even more serious than the worst sins of the old era and will result in more severe punishment.
27 tn Grk ‘Behold I.’ The Greek word ἰδοὺ (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
28 sn This imagery of wolves is found in intertestamental Judaism; see Pss. Sol. 8:23, 30.
innocent as doves. 10:17 Beware² of people, because they will hand you over to councils³ and flog⁴ you in their synagogues.⁵ 10:18 And you will be brought before governors and kings⁶ because of me, as a witness to them and the Gentiles. 10:19 Whenever⁷ they hand you over for trial, do not worry about how to speak or what to say,⁸ for what you should say will be given to you at that time.⁹ 10:20 For it is not you speaking, but the Spirit of your Father speaking through you.

10:21 "Brother⁸ will hand over brother to death, and a father his child. Children will rise against parents and kings, and from a Gentile one as the reference to nors and kings suggests, and from a Gentile one as the reference to governors and kings suggests, and from a Gentile one as the reference to governors and kings suggests, and from a Gentile one as the reference to governors and kings suggests, and from a Gentile one as the reference to governors and kings suggests. This group would be responsible for meting out justice and discipline within the Jewish community.

10:24 "A disciple is not greater than his teacher, nor a slave⁷ greater than his master. 10:25 It is enough for the disciple to become like his teacher, and the slave like his master. If they have called the head of the house 'Beelzebul,' how much more will they defame the members of his household!

Fear God, Not Man

10:26 "Do⁸ not be afraid of them, for nothing is hidden⁷ that will not be revealed,¹⁸ and nothing is secret that will not be made known.

10:27 What I say to you in the dark, tell in the light, and what is whispered in your ear,¹⁹ proclaim from the housetops. ¹⁰ 10:28 Do²¹ not be afraid of those who kill the body, but cannot kill the soul. Instead, fear the one who is able to destroy both soul and body in hell.²² 10:29 Arent't two sparrows sold for a penny?²³ Yet not one of them falls to the ground apart from your Father's will.²⁵ 10:30 Even all the hairs on your head are numbered. 10:31 So do not be afraid;²⁶ you are more valuable than many sparrows.

10:32 "Whoever, then, acknowledges¹⁷ me before people, I will acknowledge²⁶ before my Father in heaven. 10:33 But whoever denies me before people, I will deny him also before my Father in heaven.

Not Peace, but a Sword

10:34 "Do not think that I have come to bring¹⁹ peace to the earth. I have not come to bring peace but a sword. ¹⁰ 10:35 For I have come to set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law, 10:36 and a man's enemies will be the members of his household.²⁰ ¹⁰ 10:37 "Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me. 10:38 And whoever does not take up his cross³¹ and follow me is not worthy of me.

¹ tn Here ἐστί (de) has not been translated.
² sn Councils in this context refers to local judicial bodies attached to the Jewish synagogue. This group would be responsible for meting out justice and discipline within the Jewish community.
³ tn BDAG 620 s.v. μαστιγόω: 1a states, “of flogging as a punishment decreed by the synagogue (D t 25:2f; see the Mishna Tractate Sanhedrin-Makkoth, edited w. notes by SKrauss ‘33) w. acc. of pers Mt 10:17; 23:34.”
⁴ sn See the note on synagogues in 4:23.
⁵ sn These statements look at persecution both from a Jewish context as the mention of councils and synagogues suggests, and from a Gentile one as the reference to governors and kings suggests. Some fulfillment of Jewish persecution can be seen in Acts.
⁶ tn Here ἐστί (de) has not been translated.
⁷ sn Greek ἐστί is a transitive verb meaning “to be,” “to exist,” “to have.” It can be translated “is,” “are,” “is it,” “be,” “exist,” “have,” and other things. In this verse it is used to emphasize the divinity of Jesus.
⁸ sn If you confess me in this hour, then I will confess you before my Father in heaven.
⁹ sn If you confess me in this hour, then I will confess you before my Father in heaven.
¹⁰ sn If you confess me in this hour, then I will confess you before my Father in heaven.
¹¹ sn If you confess me in this hour, then I will confess you before my Father in heaven.
¹² sn If you confess me in this hour, then I will confess you before my Father in heaven.
¹³ sn If you confess me in this hour, then I will confess you before my Father in heaven.
¹⁴ sn If you confess me in this hour, then I will confess you before my Father in heaven.
¹⁵ sn If you confess me in this hour, then I will confess you before my Father in heaven.
¹⁶ sn If you confess me in this hour, then I will confess you before my Father in heaven.
¹⁷ sn If you confess me in this hour, then I will confess you before my Father in heaven.
¹⁸ sn If you confess me in this hour, then I will confess you before my Father in heaven.
¹⁹ sn The expression “proclaim from the housetops” is an idiom for proclaiming something publicly (L & N 7 .51). Roofs in many first century Jewish houses in Judea and Galilee were flat and had access either from outside or from within the house. Something shouted from atop a house would be heard by everyone in the street below.
²⁰ sn Judaism had a similar exhortation in 4 Macc 13:14–15.
²¹ sn Greek “what you hear in the ear,” an idiom.
²² sn The expression “proclaim from the housetops” is an idiom for proclaiming something publicly (L & N 7 .51). Roofs in many first century Jewish houses in Judea and Galilee were flat and had access either from outside or from within the house. Something shouted from atop a house would be heard by everyone in the street below.
²³ sn See the note on the word hell in 5:22.
²⁴ sn The penny refers to an assarion, a small Roman copper coin. One of them was worth one-sixteenth of a denarius or less than a half hour’s average wage. Sparrows were the cheapest items sold in the market. God knows about even the most financially insignificant things; see Isa 49:15.
²⁵ sn Or “to the ground without the knowledge and consent of your Father.”
²⁶ sn Do not be afraid. One should respect and show reverence to God, but need not fear his tender care.
²⁷ sn Or “confesses.”
²⁸ sn Greek “I will acknowledge him also.”
²⁹ sn This acknowledgment will take place at the judgment. On Jesus and judgment, see Luke 22:69; Acts 10:42-43; 17:31.
³⁰ sn Greek “cast.” For πολίς (polis) in the sense of causing a state or condition, see L & N 13.14.
³¹ sn Matt 10:35-36 are an allusion to Mic 7:6.
³² sn It was customary practice in a Roman crucifixion for the prisoner to be made to carry his own cross. Jesus is speaking figuratively here in the context of rejection. If the priority is not one’s allegiance to Jesus, then one will not follow him in the face of possible rejection.
10:39 Whoever finds his life will lose it, and whoever loses his life because of me will find it.

Rewards

10:40 “Whoever receives you receives me, and whoever receives me receives the one who sent me. 10:41 Whoever receives a prophet in the name of a prophet will receive a prophet’s reward. Whoever receives a righteous person in the name of a righteous person will receive a righteous person’s reward. 10:42 And whoever gives only a cup of cold water to one of these little ones in the name of a disciple, I tell you the truth, he will never lose his reward.”

11:1 When Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their towns.

Jesus and the Baptist

11:2 Now when John heard in prison about the deeds Christ had done, he sent his disciples to ask a question: 11:3 “Are you the one who is to come, or should we look for another?”

11:4 Jesus answered them,12 “Go tell John what you hear and see:13 11:5 The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news proclaimed to them. 11:6 Blessed is anyone15 who takes no offense at me.”

11:7 While they were going away, Jesus began to speak to the crowd about John: “What did you go out into the wilderness to see? A reed shaken by the wind?17 11:8 What18 did you go out to see? A man dressed in fancy clothes?19 Look, those who wear fancy clothes are in the homes of kings! 11:9 What did you go out to see? A prophet? Yes, I tell you, and more22 than a prophet. 11:10 This is the one about whom it is written:

‘Look, I am sending my messenger ahead of you,22
who will prepare your way before you.’”23

11:11 “I tell you the truth,”24 among those born of women, no one has arisen greater than John the Baptist. Yet the one who is least25 in the kingdom of heaven is greater than he is. 11:12 From the days of the John the Baptist until now the kingdom of heaven has suffered violence,

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12 tn Grk “And answering, Jesus said to them,” This construction is somewhat redundant in English and has been simplified in the translation.
13 sn What you hear and see. The following activities all paraphrase various OT descriptions of the time of promised salvation: Isa 35:5-6; 26:19; 29:18-19; 61:1. Jesus is answering not by acknowledging a title, but by pointing to the nature of his works, thus indicating the nature of the time.
14 tn Grk “and the,” but καί (kai) has not been translated since English normally uses a coordinating conjunction only between the last two elements in a series of three or more. Two other conjunctions are omitted in this series.
15 tn Grk “whoever.”
16 tn Or “desert.”
17 tn There is a debate as to whether one should read this figuratively (“to see someone who is easily blown over?”) or literally (Grk “to see the wilderness vegetation?”). No, to see a prophet). Each view makes good sense, but the following examples suggest the question should be read literally and understood to point to the fact that a prophet drew them to the desert.
18 tn Grk “But what.” Here ἀλλὰ (alla, a strong contrastive in Greek) produces a somewhat awkward sense in English, and has not been translated. The same situation occurs at the beginning of v. 9.
19 sn The reference to fancy clothes makes the point that John was not rich or powerful, in that he did not come from the wealthy classes.
20 tn Or “palaces.”
21 tn John the Baptist is “more” because he introduces the one (Jesus) who brings the new era. The term is neuter, but may be understood as masculine in this context (BDAG 806 s.v. τυφλός [typhlós], b).
22 tn Grk “before your face” (an idiom).
23 sn The quotation is primarily from Mal 3:1 with pronouns from Exod 23:20. Here is the forerunner who points the way to the arrival of God’s salvation. His job is to prepare and guide the people, as the cloud did for Israel in the desert.
24 tn Grk “Truly (ἀμήν, amēn), I say to you.”
25 sn After John comes a shift of eras. The new era is so great that the lowest member of it (the one who is least in the kingdom of God) is greater than the greatest one of the previous era.
26 tn Here δὲ (de) has not been translated.
and forceful people lay hold of it.\footnote{1} 11:13 For all the prophets and the law prophesied until John appeared.\footnote{2} 11:14 And if you are willing to accept it, he is Elijah, who is to come.\footnote{11} 11:15 The one who has ears has heard better listen\footnote{13}

11:16 “To\footnote{4} what should I compare this generation? They are like children sitting in the marketplaces who call out to one another,\footnote{5}

11:17 ‘We played the flute for you, yet you did not dance;\footnote{6} we wailed in mourning,\footnote{7} yet you did not weep.’

11:18 For John came neither eating nor drinking, and they say, ‘He has a demon!’\footnote{8} 11:19 The Son of Man came eating and drinking, and they say, ‘Look at him,\footnote{9} a glutton and a drunk, a friend of tax collectors\footnote{10} and sinners!’ But wisdom is vindicated\footnote{12} by her deeds.\footnote{13}

**Woes on Unrepentant Cities**

11:20 Then Jesus began to criticize openly the cities:\footnote{34} in which he had done many of his miracles, because they did not repent.

11:21 “Woe to you, Chorazin!\footnote{15} Woe to you, Bethsaida! If the miracles\footnote{27} done in you had been done in Tyre\footnote{18} and Sidon,\footnote{19} they would have repented long ago in sackcloth and ashes. 11:22 But I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you!

11:23 And you, Capernaum,\footnote{20} will you be exalted to heaven?\footnote{21} No, you will be thrown down to Hades.\footnote{22} For if the miracles done among you had been done in Sodom, it would have continued to this day. 11:24 But I tell you, it will be more bearable for the region of Sodom\footnote{23} on the day of judgment than for you!”

**Jesus’ Invitation**

11:25 At that time Jesus said,\footnote{24} “I praise\footnote{25} you, Father, Lord of heaven and earth, because you have hidden these things from the wise\footnote{28} and intelligent, and revealed them to little children.\footnote{29} 11:26 Yes, Father, for this was your gracious will.\footnote{11} 11:27 All things have been handed over to me by my Father.\footnote{30} No one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Father has revealed him.”

\footnote{1} Or “the kingdom of heaven is forcibly entered and violent people take hold of it.” For a somewhat different interpretation of this passage, see the note on the phrase “urged to enter” in Luke 16:16.

\footnote{2} The word “appeared” is not in the Greek text, but is implied.

\footnote{3} The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was Jesus’ common expression to listen and heed carefully (cf. Matt 13:9, 43; Mark 4:9, 23; Luke 8:8, 14:35).

\footnote{4} Here ἔδωκε (de) has not been translated.

\footnote{5} Grk “who call out to one another, saying.” The participle λέγουσιν (legousin) is redundant in contemporary English and has not been translated.

\footnote{6} ‘We played the flute for you, yet you did not dance...’ The children of this generation were making the complaint (see vv. 18-19) that others were not playing the game according to the rules that they were playing the music. John and Jesus did not follow “their tune.” Jesus’ complaint was that this generation wanted things their way, not God’s.

\footnote{7} The verb ἐθρηνήσαμεν (eqrhensamen) refers to the loud wailing and lamenting used to mourn the dead in public in 1st century Jewish culture.

\footnote{8} John the Baptist was too separatist and ascetic for some, and so he was accused of not being directed by God, but by a demon.

\footnote{9} Grk “Behold a man.”

\footnote{10} See the note on tax collectors in 5:46.

\footnote{11} Neither were they happy with Jesus (the Son of Man), even though he was the opposite of John and associated freely with people like tax collectors and sinners. Either way, God’s messengers were subject to complaint.

\footnote{12} Or “shown to be right.”

\footnote{13} Most witnesses (B C D L O f1 33 36 1739 0401 0428 P co) have “children” (παιδιά, tebân) here instead of “deeds” (ἐργα, erga), but since “children” is the reading of the parallel in Luke 7:36, scriptures would be motivated to convert the less colorful “deeds” into more animating offspring of wisdom. Further, ἐργα enjoys support from K B* W (f23) as well as early versio nal and patristic support.

\footnote{14} The Greek word here is πόλις (polis) which can be translated “city” or “town.” “Cities” was chosen here to emphasize the size of the places Jesus’ mentions in the following verses.
whom the Son decides⁴ to reveal him. 11:28 Come
to me, all you who are weary and burdened, and
I will give you rest. 11:29 Take my yoke⁵ on you
and learn from me, because I am gentle and hum-
ble in heart, and you will find rest for your souls.
11:30 For my yoke is easy to bear, and my load is
not hard to carry.”

Lord of the Sabbath

12:1 At that time Jesus went through the grain
fields on a Sabbath. His disciples were hungry,
and they began to pick heads of wheat⁶ and eat
them. 12:2 But when the Pharisees⁷ saw this they
said to him, “Look, your disciples are doing what is
against the law to do on the Sabbath.” 12:3 He⁧ said
to them, “Haven’t you read what David did when
he and his companions were hungry – 12:4 how he
entered the house of God and they ate the sacred
bread,⁸ which was against the law⁹ for him or his
companions to eat, but only for the priests?¹⁰ 12:5
Or have you not read in the law that the priests in
the temple desecrate the Sabbath and yet are not
 guilty?¹² 12:6¹¹ tell you that something greater than
the temple is here. 12:7 Iⁱ² you had known what
this means: ‘I want mercy and not sacrifice,’¹³ you
would not have condemned the innocent. 12:8 For
the Son of Man is lord¹⁴ of the Sabbath.”¹⁵

12:9 Then Jesus¹⁶ left that place and entered
their synagogue.¹⁷ 12:10 A¹⁸ man was there who had
a withered¹⁹ hand. And they asked Jesus, “Is
it lawful to heal on the Sabbath?”¹² so that they
could accuse him. 12:11 He said to them, “Would
not any one of you, if he had one sheep that fell into
a pit on the Sabbath, take hold of it and lift it out?
12:12 How much more valuable is a person than a
sheep! So it is lawful to do good on the Sabbath.”¹²
12:13 Then he said to the man, “Stretch out your
hand.” He stretched it out and it was restored,²² as
healthy as the other. 12:14 But the Pharisees went
out and plotted against him, as to how they could
assassinate²³ him.

God’s Special Servant

12:15 Now when Jesus learned of this, he went
away from there. Great³⁴ crowds,²⁵ followed him,
and he healed them all. 12:16 But he sternly warned
them not to make him known. 12:17 This fulfilled
what was spoken by Isaiah the prophet.²⁶

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¹⁴tn The term “lord” is in emphatic position in the Greek
text.
²⁵sn A second point in Jesus’ defense of his disciples’ actions
was that his authority as Son of Man also allowed it, since as
Son of Man he was lord of the Sabbath.
²⁶tn Greek koi (kai) has been translated as “then” to indicate
the implied sequence of events within the narrative.
²⁷tn The background for this is the view that only if life was
endangered should one attempt to heal on the Sabbath (see
the Mishnah, m. Shabbat 6.3; 12.1; 18.3; 19.2; m. Yoma 6.6).
²⁸tn The passive was restored points to healing by God.
Now the question became: Would God exercise his power
through Jesus, if what Jesus was doing were wrong? Note
also Jesus’ “labor.” He simply spoke and it was so.
²⁹tn Grk “destory.”
³⁰sn Here koi (kai) has not been translated.
³¹tn The reference to the charge that what his disciples
were doing was against the law is one of analogy: “If David
did it for his troops in a time of need, then so can I with
my disciples.” Jesus is clear that on the surface there was a
violation here. What is not as clear is whether he is arguing a
“greater need” makes this permissible or that this was within
the intention of the law all along.
³²tn See 1 Sam 21:1-6.
³³tn Here δε (de) has not been translated.
³⁴tn A quotation from Hos 6:6 (see also Matt 9:13).
³⁵sn The sacred bread refers to the “bread of presentation,”
“showbread,” or “bread of the Presence,” twelve loaves pre-
named weekly were then given to Aaron and his descendants, who
ate them not to make him known. 12:17 This fulfilled
what was spoken by Isaiah the prophet.²⁶

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²³tn The reference to the charge that what his disciples
were doing was against the law is one of analogy: “If David
did it for his troops in a time of need, then so can I with
my disciples.” Jesus is clear that on the surface there was a
violation here. What is not as clear is whether he is arguing a
“greater need” makes this permissible or that this was within
the intention of the law all along.
²⁴tn See 1 Sam 21:1-6.
²⁵tn Here δε (de) has not been translated.
²⁶tn A quotation from Hos 6:6 (see also Matt 9:13).
12:18 “Here is my servant whom I have chosen, the one I love, in whom I take great delight. I will put my Spirit on him, and he will proclaim justice to the nations.

12:19 He will not quarrel or cry out, nor will anyone hear his voice in the streets.

12:20 He will not break a bruised reed or extinguish a smoldering wick, until he brings justice to victory.

12:21 And in his name the Gentiles will hope.”

Jesus and Beelzebul

12:22 Then they brought to him a demon-possessed man who was blind and mute. Jesus healed him so that he could speak and see. 12:23 All the crowds were amazed and said, “Could this one be the Son of David?” 12:24 But when the Pharisees heard this they said, “He does not cast out demons except by the power of Beelzebul, the ruler of demons!” 12:25 Now when Jesus realized what they were thinking, he said to them, “Every kingdom divided against itself is destroyed, and no town or house divided against itself will stand. 12:26 So if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? 12:27 And if I cast out demons by Beelzebul, by whom do your sons cast them out? For this reason they will be your judges.

12:28 But if I cast out demons by the Spirit of God, then the kingdom of God has already overtaken you. 12:29 How else can someone enter a strong man’s house and steal his property, unless he first ties up the strong man? Then he can thoroughly plunder the house. 12:30 Whoever is not with me is against me, and whoever does not gather with me scatters. 12:31 For this reason I tell you, people will be forgiven for every sin and blasphemy, but the blasphemy against the Spirit will not be forgiven. 12:32 Whoever speaks a word against the Son of Man will be forgiven. But whoever

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1 tn Grk “Behold my servant.”
2 tn Grk “in whom my soul is well pleased.”
3 tn Or “the nations” (the same Greek word may be translated “Gentiles” or “nations”).
4 sn Verses 18-21 are a quotation from Isa 42:1-4.
5 tn Grk “And he”; the referent (Jesus) has been specified in the translation for clarity.
6 tn Grk “demoniac, and he healed him, so that the mute man spoke and saw.”
7 sn See the note on Pharisees in 3:7.
8 tn Grk “except by Beelzebul.”
9 sn Beelzebul is another name for Satan. So some people recognized Jesus’ work as supernatural, but called it diabolical.
10 tn Or “prince.”
11 tn The majority of mss read ὁ Ἰησοῦς (ho Ioeous, “Jesus”), which clarifies who is the subject of the sentence. Although the shorter text is attested in far fewer witnesses (121, 8 B D 892 syg sa bo), both the pedigree of the MSS and the strong internal evidence (viz., scribes were not prone to intentionally delete the name of Jesus) argue for the omission of Jesus’ name. The name has been included in the translation, however, for clarity.
12 sn Jesus here demonstrated the absurdity of the thinking of the religious leaders who maintained that he was in league with Satan and that he actually derived his power from the devil. He first teaches (vv. 25-28) that if he casts out demons by the ruler of the demons, then in reality Satan is fighting against himself, with the result that his kingdom has come to an end. He then teaches (v. 29) about tying up the strong man to prove that he does not need to align himself with the devil because he is more powerful. Jesus defeated Satan at his temptation (4:1-11) and by his exorcisms he clearly demonstrated himself to be stronger than the devil. The passage reveals the desperate condition of the religious leaders, who in their hatred for Jesus end up attributing the work of the Holy Spirit to Satan (a position for which they will be held accountable, 12:31-32).
13 sn This first class condition, the first of three “if” clauses in the following verses, presents the example vividly as if it were so. In fact, all three conditions in these verses are first class. The examples are made totally parallel. The expected answer is that Satan’s kingdom will not stand, so the suggestion makes no sense. Satan would not seek to heal.
14 sn Most read your sons as a reference to Jewish exorcists (cf. “your followers,” L&N 9.4), but more likely this is a reference to the disciples of Jesus themselves, who are also Jewish and have been healing as well (R. J. Shirock, “Whose Exorcists are they? The Referents of ὁι υἱοὶ ὑμῶν at Matthew 12:27/Luke 11:19,” JSNT 46 [1992]: 41-51). If this is a reference to the disciples, then Jesus’ point is that it is not only him, but those associated with him whose power the hearers must assess. The following reference to judging also favors this reading.
15 tn The pronoun “them” is not in the Greek text, but is implied. Direct objects were frequently omitted in Greek when clear from the context.
16 sn The kingdom of God is a major theme of Jesus. It is a realm in which Jesus rules and to which those who trust him belong.
17 sn The phrase ἔθεασεν ἐφ’ ὑμῖν ὑμᾶς (episthasen eph’ humas) is quite important. Does it mean merely “approach” (which would be reflected in a translation like “has come near to you”) or actually “come upon” (as in the translation given above, “has already overtaken you,” which has the added connotation of suddenness)? Is the arrival of the kingdom merely anticipated or already in process? Two factors favor arrival over anticipation here. First, the prepositional phrase ἐφ’ ὑμῖν (eph’ humas, “upon you”) in the Greek text suggests arrival (Dan 4:24, 28 Theodotion). Second, the following illustration in v. 29 looks at the healing as portraying Satan being overrun. So the presence of God’s authority has arrived. See also L&N 13.123 for the translation of ἐφ’ ὑμῖν (eph’ humas) as “to happen to already, to come upon, to come upon already.”
18 tn Grk “Or how can.”
19 sn The strong man here pictures Satan.
20 sn Some see the imagery here as similar to Eph 4:7-10, although no opponents are explicitly named in that passage. Jesus has the victory over Satan. Jesus’ acts of healing mean that the war is being won and the kingdom is coming.
21 sn Whoever is not with me is against me. The call here is to join the victor. Failure to do so means that one is being destructive. Responding to Jesus is the issue.
22 sn For the image of scattering, see Pss. Sol. 17:18.
23 tn Grk “every sin and blasphemy will be forgiven men.”
24 tn Grk “it will be forgiven him.”
speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come.

Trees and Their Fruit

12:33 “Make a tree good and its fruit will be good, or make a tree bad⁴ and its fruit will be bad, for a tree is known by its fruit. 12:34 Offspring of vipers! How are you able to say anything good, since you are evil? For the mouth speaks from what fills the heart. 12:35 The good person⁵ brings good things out of his⁶ good treasury, and the evil person brings evil things out of his evil treasury. 12:36⁷ tell you that on the day of judgment, people will give an account for every worthless word they speak. 12:37 For by your words you will be justified, and by your words you will be condemned.”

The Sign of Jonah

12:38 Then some of the experts in the law⁸ along with some Pharisees⁹ answered him, “Teacher, we want to see a sign¹⁰ from you.” 12:39 But he answered them,¹¹ “An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. 12:40 For just as Jonah was in the belly of the huge fish¹² for three days and three nights,¹³ so the Son of Man will be in the heart of the earth for three days and three nights. 12:41 The people¹⁴ of Nineveh will stand up at the judgment with this generation and condemn it, because they repented when Jonah preached to them¹⁵ – and now, something greater than Jonah is here!

12:42 The queen of the South¹⁶ will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to hear the wisdom of Solomon – and now, something greater than Solomon is here!

The Return of the Unclean Spirit

12:43 “When an unclean spirit goes out of a person,²⁰ it passes through waterless places²² looking for rest but cannot find it. 12:44 Then it says, ‘I will return to my house from which I came.’ 12:45 Then it goes and brings with it seven other spirits more evil than itself, and they go in and live there, so the last state of that person is worse than the first. It will be that way for this evil generation as well!”

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¹ sn Grk “it will not be forgiven him.”
² sn Whoever speaks against the Holy Spirit will not be forgiven. This passage has troubled many people, who have wondered whether or not they have committed this sin. Three things must be kept in mind: (1) the nature of the sin is to accuse what is the obvious work of the Holy Spirit (e.g., releasing people from Satan’s power) to Satan himself; (2) it is not simply a momentary doubt or sinful attitude, but is indeed a settled condition which opposes the Spirit’s work, as typified by the religious leaders who opposed Jesus; and (3) a person who is concerned about it has probably never committed this sin, for those who commit it here (i.e., the religious leaders), are not in the least concerned about Jesus’ warning.
³ sn Grk “rotten.” The word αὐπτός, modifying both “tree” and “fruit,” can also mean “diseased” (L&N 65.28).
⁴ sn The Greek text reads here ἄνθρωπος (anthrōpos). The term is generic referring to any person.
⁵ sn Grk “the”; the Greek article has been translated here and in the following clause (“his evil treasury”) as a possessive pronoun (ExSyn 215).
⁶ sn The treasury here is a metaphorical reference to a person’s heart (cf. BDAG 456 s.v. θησαυρός 1.b and the parallel passage in Luke 6:45).
⁷ sn Here ἀδικεῖ (adike) has not been translated.
⁸ sn Or “Then some of the scribes.” See the note on the phrase “experts in the law” in 2:4.
⁹ sn Grk “and Pharisees.” The word “some” before “Pharisees” has been supplied for clarification.
¹⁰ sn See the note on Pharisees in 3:7.
¹¹ sn Grk “answered him, saying.” The participle λέγωντες (legontes) is redundant, but the syntax of the sentence was changed to conform to English style.
¹² sn What exactly this sign would have been, given what Jesus was already doing, is not clear. But here is where the fence-sitters reside, refusing to commit to him.
¹³ sn Grk “large sea creature.”
¹⁴ sn A quotation from Jonah 1:17.
¹⁵ sn Grk “men”; the word here (ἀνίψις, anípēs) usually indicates males or husbands, but occasionally is used in a generic sense of people in general, as here (cf. BDAG 79 s.v. ἄνήρ, 2).
¹⁶ sn Grk “at the preaching of Jonah.”
¹⁷ sn Grk “behold.”
¹⁸ sn On the queen of the South see 1 Kgs 10:1-3 and 2 Chr 9:1-12, as well as Josephus, Ant. 8.6.5-6 (8.165-175). The South most likely refers to modern southwest Arabia, possibly the eastern part of modern Yemen, although there is an ancient tradition reflected in Josephus which identifies this geo-political entity as Ethiopia.
¹⁹ sn Grk “behold.”
²⁰ sn Those who speak against the Holy Spirit has not been translated.
²¹ sn Unclean spirit refers to an evil spirit.
²² sn The background for the reference to waterless places is not entirely clear, though some Jewish texts suggest spirits must have a place to dwell, but not with water (Luke 8:29-31; Tob 8:3). Some suggest that the image of the desert or deserted cities as the places demons dwell is where this idea started (Isa 13:21; 34:14).
²³ sn Here καί (kai) has been translated as “but” to indicate the contrast present in this context.
²⁴ sn Grk “I will return to my house from which I came.”
²⁵ sn Grk “comes.”
²⁶ sn The words “the house” are not in Greek but are implied.
²⁷ sn The image of the house empty, swept clean, and put in order refers to the life of the person from whom the demon departed. The key to the example appears to be that no one else has been invited in to dwell. If an exorcism occurs and there is no response to God, then the way is free for the demon to return. Some see the reference to exorcism as more symbolic; thus the story’s only point is about responding to Jesus. This is possible and certainly is an application of the passage.
²⁸ sn Here καί (kai) has been translated as “so” to indicate the concluding point of the story.
MATTHEW 12:46

12:46 While Jesus was still speaking to the crowds, his mother and brothers2 came and stood outside, asking to speak to him. 12:47 Someone told him, “Look, your mother and your brothers are standing outside wanting to speak to you.” 12:48 To the one who had said this, Jesus replied, “Who is my mother and who are my brothers?” 12:49 And pointing toward his disciples he said, “Here are my mother and my brothers! 12:50 For whoever does the will of my Father in heaven is my brother and sister and mother.”

The Parable of the Sower

13:1 On that day after Jesus went out of the house, he sat by the lake. 13:2 And such a large crowd gathered around him that he got into a boat to sit while the whole crowd stood on the shore. 13:3 He told them many things in parables, saying: “Listen! A sower went out to sow. 13:4 And as he sowed, some seeds fell along the path, and the birds came and devoured them. 13:5 Other seeds fell on rocky ground where they did not have much soil. They sprang up quickly because the soil was not deep. 13:6 But when the sun came up, they were scorched, and because they did not have sufficient root, they withered. 13:7 Other seeds fell among the thorns, and they grew up and choked them. 13:8 But other seeds fell on good soil and produced grain, some a hundred times as much, some sixty, and some thirty. 13:9 The one who has ears had better listen!”

13:10 Then the disciples came to him and said, “Why do you speak to them in parables?”
13:11 He replied, “You have been given the opportunity to know the secrets of the kingdom of God.

13:25 The key term secrets (mysteries) can mean either (1) a new revelation or (2) a revealing interpretation of existing revelation as in Dan 2:17-23, 27-30. Jesus seems to be explaining how current events develop old promises, since the NT consistently links the events of Jesus’ ministry and message with old promises (Rom 1:1-4; Heb 1:1-2). The traditional translation of this word, “mystery,” is misleading to the modern English reader because it suggests a secret which people have tried to uncover but which they have failed to understand (L&N 28.77).
dom of heaven, but they have not. 13:12 For whoever has will be given more, and will have an abundance. But whoever does not have, even what he has will be taken from him. 13:13 For this reason I speak to them in parables: Although they see they do not see, and although they hear they do not hear nor do they understand. 13:14 And concerning the prophecies of Isaiah is fulfilled that says:

‘You will listen carefully yet will never understand, you will look closely yet will never comprehend.

13:15 For the heart of this people has become dull;
they are hard of hearing, and they have shut their eyes,
so that they would not see with their eyes and hear with their ears
and understand with their hearts and turn, and I would heal them.’

13:16 “But your eyes are blessed because they see, and your ears because they hear. 13:17 For I tell you the truth, many prophets and righteous people longed to see what you see but did not see it, and to hear what you hear but did not hear it.

13:18 “So listen to the parable of the sower: 13:19 When anyone hears the word about the kingdom and does not understand it, the evil one comes and snatches what was sown in his heart; this is the seed sown along the path. 13:20 The seed sown on rocky ground is the person who hears the word and immediately receives it with joy. 13:21 But he has no root in himself and does not endure; when trouble or persecution comes because of the word, immediately he falls away. 13:22 The seed sown among thorns is the person who hears the word, but worldly cares and the seductiveness of wealth choke the word, so it produces nothing. 13:23 But as for the seed sown on good soil, this is the person who hears the word and understands. He bears fruit, yielding a hundred, sixty, or thirty times what was sown.”

The Parable of the Weeds

13:24 He presented them with another parable: “The kingdom of heaven is like a person who sowed good seed in his field. 13:25 But while everyone was sleeping, an enemy came and sowed weeds among the wheat and went away. 13:26 When the plants sprouted and bore grain, then the weeds also appeared. 13:27 So the slaves of the owner came and said to him, ‘Sir, didn’t you sow good seed in your field? Then where did the weeds come from?’ 13:28 He said, ‘An enemy has done this.’ So the slaves replied, ‘Do you want us to go and gather them?’ 13:29 But he said, ‘No, since in gathering the weeds you may uproot the wheat with them. 13:30 Let both grow together until the harvest. At harvest time I will tell the reapers, “First collect the weeds and tie them in bundles to be burned, but then gather the wheat into my barn.”’

The Parable of the Mustard Seed

13:31 He gave them another parable:
“The kingdom of heaven is like a mustard seed⁴ that a man took and sowed in his field. 13:32 It is the smallest of all the seeds, but when it has grown it is the greatest garden plant and becomes a tree,² so that the wild birds³ come and nest in its branches.”⁷

The Parable of the Yeast
13:33 He told them another parable: “The kingdom of heaven is like yeast that a woman took and mixed with³ three measures⁶ of flour until all the dough had risen.”⁷

The Purpose of Parables
13:34 Jesus spoke all these things in parables to the crowds; he did not speak to them without a parable. 13:35 This fulfilled what was spoken by the prophet:⁸

“I will open my mouth in parables, I will announce what has been hidden from the foundation of the world.”⁹

Explanation for the Disciples
13:36 Then he left the crowds and went into the house. And his disciples came to him saying, “Explain to us the parable of the weeds in the field.” 13:37 He⁵ answered, “The one who sowed the good seed is the Son of Man. 13:38 The field is the world and the good seed are the people¹¹ of the kingdom. The weeds are the people²² of the evil one, 13:39 and the enemy who sows them is the devil. The harvest is the end of the age, and the reapers are angels. 13:40 As¹³ the weeds are collected and burned with fire, so it will be at the end of the age. 13:41 The Son of Man will send his angels, and they will gather from his kingdom everything that causes sin as well as all lawbreakers.¹⁴ 13:42 They will throw them into the fiery furnace,¹⁵ where there will be weeping and gnashing of teeth. 13:43 Then the righteous will shine like the sun in the kingdom of their Father.¹⁶ The one who has ears had better listen!¹⁷

Parables on the Kingdom of Heaven
13:44 “The kingdom of heaven is like a treasure, hidden in a field, that a person found and hid. Then because of joy he went and sold all that he had and bought that field.
13:45 “Again, the kingdom of heaven is like a merchant searching for fine pearls. 13:46 When he found a pearl of great value, he went out and sold everything he had and bought it.
13:47 “Again, the kingdom of heaven is like a net that was cast into the sea that caught all kinds of fish. 13:48 When it was full, they pulled it ashore, sat down, and put the good fish into the bucket and cast the bad fish out.⁸

¹ sn The mustard seed was noted for its tiny size. ² sn This is rhetorical hyperbole, since technically a mustard plant is not a tree. This could refer to one of two types of mustard plant popular in Palestine and would be either ten or twenty-five ft (3 or 7.5 m) tall. ³ Grk “the birds of the sky” or “the birds of the heaven;” the Greek word οὐρανός (ouranos) may be translated either “sky” or “heaven,” depending on the context. The idiomatic expression “birds of the sky” refers to wild birds as opposed to domesticated fowl (cf. BDAG 809 s.v. πτερεύων). ⁴ sn The point of the parable seems to be that while the kingdom of God may appear to have insignificant and unnoticeable beginnings (i.e., in the ministry of Jesus), it will someday (i.e., at the second advent) be great and quite expansive. The kingdom, however, is not to be equated with the church, but rather the church is an expression of the kingdom. Also, there is important OT background in the image of the mustard seed that grew and became a tree: Ezek 17:22-24 pictures the reemergence of the Davidic house where people can find calm and shelter. Like the mustard seed, it would start out small but grow to significant size. ⁵ tn Grk “hid it.” ⁶ sn This measure was a saton, the Greek name for the Hebrew term “seah.” Three of these was a very large quantity of flour, since a saton is a little over 16 pounds (7 kg) of dry measure (or 13.13 liters). So this was over 47 lbs (21 kg) of flour total, enough to feed over a hundred people. ⁷ tn “it was all leavened.” ⁸ sn The parable of the yeast and the dough teaches that the kingdom of God will start small but eventually grow to permeate everything, Jesus’ point was not to be deceived by its seemingly small start, the same point made in the parable of the mustard seed, which preceded this one. ⁹ tc A few important MSS (N* Θ f¹² 33) identify the prophet as Isaiah, a reading that is significantly harder than the generic “prophet” because the source of this prophecy is not Isaiah but Asaph in Ps 78. Jerome mentioned some MSS that had “Asaph” here, though none are known to exist today. This problem is difficult because of the temptation for scribes to delete the reference to Isaiah in order to clear up a discrepancy. Indeed, the vast majority of witnesses have only “the prophet” here (N* B C D L W Θ0233 0242 565 945 lat sy co). However, as B. M. Metzger points out, “if no prophet were originally named, more than one scribe might have been prompted to insert the name of the best known prophet – something which has, in fact, happened elsewhere more than once” (TCGNT 27). In light of the paucity of evidence for the reading ΗΟΔΑΘ, as well as the proclivity of scribes to add his name, it is probably best to consider the shorter reading as authentic. ¹⁰ tn Grk “was spoken by the prophet, saying.” The participle λέγοντας (legetontas) is redundant in contemporary English and has not been translated.

¹¹ sn A quotation from Ps 78:2. ¹² tn Grk “And answering, he said.” This construction is somewhat redundant in English and has been simplified in the translation. Here δὲ (de) has not been translated.

¹³ tn Grk “the sons of the kingdom.” This idiom refers to people who should properly be, or were traditionally regarded as, a part of God’s kingdom. L&N 11.13 translates the phrase: “people of God’s kingdom, God’s people.” ¹⁴ tn Grk “the sons of the evil one.” See the preceding note on the phrase “people of the kingdom” earlier in this verse, which is the opposite of this phrase. See also L&N 9.4; 11.13; 11.14.

¹⁵ sn A quotation from Dan 3:6.

¹⁶ sn An allusion to Dan 12:3.

¹⁷ tn The translation “had better listen!” captures the force of the third person imperative more effectively than the traditional “let him hear,” which sounds more like a permissive than an imperative to the modern English reader. This was Jesus’ common expression to listen and heed carefully (cf. Matt 11:15; 13:9; Mark 4:9; 23; Luke 8:8, 14:35).

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containers and threw the bad away. 13:49 It will be this way at the end of the age. Angels will come and separate the evil from the righteous 13:50 and throw them into the fiery furnace," where there will be weeping and gnashing of teeth.

13:51 “Have you understood all these things?” They replied, “Yes.” 13:52 Then he said to them, “Therefore every expert in the law, who has been trained for the kingdom of heaven is like the owner of a house who brings out of his treasure what is new and old.”

Rejection at Nazareth

13:53 Now when Jesus finished these parables, he moved on from there. 13:54 Then he came to his hometown and began to teach the people in their synagogue. They were astonished and said, “Where did this man get such wisdom and miraculous powers? 13:55 Isn’t this the carpenter’s son? Isn’t his mother named Mary? And aren’t his brothers James, Joseph, Simon, and Judas? 13:56 And aren’t all his sisters here with us? Where did he get all this?”

13:57 And so they took offense at him. But Jesus said to them, “A prophet is not without honor except in his hometown and in his own house.” 13:58 And he did not do many miracles there because of their unbelief.

The Death of John the Baptist

14:1 At that time Herod the tetrarch1 heard reports about Jesus. 14:2 and he said to his servants, “This is John the Baptist. He has been raised from the dead! And because of this, miraculous powers are at work in him.” 14:3 For Herod had arrested John, bound him,12 and put him in prison on account of Herodias, his brother Philip’s wife, 14:4 because John had repeatedly told13 him, “It is not lawful for you to have her.” 14:5 Although Herod14 wanted to kill John,15 he feared the crowd because they accepted John as a prophet. 14:6 But on Herod’s birthday, the daughter of Herodias danced before them and pleased Herod, 14:7 so much that he promised with an oath16 to give her whatever she asked. 14:8 Instructed by her mother, she said, “Give me the head of John the Baptist here on a platter.” 14:9 Although it grieved the king,10 because of his oath and the dinner guests he commanded it to be given. 14:10 So he sent and had John beheaded in the prison. 14:11 His head was brought on a platter and given to the girl, and she brought it to her mother. 14:12 Then John’s disciples came and took the body and buried it and went and told Jesus.

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1 sn A tetrarch, a ruler with rank and authority lower than a king, ruled only with the approval of the Roman authorities. This was roughly equivalent to being governor of a region.

12 tn Most witnesses (C D L W Z Θ 0106 700 Ë 0104 0462 0107 0256 33 1739 syr syx); the Greek text here read ἀπὸ αὐτοῦ (apo auton; “him”) here as a way of clarifying the direct object; various important witnesses lack the word, however (NA27 includes the word in brackets, indicating reservations about its authenticity).

14 sn This marriage of Herod to his brother Philip’s wife was a violation of OT law (Lev 18:16; 20:21). In addition, both Herod Antipas and Herodias had each left marriages to enter into this union.

15 tn Grk “him”; the referent (Herod) has been specified in the translation for clarity.

17 tn Grk “him” (also in the following phrase, Grk “accepted him”); in both cases the referent (John) has been specified in the translation for clarity.

18 tn The Greek text reads here ἐρμολογεῖα (hormologeia); though normally translated “acknowledge, confess,” BDAG (708 s.v. 1) lists “assure, promise with an oath” for certain contexts such as here.

19 tn Grk “and being grieved, the king commanded.”

sn Herod was technically not a king, but this reflects popular usage. See the note on tetrarch in 14:1.

20 tn Grk “And.” Here καὶ (kai) has been translated as “so” to indicate the implied result of previous action(s) in the narrative.

21 tn Grk “And his”; the referent (John the Baptist) has been specified in the translation for clarity.

22 tn Grk “his”; the referent (John) has been specified in the translation for clarity. Here καὶ (kai) has been translated as “Then.”
The Feeding of the Five Thousand

14:13 Now when Jesus heard this he went away from there privately in a boat to an isolated place. But when the crowd heard about it, 1 they followed him on foot from the towns. 2 14:14 As he got out he saw the large crowd, and he had compassion on them and healed their sick. 14:15 When evening arrived, his disciples came to him saying, “This is an isolated place and the hour is already late. Send the crowds away so that they can go into the villages and buy food for themselves.” 14:16 But he 3 replied, “They don’t need to go. You give them something to eat.” 14:17 They 6 said to him, “We have here only five loaves and two fish.” 14:18 “Bring them here to me,” he replied. 14:19 Then 7 he instructed the crowds to sit down on the grass. He took the five loaves and two fish, and looking up to heaven he gave thanks and broke the loaves. He gave them to the disciples, 8 who in turn gave them to the crowds. 14:20 They all ate and were satisfied, and they picked up the broken pieces left over, twelve baskets full. 14:21 Not counting women and children, there were about five thousand men who ate.

Walking on Water

14:22 Immediately Jesus 10 made the disciples get into the boat and go ahead of him to the other side, while he dispersed the crowds. 14:23 And after he sent the crowds away, he went up the mountain by himself to pray. When evening came, he was there alone. 14:24 Meanwhile the boat, already far from land, 11 was taking a beating from the waves because the wind was against it. 14:25 As the night was ending, 12 Jesus came to them walking on the sea. 13 14:26 When the disciples saw him walking on the water 14 they were terrified and said, “It’s a ghost!” and cried out with fear. 14:27 But immediately Jesus 16 spoke to them: 17 “Have courage! It is I. Do not be afraid.” 14:28 Peter 18 said to him, 19 “Lord, if it is you, order me to come to you on the water.” 14:29 So he said, “Come.” Peter got out of the boat, walked on the water, and came toward Jesus. 14:30 But when he saw the strong wind he became afraid. And starting to sink, he cried out, 20 “Lord, save me!” 14:31 Immediately Jesus reached out his hand and caught him, saying to him, “You of little faith, why did you doubt?” 14:32 When they went up into the boat, the wind ceased. 14:33 Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.”

14:34 After they had crossed over, they came to land at Gennesaret. 21 14:35 When the people 22 there recognized him, they sent word into all the surrounding area, and they brought all their sick to him. 14:36 They begged him 23 they could only touch the edge of his cloak, and all who touched it were healed.

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1 tn The word “it” is not in the Greek text but is implied. Direct objects were often omitted in Greek when clear from the context.
2 tn Or “cities.”
3 tn Or “a desert” (meaning a deserted or desolate area with sparse vegetation).
4 tc ‡ The majority of witnesses read Ἰησοῦς (Iēsoús, “Jesus”) here, perhaps to clarify the subject. Although only a few Greek mss, along with several versionsal witnesses (K* D Z 2739 1424 p o k sy v sa bo), lack the name of Jesus, the omission does not seem to be either accidental or malicious and is therefore judged to be most likely the original reading. Nevertheless, a decision is difficult. NA27 has the word in brackets, indicating doubts as to its authenticity.
5 tn Here the pronoun ὧμεν (humein) is used, making “you” in the translation emphatic.
6 tn Here ἐδέ (de) has not been translated.
7 tn Here καὶ (kai) has been translated as “Then.”
8 tn Grk “And after instructing the crowds to recline for a meal on the grass, after taking the five loaves and the two fish, after looking up to heaven, he gave thanks, and after breaking the loaves he gave them to the disciples.” Although most of the participles are undoubtedly attendant circumstance, there are but two indicative verbs — “he gave thanks” and “he gave.” The structure of the sentence thus seems to focus on these two actions and has been translated accordingly.
9 tn Grk “to the disciples, and the disciples to the crowds.”
10 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
11 tn Grk “The boat was already many stades from the land.” A stade (στάδιον, stadion) was a unit of distance about 607 feet (187 meters) long.
12 tn Grk “In the fourth watch of the night,” that is, between 3 a.m. and 6 a.m.
13 tn Or “on the lake.”
14 tn Here ἐδέ (de) has not been translated.
15 tn Grk “on the sea”; or “on the lake.” The translation “water” has been used here for stylistic reasons (cf. the same phrase in v. 25).
16 tn Most witnesses have ὁ Ἰησοῦς (ho Iēsoús, “Jesus”), while a few lack the words (K* D 073 892 pc ff sy* sa bo). Although such additions are often suspect (due to liturgical influences, paity, or for the sake of clarity), in this case it is likely that ὁ Ἰησοῦς dropped out accidentally. Apart from a few albeit important witnesses, as noted above, the rest of the tradition has either ὁ Ἰησοῦς οὗτος (ho Iēsoús autois) or ὁ Ἰησοῦς (autois ho Iēsoús). In uncial letters, with Jesus’ name as a nomen sacrum, this would have been written as ΔΥΤΟΙϹΟΙϹ or ΟΙϹΤΥΟΙϹ. Thus homoioteleuton could explain the reason for the omission of Jesus’ name.
17 tn Grk “he said to them, saying,” The participle λέγων (legōn) is redundant and has not been translated.
18 tn Here ἐδέ (de) has not been translated.
19 tn Grk “answering him, Peter said.” The participle ἀποκριθείς (apokrithēs) is redundant and has not been translated.
20 tn Grk “he cried out, saying.” The participle λέγων (legōn) is redundant and has not been translated.
21 sn Gennesaret was a fertile plain south of Capernaum (see also Mark 6:53). The Sea of Galilee was also sometimes known as the Sea of Gennesaret (Luke 5:1).
22 tn Grk “men”; the word here (ἄνδρας, anēr) usually indicates males or husbands, but occasionally is used in a generic sense of people in general, as here (cf. BDAG 79 s.v. 1.a, 2).
23 tn Grk “asked that they might touch.”
nullified the word of God on account of your tradition. 15:7 Hypocrites! Isaiah prophesied correctly about you when he said,

15:8 ‘This people honors me with their lips, but their heart is far from me, 15:9 and they worship me in vain, teaching as doctrines the commandments of men.’”

True Defilement

15:10 Then he called the crowd to him and said, 15:11 “Listen and understand. 15:11 What defiles a person is not what goes into the mouth; it is what comes out of the mouth that defiles a person.”

15:12 Then the disciples came to him and said, “Do you know that when the Pharisees37 heard this saying they were offended?” 15:13 And he replied, “Every plant that my heavenly Father did not plant will be uprooted. 15:14 Leave them! They are blind guides. 15 If someone who is blind leads another who is blind, 20 both will fall into a pit.” 15:15 But Peter21 said to him, “Explain this parable to us.” 15:16 Jesus22 said, “Even after all this, are you
still so foolish? 15:17 Don’t you understand that whatever goes into the mouth enters the stomach and then passes out into the sewer?²⁵ 15:18 But the things that come out of the heart come from the heart, and these things defile a person. 15:19 For out of the heart come evil ideas, murder, adultery, sexual immorality, theft, false testimony, slander. 15:20 These are the things that defile a person; it is not eating with unwashed hands that defiles a person.”²⁶

A Canaanite Woman’s Faith

15:21 After going out from there, Jesus went to the region of Tyre and Sidon.²⁷ 15:22 A Canaanite woman from that area came and cried out,²⁸ “Have mercy on me, Lord, Son of David! My daughter is horribly demon-possessed!” 15:23 But he did not answer her a word. Then⁸ his disciples came and begged him,³ “Send her away, because she keeps on crying out after us.” 15:24 So³⁰ he answered, “I was sent only to the lost sheep of the house of Israel.” 15:25 But she came and bowed down before him and said,³¹ “Lord, help me!” 15:26 “It is not right for a child’s bread and throw it to the dogs,”³²

1 tn Or “into the latrine.”
2 tn Grk “but to eat with unwashed hands does not defile a person.”
3 map For location see Map 1–A2; Map 2–G2; Map 4–A1; JP 3–F3; JP 4–F3.
4 map For location see Map 1–A1; JP 3–F3; JP 4–F3.
5 tn Grk “And behold a Canaanite.” The Greek word Ἰδου (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
6 tn Grk The participle εξέλθοσα (exelthosa) is here translated as a finite verb. The emphasis is upon her crying out to Jesus.
7 tn Grk “cried out, saying.” The participle λέγουσα (legousa) is redundant here in contemporary English and has not been translated.
8 tn Here καί (kai) has been translated as “Then.”
9 tn Grk “asked him, saying.” The participle λέγοντες (legontes) is redundant here in contemporary English and has not been translated.
10 tn Grk “And answering, he said.” The construction in Greek is somewhat redundant and has been simplified in the translation. Here ήτις (de) has been translated as “so” to indicate the implied result of the disciples’ request.
11 tn In this context the verb προσκυνῆσαι (proskunēsa), which often describes worship, probably means simply bowing down to the ground in an act of reverence or supplication (see L&N 17:21).
12 tn Grk “she bowed down to him, saying.”
13 tn Grk “And answering, he said, ‘It is not right.’” The introductory phrase “answering, he said” has been simplified and placed at the end of the English sentence for stylistic reasons. Here ήτις (de) has not been translated.
14 tn Or “lap dogs, house dogs,” as opposed to dogs on the street. The diminutive form originally referred to puppies or little dogs, then to house pets. In some Hellenistic uses kūnarioi (kunarion) simply means “dog.”
15 sn The term dogs does not refer to wild dogs (scavenging animals roaming around the countryside) in this context, but to small dogs taken in as house pets. It is thus not a derogatory term per se, but is instead intended by Jesus to indicate the privileged position of the Jews (especially his disciples) as the initial recipients of Jesus’ ministry. The woman’s response of faith and her willingness to accept whatever Jesus would offer pleased him to such an extent that he granted her request.
16 tn Grk “she said.”
17 tn Grk “Then answering, Jesus said to her.” This expression has been simplified in the translation.
18 sn Woman was a polite form of address (see BDAG 208–9 s.v. γυνή), similar to “Madam” or “Ma’am” used in English in different regions.
19 tn Here καί (kai) has been translated as “Then.”
20 tn Here καί (kai) has not been translated.
21 tc ‡ Although the external evidence is not great (א W 700 rc), the internal evidence for the omission of αὐτοῦ (autoú, “his”) after “disciples” is fairly strong. The pronoun may have been added by way of clarification. NA²¹, however, includes the pronoun, on the basis of the much stronger external evidence.
22 tn Grk “giving them to the disciples, and the disciples to the crowd.”
23 tn Here καί (kai) has not been translated.
24 tc ‡ Although most witnesses (B C L W f¹² β τσ f sy v m h mae) read “women and children” instead of “children and women,” it is likely that the majority’s reading is a harmonization to Matt 14:21. “Children and women” is found in early and geographically widespread witnesses (e.g., W D [0 f¹] 573 lat sy sa bo), and has more compelling internal arguments on its side, suggesting that this is the original reading. NA²¹, however, agrees with the majority of witnesses.
were four thousand men who ate.\(^1\) 15:39 After sending away the crowd, he got into the boat and went to the region of Magadan.\(^2\)

The Demand for a Sign

16:1 Now when the Pharisees\(^3\) and Sadducees\(^4\) came to test Jesus,\(^5\) they asked him to show them a sign from heaven.\(^6\) 16:2 He\(^7\) said, “When evening comes you say, ‘It will be fair weather, because the sky is red,’ 16:3 and in the morning, ‘It will be stormy today, because the sky is red and darkening.’\(^8\) You know how to judge correctly the appearance of the sky;\(^9\) but you cannot evaluate the signs of the times.

16:4 A wicked and adulterous generation asks for a sign, but no sign will be given to it except the sign of Jonah.” Then\(^10\) he left them and went away.

The Yeast of the Pharisees and Sadducees

16:5 When the disciples went to the other side, they forgot to take bread. 16:6 “Watch out,” Jesus said to them, “beware of the yeast of the Pharisees and Sadducees.”\(^11\) 16:7 So\(^12\) they began to discuss this among themselves, saying, “It is because we brought no bread.”\(^13\) 16:8 When Jesus learned of this,\(^14\) he said, “You who have such little faith!\(^15\) Why are you arguing\(^16\) among yourselves about having no bread?” 16:9 Do you still not understand? Don’t you remember the five loaves for the five thousand, and how many baskets you took up?\(^17\) 16:10 Or the seven loaves for the four thousand and how many baskets you took up? 16:11 How could you not understand that I was not speaking to you about bread? But beware of the yeast of the Pharisees and Sadducees!”\(^18\) 16:12 Then they understood that he had not told them to be on guard against the yeast in bread, but against the teaching of the Pharisees and Sadducees.

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\(^{1}\) Grk “And those eating were four thousand men, apart from children and women.”

\(^{2}\) Magadan was a place along the Sea of Galilee, the exact location of which is uncertain.

\(^{3}\) See the note on Pharisees in 3:7.

\(^{4}\) See the note on Sadducees in 3:7.

\(^{5}\) The object of the participle πεταζομένης (petazomenes) is not given in the Greek text but has been supplied here for clarity.

\(^{6}\) What exactly this sign would have been, given what Jesus was already doing, is not clear. But here is where the fence-sitters reside, refusing to commit to him.

\(^{7}\) Grk “But answering, he said to them.” The construction has been simplified in the translation and δε (de) has not been translated.

\(^{8}\) Or “red and gloomy” (L&N 14.56).

\(^{9}\) Grk “The face of the sky you know how to discern.”

\(^{10}\) Here και (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.

\(^{11}\) See the note on Pharisees in 3:7.

\(^{12}\) See the note on Sadducees in 3:7.

\(^{13}\) Grk “he asked his disciples, saying,” The participle λέγον (legon) is redundant and has been left untranslated.

\(^{14}\) Or “becoming aware of it.”

\(^{15}\) Grk “Those of little faith.”

\(^{16}\) Or “discussing.”

Peter’s Confession

16:13 When\(^17\) Jesus came to the area of Caesarea Philippi,\(^18\) he asked his disciples,\(^19\) “Who do people say that the Son of Man is?” 16:14 They answered, “Some say John the Baptist, others Eli-\(^20\) jah,\(^21\) and others Jeremiah or one of the prophets.” 16:15 He said to them, “But who do you say that I am?” 16:16 Simon Peter answered,\(^22\) “You are the Christ,\(^23\) the Son of the living God.” 16:17 And Jesus answered him,\(^24\) “You are blessed, Simon son of Jonah, because flesh and blood\(^25\) did not reveal this to you, but my Father in heaven! 16:18 And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades\(^26\) will not overpower it. 16:19 I will give you the keys of the kingdom of heaven. Whatever you bind on earth will have been bound in heaven, and whatever you release on earth will have been released in heaven.” 16:20 Then he instructed his disciples not to tell anyone that he was the Christ.\(^27\)
From that time on⁵ Jesus began to show his disciples that he must go to Jerusalem² and suffer³ many things at the hands of the elders, chief priests, and experts in the law,⁴ and be killed, and on the third day be raised. ¹⁶:22 So Peter took him aside and began to rebuke him:⁵ “God forbid,⁶ Lord! This must not happen to you!” ¹⁶:23 But he turned and said to Peter, “Get behind me, Satan! You are a stumbling block to me, because you are not setting your mind on God’s interests, but on man’s.”⁷ ¹⁶:24 Then Jesus said to his disciples, “If anyone wants to become my follower,⁸ he must deny⁹ himself, take up his cross,¹⁰ and follow me. ¹⁶:25 For whoever wants to save his life¹¹ will lose it,¹² but whoever loses his life for my sake will find it. ¹⁶:26 For what does it benefit a person¹³ if he gains the whole world but forfeits his life? Or what can a person give in exchange for his life?¹⁴ ¹⁶:27 For the Son of Man will come with his angels in the glory of his Father, and then he will reward each person according to what he has done.¹⁵ ¹⁶:28 I tell you the truth,¹⁶ there are some standing here who will not experience death before they see the Son of Man coming in his kingdom.”¹⁷

The Transfiguration

17:1 Six days later¹⁸ Jesus took with him Peter, James, and John the brother of James,²⁰ and led them privately up a high mountain. ¹⁷:2 And he was transfigured before them. ²¹ His face shone like the sun, and his clothes became white as light. ¹⁷:3 Then Moses and Elijah²² also appeared before them, talking with him. ¹⁷:4 So²⁵ Peter said ²⁶ to Jesus, “Lord, it is good for us to be here. If you want, I will make ²⁷ three

1 sn Several suggestions have been made as to the referent for the phrase the Son of Man coming in his kingdom: (1) the transfiguration itself, which immediately follows in the narrative; (2) Jesus’ resurrection and ascension; (3) the coming of the Spirit; (4) Christ’s role in the Church; (5) the destruction of Jerusalem; (6) Jesus’ second coming and the establishment of the kingdom. The reference to six days later in 17:1 seems to indicate that Matthew had the transfiguration in mind insofar as it was a substantial prefiguring of the consummation of the kingdom (although this interpretation is not without its problems). As such, the transfiguration would be a tremendous confirmation to the disciples that even though Jesus had just finished speaking of his death (in vv. 21-23), he was nonetheless the promised Messiah and things were proceeding according to God’s plan.

2 tn Grk “And after six days.”

3 tn Grk “John his brother” with “his” referring to James.

4 sn In 1st century Judaism and in the NT, there was the belief that the righteous get new, glorified bodies in order to enter heaven (1 Cor 15:42-49; 2 Cor 5:1-10). This transformation means the righteous will share the glory of God. One recalls the way Moses shared the Lord’s glory after his visit to the mountain in Exod 34. So the disciples saw Jesus transfigured, and they were getting a sneak preview of the great glory that Jesus would have (only his glory is more inherent to him as one who shares in the rule of the kingdom).

5 tn Here καί (kai) has not been translated.

6 tn Grk “And behold, Moses.” The Greek word ἵδον (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. idou). But since ποιήσων εἰς Μεσσίαν, “let us make”) have the plural aorist subjunctive of the verb, and they were getting a sneak preview of the great glory that Jesus would have (only his glory is more inherent to him as one who shares in the rule of the kingdom).

7 tn Here δέ (de) has been translated as “so” to indicate that the appearance of Moses and Elijah prompted Peter’s comment.

8 tn Grk “Peter answering said.” This construction is somewhat redundant and has been simplified in the translation.

9 tc Instead of the singular future indicative ποιήσω, “I will make”, most witnesses (C D L W Θ [f] 0281, 33 [א]) have the plural aorist subjunctive ποιήσωμεν, “let us make”). But since ποιήσωμεν is the reading found in the parallel accounts in Mark and Luke, it is almost surely a motivated reading. Further, the earliest and best witnesses, as well as a few others (א B C* 700 pc) have ποιήσω. It is thus more likely that the singular verb is authentic.
17:5 While he was still speaking, a bright cloud overshadowed them, and a voice from the cloud said, “This is my one dear Son, in whom I take great delight. Listen to him!”

17:6 When the disciples heard this, they were overwhelmed with fear and threw themselves down with their faces to the ground. 17:7 But Jesus came and touched them. “Get up,” he said. “Do not be afraid.” 17:8 When they looked up, all they saw was Jesus alone.

17:9 As they were coming down from the mountain, Jesus commanded them, “Do not tell anyone about the vision until the Son of Man is raised from the dead.”

17:10 The disciples asked him, “Why then do the experts in the law say that Elijah must come first?” 17:11 He answered, “Elijah does indeed come first and will restore all things. But how is it written about the Son of Man, that he must undergo many sufferings and be recognized by none?”

17:12 And I tell you that Elijah has already come. Yet they did not recognize him, but did to him whatever they wanted. In the same way, the Son of Man will suffer at their hands.”

17:13 Then the disciples understood that he was speaking to them about John the Baptist.

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The Disciples’ Failure to Heal

17:14 When they came to the crowd, a man came to him, knelt before him, 17:15 and said, “Lord, have mercy on my son, because he has seizures and suffers terribly, for he often falls into the fire and into the water. 17:16 I brought him to your disciples, but they were not able to heal him.”

17:17 Jesus answered, “You unbelieving and perverse generation! How much longer will I be with you? How much longer must I endure you? Bring him here to me.”

17:18 Then Jesus rebuked the demon and it came out of him, and the boy was healed from that moment.

17:19 Then the disciples came and said to Jesus privately, “Why couldn’t we cast it out?”

17:20 He told them, “It was because of your little faith. I tell you the truth, if you have faith the size of a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; nothing will be impossible for you.”

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1 tn Or “booths,” “dwellings” (referring to the temporary booths constructed in the celebration of the feast of Tabernacles).

2 sn Peter apparently wanted to celebrate the feast of Tabernacles or Booths that looked forward to the end and wanted to treat Moses, Elijah, and Jesus as equals by making three shelters (one for each). It was actually a way of expressing honor to Jesus, but the next verse makes it clear that it was not enough honor.

3 tn This cloud is the cloud of God’s presence and the voice of his as well.

4 tn Or “surrounded.”

5 tn Grk “behold, a voice from the cloud, saying.” This is an incomplete sentence in Greek which portrays intensity and emphasis (BDAG 468 s.v. 1).

6 tn This cloud is the cloud of God’s presence and the voice of his as well.

7 sn The expression listen to him comes from Deut 18:15 and makes two points: 1) Jesus is a prophet like Moses, a leader-prophet, and 2) they have much yet to learn from him.

8 sn The force of ὑπάγεται (agapeōtai) is often “pertaining to one who is the only one of his or her class, but at the same time is particularly loved and cherished” (L&N 58.53; cf. also BDAG 7 s.v. 1).

9 tn Here δέ (de) has not been translated.

10 tn Grk “Jesus commanded them, saying.” The participle λέγων (legōn) is redundant and has not been translated.

11 tn Grk “asked him, saying.” The participle λέγοντες (legontes) is redundant and has not been translated.

12 tn Or “do the scribes.” See the note on the phrase “experts in the law” in 2:4.

13 tn Grk “And answering, he said.” This has been simplified in the translation.

14 tn Here καί (kai) has not been translated.

15 tn Here καί (kai) has not been translated.

16 tn Grk “he is moonstruck,” possibly meaning “lunatic” (so NAB, NASB), although now the term is generally regarded as referring to some sort of seizure disorder such as epilepsy (L&N 23.169; BDAG 919 s.v. σελήνιαζω). The verse is included in the TCGNT translation by “you.”

17 sn The rebuke for lack of faith has OT roots: Num 14:27; Deut 32:5, 30; Isa 59:8.

18 tn Or “faithless.”

19 sn The rebuke for lack of faith has OT roots: Num 14:27; Deut 32:5, 30; Isa 59:8.

20 sn Or “faithless.”

21 sn The rebuke for lack of faith has OT roots: Num 14:27; Deut 32:5, 30; Isa 59:8.

22 sn The rebuke for lack of faith has OT roots: Num 14:27; Deut 32:5, 30; Isa 59:8.

23 sn The rebuke for lack of faith has OT roots: Num 14:27; Deut 32:5, 30; Isa 59:8.

24 sn The rebuke for lack of faith has OT roots: Num 14:27; Deut 32:5, 30; Isa 59:8.

25 sn Many important mss (א C D L W 0281. 33 579 892* pc e f f1 f7 sy* sa) do not include 17:21. “But this kind does not go out except by prayer and fasting.” The verse is included in the TCGNT translation by “you.”
MATTHEW 17:22

Second Prediction of Jesus’ Death and Resurrection

17:22 When they gathered together in Galilee, Jesus told them, “The Son of Man is going to be betrayed into the hands of men.2 17:23 They will kill him, and on the third day he will be raised.” And they became greatly distressed.

The Temple Tax

17:24 After they arrived in Capernaum,3 the collectors of the temple tax4 came to Peter and said, “Your teacher pays the double drachma tax, doesn’t he?” 17:25 He said, “Yes.” When Peter came into the house, Jesus spoke to him first;6 “What do you think, Simon? From whom do earthly kings collect tolls or taxes – from their own citizens or from foreigners?” 17:26 After he said, “From foreigners,” Jesus said to him, “Then the sons of men are free. 17:27 But so that we don’t offend them, go to the lake and throw out a hook. Take the first fish you catch, and pay the double drachma tax to them for me and you.”

Questions About the Greatest

18:1 At that time the disciples came to Jesus saying, “Who is the greatest in the kingdom of heaven?” 18:2 He called a child, had him stand among them, 18:3 and said, “I tell you the truth,5 unless you turn around and become like little children,6 you will never enter the kingdom of heaven! 18:4 Whoever then humblest himself like this little child is the greatest in the kingdom of heaven. 18:5 And whoever welcomes a little child like this in my name welcomes me.

18:6 “But if anyone causes one of these little ones who believe in me to sin,7 it would be better for him to have a huge millstone hung around his neck and to be drowned in the open sea.8 18:7 Woe to the world because of stumbling blocks! It is necessary that stumbling blocks come, but woe to the person through whom they come. 18:8 If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life crippled or lame than to have9 two hands or two feet and be thrown into eternal fire. 18:9 And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter into life with one eye than to have10 two eyes and be thrown into fiery hell.

The Parable of the Lost Sheep

18:10 “See that you do not disdain one of these little ones. For I tell you that their angels in heaven always see the face of my Father in heaven.11 18:12 What do you think? If...
someone<sup>4</sup> owns a hundred<sup>8</sup> sheep and one of them goes astray, will he not leave the ninety-nine on the mountains and go look for the one that went astray?<sup>73</sup> 18:13 And if he finds it, I tell you the truth,<sup>4</sup> he will rejoice more over it than over the ninety-nine that did not go astray. 18:14 In the same way, your Father in heaven is not willing that one of these little ones be lost.

Restoring Christian Relationships

18:15 “<sup>14</sup> If your brother<sup>6</sup> sins, go and show him his fault<sup>7</sup> when the two of you are alone. If he listens to you, you have regained your brother. 18:16 But if he does not listen, take one or two others with you, so that at the testimony of two or three witnesses every matter may be established.<sup>9</sup> 18:17 If<sup>15</sup> he refuses to listen to them, tell it to the church. If<sup>15</sup> he refuses to listen to the church, treat him like<sup>12</sup> a Gentile<sup>13</sup> or a tax collector.<sup>14</sup>

18:18 “I tell you the truth,<sup>15</sup> whatever you bind on earth will have been bound in heaven, and whatever you release on earth will have been released in heaven. 18:19 Again, I tell you the truth,<sup>16</sup> if two of you on earth agree about whatever they ask, my Father in heaven will do it for you.<sup>27</sup> 18:20 For where two or three are assembled in my name, I am there among them.”

18:21 Then Peter came to him and said, “Lord, how many times must I forgive my brother<sup>18</sup> who sins against me? As many as seven times?”<sup>28</sup> 18:22 Jesus said to him, “Not seven times, I tell you, but seventy-seven times!<sup>19</sup>

The Parable of the Unforgiving Slave

18:23 “For this reason, the kingdom of heaven is like a king who wanted to settle accounts with his slaves.<sup>20</sup> 18:24 As<sup>22</sup> he began settling his accounts, a man who owed ten thousand talents<sup>22</sup> was brought to him. 18:25 Because<sup>23</sup> he was not able to repay it,<sup>24</sup> the lord ordered him to be sold, along with<sup>25</sup> his wife, children, and whatever he possessed, and repayment to be made. 18:26 Then the slave threw himself to the ground<sup>26</sup> before him, saying,<sup>27</sup> ‘Be patient with me, and I will repay you everything.’ 18:27 The lord had compassion on that slave and released him, and forgave him the debt. 18:28 After<sup>28</sup> he went out, that same slave found one of his fellow slaves who owed him

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<sup>4</sup><sup>tn</sup> Grk “a certain man.” The Greek word ἀνθρώπος (anthrópos) is used here in a somewhat generic sense.

<sup>5</sup><sup>tn</sup> This individual with a hundred sheep is a shepherd of modest means, as flocks often had up to two hundred head of sheep.

<sup>6</sup><sup>tn</sup> Look for the one that went astray. The parable pictures God’s pursuit of the sinner. On the image of Jesus as the Good Shepherd, see John 10:1–18.

<sup>7</sup><sup>tn</sup> Here δέ (de) has not been translated. All the “if” clauses in this paragraph are third class conditions in Greek.

<sup>8</sup><sup>tn</sup> The Greek term “brother” can mean “fellow believer” or “fellow Christian” (cf. BDAG 18 s.v. δήλαρσις 2a) whether male or female. It can also refer to siblings, though here it is used in a broader sense to connote familial relationships within the family of God. Therefore, because of the familial connotations, “father” has been retained in the translation here in preference to the more generic “fellow believer” (“fellow Christian” would be anachronistic in this context).

<sup>9</sup><sup>tn</sup> The earliest and best witnesses lack “against you” after “if your brother sins.” It is quite possible that the shorter reading in these witnesses (K, B, as well as 0281, f<sup>1</sup> 579 pc sa) occurred when scribes either intentionally changed the text (to make it more universal in application) or unintentionally changed the text (owing to the similar sound of the end of the verb ἀρνηταί (arntai) and the prepositional phrase εἰς (eis) [εἰς se]). However, if the MSS were normally copied by sight rather than by sound, especially in the early centuries of Christianity, such an unintentional change is not as likely for these MSS. And since scribes normally added material rather than deleted it for intentional changes, on balance, the shorter reading appears to be original. NA<sup>2</sup> includes the words in brackets, indicating doubts as to their authenticity.

<sup>10</sup><sup>tn</sup> A quotation from Deut 19:15.

<sup>11</sup><sup>tn</sup> Here δέ (de) has not been translated.

<sup>12</sup><sup>tn</sup> Here δέ (de) has not been translated.

<sup>13</sup><sup>tn</sup> Or “a pagan.”

<sup>14</sup><sup>tn</sup> To treat him like a Gentile or a tax collector means not to associate with such a person. See the note on tax collectors in 5:46.

<sup>15</sup><sup>tn</sup> Grk “Truly (ἀμήν, amēn), I say to you.”

<sup>16</sup><sup>tn</sup> Grk “Truly (ἀμήν, amēn), I say to you.”

<sup>17</sup><sup>tn</sup> Grk “if two of you...agree about whatever they ask, it will be done for them by my Father who is in heaven.” The passive construction has been translated as an active one in keeping with contemporary English style, and the pronouns, which change from second person plural to third person plural in the Greek text, have been consistently translated as second person plural.

<sup>18</sup><sup>tn</sup> Here the term “brother” means “fellow believer” or “fellow Christian” (cf. BDAG 18 s.v. δήλαρσις 2a), whether male or female. Concerning the familial connotations, see also the note on the first occurrence of this term in v. 15.

<sup>19</sup><sup>tn</sup> And “seventy times seven,” i.e., an unlimited number of times. See L&N 60.74 and 60.77 for the two possible translations of the number.

<sup>20</sup><sup>tn</sup> See the note on the word “slave” in 9:9.

<sup>21</sup><sup>tn</sup> Here δέ (de) has not been translated.

<sup>22</sup><sup>tn</sup> A talent was a huge sum of money, equal to 6,000 denarii. One denarius was the usual day’s wage for a worker. L&N 6.82 states, “A Greek monetary unit (also a unit of weight) with a value which fluctuated, depending upon the particular monetary system which prevailed at a particular period of time (a silver talent was worth approximately six thousand denarii with gold talents worth at least thirty times that much).”

<sup>23</sup><sup>tn</sup> Here δέ (de) has not been translated.

<sup>24</sup><sup>tn</sup> The word “it” is not in the Greek text, but is implied. Direct objects were often omitted in Greek when clear from the context.

<sup>25</sup><sup>tn</sup> Grk “and his wife.”

<sup>26</sup><sup>tn</sup> Grk “falling therefore the slave bowed down toward the ground.” The redundancy of this expression signals the desperation of the slave in begging for mercy.

<sup>27</sup><sup>tn</sup> The majority of MSS (K L W 058 0281 f<sup>1</sup> 33 385 sy<sup>h</sup> co) begin the slave’s plea with “Lord” (κύριε, kurie), though a few important witnesses lack this vocative (B D δ 700 pc lat sy<sup>h</sup> Or Ch). Understanding the parable to refer to the Lord, scribes would be naturally prone to add the vocative here, especially as the slave’s plea is a plea for mercy. Thus, the shorter reading is more likely to be authentic.

<sup>28</sup><sup>tn</sup> Here δέ (de) has not been translated.
one hundred silver coins. So he grabbed him by the throat and started to choke him, saying, ‘Pay back what you owe me!’

Then his fellow slave threw himself down and begged him, ‘Be patient with me, and I will repay you.’

But he refused. Instead, he went out and threw him in prison until he repaid the debt.

When his fellow slaves saw what had happened, they were very upset and went and told their lord everything that had taken place.

Then his lord called the first slave and said to him, ‘Evil slave! I forgave you all that debt because you begged me! But you did not forgive your brother from your heart.’

Questions About Divorce

Now when Jesus finished these sayings, he left Galilee and went to the region of Judea beyond the Jordan River. Large crowds followed him, and he healed them there.

19:1 Then some Pharisees came to him in order to test him. They asked, “Is it lawful to divorce a wife for any cause?”

He answered, “Have you not read that from the beginning the Creator made them male and female? And the two will become one flesh?” So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”

They said to him, “Why then did Moses command us to give a certificate of dismissal and to divorce her?”

Jesus said to them, “Moses permitted you to divorce your wives because of your hard hearts, but from the beginning it was not this way.

Now when the Pharisees heard that he had said these things, they asked him, ‘What about divorce?’

But he answered, ‘What God has joined together, let no man separate.’

19:12 But as for you, say to your brother, ‘You have a certificate of dismissal and I require you to give me back what you owe me.’ And whatever remains, your brother will pay you.’

19:13 Then some Pharisees came to him in order to test him. They asked, “Is it lawful to divorce a wife for any cause?”

He answered, “Have you not read that from the beginning the Creator made them male and female? And the two will become one flesh?”

So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate.”

They said to him, “Why then did Moses command us to give a certificate of dismissal and to divorce her?”

Jesus said to them, “Moses permitted you to divorce your wives because of your hard hearts, but from the beginning it was not this way.

Now I say to you that whoever divorces his wife, except for immorality, and marries another commits adultery.”

The disciples said to him,

19:11 Now when Jesus finished these sayings, he left Galilee and went to the region of Judea beyond the Jordan River. Large crowds followed him, and he healed them there.

19:12 But as for you, say to your brother, ‘You have a certificate of dismissal and I require you to give me back what you owe me.’ And whatever remains, your brother will pay you.’

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Now I say to you that whoever divorces his wife, except for immorality, and marries another commits adultery.”

The disciples said to him,
“If this is the case of a husband with a wife, it is better not to marry!” 19:11 He said to them, “Not everyone can accept this statement, except those to whom it has been given. 19:12 For there are some eunuchs who were that way from birth, and some who were made eunuchs by others, and some who became eunuchs for the sake of the kingdom of heaven. The one who is able to accept this should accept it.”

Jesus and Little Children

19:13 Then little children were brought to him for him to lay his hands on them and pray. But the disciples scolded those who brought them. 19:14 But Jesus said, “Let the little children come to me and do not try to stop them, for the kingdom of heaven belongs to such as these.” 19:15 And he placed his hands on them and went on his way.

The Rich Young Man

19:16 Now someone came up to him and said, “Teacher, what good thing must I do to gain eternal life?” 19:17 He said to him, “Why do you ask me about what is good? There is only one who is good. But if you want to enter into life, keep the commandments.” 19:18 “Which ones?” he asked. Jesus replied, “Do not murder, do not commit adultery, do not steal, do not give false testimony, 19:19 honor your father and mother, and love your neighbor as yourself.”

19:20 The young man said to him, “I have wholeheartedly obeyed all these laws.” 19:21 Jesus said to him, “If you wish to be perfect, go sell your possessions and give the money to the poor, and you will have treasure in heaven. Then come, follow me.” 19:22 But when the young man heard this he went away sorrowful, for he was very rich.

19:23 Then Jesus said to his disciples, “I tell you the truth, it will be hard for a rich person to enter the kingdom of heaven! 19:24 Again I say, it is easier for a camel to go through the eye of a needle than for a rich person to enter into the kingdom of God.” 19:25 Then Jesus looked at them and replied, “This is impossible for mere humans, but for God all things are possible.” 19:27 Then Peter said to Jesus, “Teacher, what good thing must I do to gain eternal life?” 19:28 Jesus said to him, “If you wish to be perfect, go sell your possessions and give the money to the poor, and you will have treasure in heaven.” 19:29 Then Jesus looked at them and replied, “This is impossible for mere humans, but for God all things are possible.” 19:30 Then Jesus said to his disciples, “I tell you the truth, it will be hard for a rich person to enter the kingdom of heaven! 19:31 But if you want to enter into life, keep the commandments.”

19:32 But the rich man was probably being sincere when he insisted I have wholeheartedly obeyed all these laws, he had confined his righteousness to external obedience. The rich man’s response to Jesus’ command – to give away all he had – revealed that internally he loved money more than God.

19:33 Jesus’ words the money are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

19:34 The call for sacrifice comes with a promise of eternal reward: You will have treasure in heaven. Jesus’ call is a test to see how responsive the man is to God’s direction through him. Will he walk the path God’s agent calls him to walk? For a rich person who got it right, see Zachaeus in Luke 19:1-10.

19:35 While the rich man was probably being sincere when he insisted I have wholeheartedly obeyed all these laws, he had confined his righteousness to external obedience. The rich man’s response to Jesus’ command – to give away all he had – revealed that internally he loved money more than God.

19:36 The words the money are not in the Greek text, but are implied. Direct objects were often omitted in Greek when clear from the context.

19:37 The eye of a needle refers to a sewing needle. The gate in Jerusalem known as The Needle’s Eye was built during the middle ages and was not in existence in Jesus’ day. Jesus was saying rhetorically that it is impossible for a rich person to enter God’s kingdom, unless God (v. 26) intervenes.

19:38 The assumption is that the rich are blessed, so if they risk exclusion, who is left to enter? For a rich person to enter God’s kingdom, unless God (v. 26) intervenes.

19:39 The plural Greek term anthropos is used here in a generic sense, referring to both men and women (cf. NASB 1995 update, people). Because of the contrast here between mere mortals and God (impossible for men, but for God all things are possible) the phrase mere humans has been used in the translation. There may also be a slight wordplay with the Son of Man in v. 28.

19:40 Then answering, Peter said, This construction is somewhat redundant in contemporary English and has been simplified in the translation.
him, “Look, 2 we have left everything to follow you! 3 What then will there be for us?” 19:28 Jesus 4 said to them, “I tell you the truth: 5 In the age when all things are renewed, 6 when the Son of Man sits on his glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel. 19:29 And whoever has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much 7 and will inherit eternal life. 19:30 But many who are first will be last, and the last first.

Workers in the Vineyard

20:1 “For the kingdom of heaven is like a landowner 8 who went out early in the morning to hire workers for his vineyard. 20:2 And after agreeing with the workers for the standard wage, 9 he sent them into his vineyard. 20:3 When it was about nine o’clock in the morning, 20:4 he went out again and saw others standing around in the marketplace without work. 20:5 He said to them, ‘You go into the vineyard too, and I will give you whatever is right.’ 20:6 So they went. When 10 they went out again about noon and three o’clock that afternoon, 11 he did the same thing. 20:7 The landowner said to his manager, ‘Call the workers and give them on the way, 12 saying, ‘These last fellows worked one hour, and you have made them equal to us who bore the hardship and burning heat of the day.’ 20:13 And the landowner 20 replied to one of them, 21 ‘Friend, I am not treating you unfairly. Didn’t you agree with me to work for the standard wage? 22 20:14 Take what is yours and go. 123 want to give to this last man 24 the same as I gave to you. 20:15 Am I not permitted to do what I want with what belongs to me? Or are you envious because I am generous?’ 25 20:16 So the last will be first, and the first last.”

Third Prediction of Jesus’ Death and Resurrection

20:17 As Jesus was going up to Jerusalem, 26 he took the twelve 28 aside privately and said to them on the way, 20:18 “Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the experts in the

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1 sn Peter wants reassurance that the disciples’ response and sacrifice have been noticed.
2 tn Grk “We have left everything and followed you.” Koine Greek often used paratactic structure when hypotactic was implied.
3 tn Here δὲ (de) has not been translated.
4 tn Grk “Truly (ἀλήθεια, amén), I say to you.”
5 sn The Greek term translated the age when all things are renewed (παλιγγενεσία, palingenesia) is understood as a reference to the Messianic age, the time when all things are renewed and restored (cf. Rev 21:5).
6 sn The statement you...will also sit on twelve thrones, judging the twelve tribes of Israel looks at the future authority the Twelve will have when Jesus returns. They will share in Israel’s judgment.
7 sn Jesus reassures his disciples with a promise that (1) much benefit in this life (a hundred times as much) and (2) eternal life will be given.
8 sn The term landowner here refers to the owner of the vineyard said to his manager, ‘Call the workers and give them on the way, saying, ‘These last fellows worked one hour, and you have made them equal to us who bore the hardship and burning heat of the day.’”
9 sn In the translation for clarity.
10 sn Grk “he”; the referent (the landowner) has been specified in the translation for clarity.
11 sn Grk “And answering, he said to one of them.” This construction is somewhat redundant in contemporary English and has been simplified in the translation.
12 sn Grk “for a denarius a day.”
13 sn Here δὲ (de) has not been translated.
14 sn Grk “this last one,” translated as “this last man” because field laborers in 1st century Palestine were men.
15 tc † Most witnesses (including B D W Θ f- ; 33 34 124 latt sy have αὐτοῖς (autoi, “to them”) after ἀπόδος (apodos, “give the pay”), but this seems to be a motivated reading, clarifying the indirect object. The omission is supported by N CL Z 085 Or. Nevertheless, NA27 includes the pronoun on the basis of the greater external attestation.
16 tn Grk “each received a denarius.” See the note on the phrase “standard wage” in v. 2.
17 sn Grk “Is your eye evil because I am good?”
18 map For location see Map5:1-B; Map6:F3; Map7:E2; Map8:F2; Map10:B3; JP1:F4; JP2:F4; JP3:F4; JP4:F4.
19 tc † Before ὑπάκου (ouk, “I am [not]”) a number of significant witnesses read η (or “e”; e.g., N C W 085 f- j- 33 and most others). Although in later Greek the η in ήν (or in σοι) the last word of v. 14 – would have been pronounced like η, since η is lacking in early MSS (B D; among later witnesses, note L Z Θ 700) and since MSS were probably copied predominantly by sight rather than by sound, even into the later centuries, the omission of η cannot be accounted for as easily. Thus the shorter reading is most likely original. NA27 includes the word in brackets, indicating doubts as to its authenticity.
20 sn Grk “Is your eye evil because I am good?”
21 sn Grk “Is your eye evil because I am good?”
22 map For location see Map5:1-B; Map6:F3; Map7:E2; Map8:F2; Map10:B3; JP1:F4; JP2:F4; JP3:F4; JP4:F4.
23 tc † A number of significant witnesses (e.g., B C W 085 33 lat) have μαθητας (mathētai, “disciples”) after δώδεκα (dōdeka, “twelve”), perhaps by way of clarification, while other important witnesses lack the word (e.g., N D L O 1818). The longer reading looks to be a scribal clarification, and hence is considered to be secondary. NA27 puts the word in brackets to show doubts about its authenticity.
They will condemn him to death, 20:19 and will turn him over to the Gentiles to be mocked and flogged severely and crucified. Yet on the third day, he will be raised.”

A Request for James and John

20:20 Then the mother of the sons of Zebedee came to him with her sons, and kneeling down she asked him for a favor. 20:21 He said to her, “What do you want?” She replied, “Permit these two sons of mine to sit, one at your right hand and one at your left, in your kingdom.” 20:22 Jesus answered, “You don’t know what you are asking!” 20:23 He told them, “You will drink the cup I am about to drink, but to sit at my right and at my left is not mine to give. Rather, it is for those for whom it has been prepared by my Father.”

20:24 Now when the other ten heard this, they were angry with the two brothers. 20:25 But Jesus called them and said, “You know that the rulers of the Gentiles lord it over them, and those in high positions use their authority over them. 20:26 It must not be this way among you! Instead whoever wants to be great among you must be your servant, 20:27 and whoever wants to be first among you must be your slave 20:28 just as the Son of Man did not come to be served but to serve, and to give his life as a ransom for many.”

Two Blind Men Healed

20:29 As they were leaving Jericho, a large crowd followed them. 20:30 Two blind men were sitting by the road. When they heard that Jesus was passing by, they shouted, “Lord, have mercy on us, Lord, Son of David!” 20:31 The crowd scolded them to get them to be quiet. But they shouted even more loudly, “Lord, have mercy on us, Son of David!” 20:32 Jesus stopped, called them, and said, “What do you want?”

2 tn On “and the scribes.” See the note on the phrase “experts in the law” in 2:4.
2 tn Traditionally, “scourgē” (the term means to beat severely with a whip, L&N 5.46; BDAG 620 s.v. μαστιγόω) has been translated “flog…severely” to distinguish it from the term θαλάσσω (θαλάσσω) used in Matt 27:26; Mark 15:15. The Greek word forLEXI.86 was the beating given to those condemned to death in the Roman judicial system. Here the term μαστιγόω (masaigo) has been translated “flog…severely” to distinguish it from the term φαγεταλλάω (phragella) used in Matt 27:26; Mark 15:15.
3 tc Crucifixion was the cruelest form of punishment practiced by the Romans. Roman citizens could not normally undergo it. It was reserved for the worst crimes, like treason and evasion of due process in a capital case. The Roman historian Cicero called it “a cruel and disgusting penalty” (Against Verres 2.5.63-66 §§163-70; Josephus, J. W. 7.6.4 [7.203]) called it the worst of deaths.
4 tn Here καί (kai) has been translated as “yet” to indicate the contrast present in this context.
5 tn Grk “asked something from him.”
6 tn Grk “said to him.”
7 tn Grk “Say that.”
8 tc A majority of witnesses read σου (sou, “your”) here, perhaps for clarification. At the same time, it is possible that the pronoun dropped out through haplography or was excised because of perceived redundancy (there are two other such pronouns in the verse) by Grk. Either way, the translation adds it due to the requirements of English style. NA27 includes σου here.
9 tn Grk “And answering, Jesus said.” This is somewhat redundant in English and has been simplified in the translation. Here δέ (de) has not been translated.
10 tn The verbs in Greek are plural here, indicating that Jesus is not answering the mother but has turned his attention directly to the two disciples.
11 tc Most mss (C W 33 81 δ, as well as some versional and patristic authorities) in addition have “or to be baptized with the baptism with which I am baptized?” But this is surely due to a recollection of the fuller version of this dominical saying found in Mark 10:38. The same mss also have the Lord’s response, “and you will be baptized with the baptism with which I am baptized” in v. 23, again due to the parallel in Mark 10:39. The shorter reading, in both v. 22 and v. 23, is to be preferred both because it better explains the rise of the other reading and is found in superior witnesses (א B D L Z 0 085 1356 2170 1921 pc lat, as well as other versional and patristic authorities).
12 sn No more naïve words have ever been spoken as those found here coming from James and John, “We are able.” They said it with such confidence and ease, yet they had little clue as to what they were affirming. In the next sentence Jesus confirms that they will indeed suffer for his name.
13 tc See the tc note on “about to drink” in v. 22.
14 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
15 tn Grk “the ten.”
16 tn The word “this” is not in the Greek text, but is supplied. Direct objects were often omitted in Greek when clear from the context.
17 tn See the note on the word “slave” in 8:9.
18 sn The Greek word for ransom (δοτήρον, doteron) is found here and in Mark 10:45 and refers to the payment of a price in order to purchase the freedom of a slave. The idea of Jesus as the “ransom” is that he paid the price with his own life by standing in our place as a substitute, enduring the judgment that we deserved for sin.
19 map For location see Map5-B2; Map6-E1; Map7-E1; Map8-E3; Map10-A2; Map11-A1.
20 tn Grk “And behold.” The Greek word ἴδον (idon) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
21 tn Grk “shouted, saying.” The participle λέγοντες (legontes) is redundant here in contemporary English and has not been translated.
22 sn Have mercy on us is a request for healing. It is not owed to the men. They simply ask for God’s kind grace.
23 sn There was a tradition in Judaism that the Son of David (Solomon) had great powers of healing (Josephus, Ant. 8.2.5 [8.42-49]).
24 tn Here δέ (de) has not been translated.
25 tn Or “rebuked.” The crowd’s view was that surely Jesus would not be bothered with someone as unimportant as a blind beggar.
26 tc The majority of mss (C W F 33 81 δ 334) and several versinal and patristic witnesses) read κύριε (kurie, “Lord”) after ἐλέησον ἡμᾶς, “have mercy on us.” But since this is the order of words in v. 30 (though that wording is also disputed), and since the κύριε-first reading enjoys widespread and early support (א B D L Z 0 085 0281 0313 892 pc lat), the latter was considered original. However, the decision was by no means easy. NA27 has κύριε after ἐλέησον ἡμᾶς; here a majority of that committee felt that since the placement of κύριε in last place was the nonliturgical order it “would have been likely to be altered in transcription to the more familiar sequence” (TCGNT 44).
you want me to do for you?” 20:33 They said to him, “Lord, let our eyes be opened.” 20:34 Moved with compassion, Jesus touched their eyes. Immediately they received their sight and followed him.

The Triumphal Entry

21:1 Now when they approached Jerusalem and came to Bethphage, at the Mount of Olives, Jesus sent two disciples, 21:2 telling them, “Go to the village ahead of you, 21:3 and if anyone asks you who you are, say, ‘The Lord needs them,’ and he will send them at once.” 21:4 This took place to fulfill what was spoken by the prophet: 21:5 “Tell the people of Zion, ‘Look, your king is coming to you, unassuming and seated on a donkey, 21:6 and on a colt, the foal of a donkey.’” 21:10 As he entered Jerusalem the whole city was thrown into an uproar, 21:11 And the crowds were saying, “This is the prophet Jesus, from Nazareth in Galilee.”

Cleansing the Temple

21:12 Then Jesus entered the temple area and drove out all those who were selling and buying in the temple courts, and turned over the tables of the money changers and the chairs of those selling doves. 21:13 And he said to them, “It is written, ‘My house will be a house of prayer,’ but you are turning it into a den of robbers!” 21:14 The blind and lame came to him in the temple courts, and he healed them. 21:15 But when the chief priests and the experts in the law saw the wonderful things he did and heard the children crying out in the temple courts, “Hosanna to the Son of David,” they became very angry.

“O Lord, save!” in the quotation from Ps 118:25-26 was probably by this time a familiar liturgical expression of praise, on the order of “Hail to the king,” although both the underlying Aramaic and Hebrew expressions meant “O Lord, save us.” In words familiar to every Jew, the author is indicating that at this point every messianic expectation is now at the point of realization. It is clear from the words of the psalm shouted by the crowd that Jesus is being proclaimed as messianic king. See E. Lohse, TDNT 9:682-84.

sn Hosanna is an Aramaic expression that literally means, “help, I pray,” or “save, I pray.” By Jesus’ time it had become a strictly liturgical formula of praise, however, and was used as an exclamation of praise to God.

sn A quotation from Ps 118:25-26.

sn A quotation from Isa 56:7.

tn Here και (kai) has been translated as “now” to indicate the transition to a new topic.

tn For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

sn The exact location of the village of Bethphage is not known. Most put it on the southeast side of the Mount of Olives and northwest of Bethany, about 1.5 miles (3 km) east of Jerusalem.

sn “Mountain” in English generally denotes a higher elevation than it often does in reference to places in Palestine. The Mount of Olives is really a ridge running north to south about 3 kilometers (1.8 miles) long, east of Jerusalem across the Kidron Valley. Its central elevation is about 30 meters (100 ft) higher than Jerusalem. It was named for the large number of olive trees which grew on it.

tn Grk “the village lying before you” (BDAG 530 s.v. ΚΩΤΕΛΚΩΝΤΙ 2.β).

tn The custom called angaria allowed the impressment of animals for service to a significant figure.

tn Here ἐκ (ek) has not been translated.

tn Grk “what was spoken by the prophet, saying.” The present participle λέγοντας (legontas) is redundant and has not been translated.

tn Grk “Tell the daughter of Zion” (the phrase “daughter of Zion” is an idiom for the inhabitants of Jerusalem: “people of Zion”). The idiom “daughter of Zion” has been translated as “people of Zion” because the original idiom, while firmly embedded in the Christian tradition, is not understandable to most modern English readers.

tn Grk “the foal of an animal under the yoke,” i.e., a hardworking animal. This is a quotation from Zech 9:9.

tn Here ἐκ (ek) has been translated as “so” to indicate the implied result of Jesus’ instructions in v. 2-3.

tn Grk “garments”; but this refers in context to their outer cloaks. The action is like 2 Kgs 9:13.

tn Here ἐκ (ek) has not been translated.

tn Grk “were shouting, saying.” The participle λέγοντας (legontas) is redundant here in contemporary English and has not been translated.

tn The expression Ὠσαννά (hosanna, literally in Hebrew, "Hosanna! Blessed is the one who comes in the name of the Lord!") is redundant here in contemporary English and has not been translated.
indignant 21:16 and said to him, “Do you hear what they are saying?” Jesus said to them, “Yes. Have you never read, ‘Out of the mouths of children and nursing infants you have prepared praise for yourself’?” 21:17 And leaving them, he went out of the city to Bethany and spent the night there.

The Withered Fig Tree

21:18 Now early in the morning, as he returned to the city, he was hungry. 21:19 After noticing a fig tree 2 by the road he went to it, but found nothing on it except leaves. He said to it, “Never again will there be fruit from you!” And the fig tree withered at once. 21:20 When the disciples saw it they were amazed, saying, “How did the fig tree wither so quickly?” 21:21 Jesus answered them, “I tell you the truth, 4 if you have faith and do not doubt, not only will you do what was done to the fig tree, but even if you say to this mountain, ‘Be lifted up and thrown into the sea,’ it will happen. 21:22 And whatever you ask in prayer, if you believe, 5 you will receive.”

The Authority of Jesus

21:23 Now after Jesus 6 entered the temple courts, 7 the chief priests and elders of the people came up to him as he was teaching and said, “By what authority 8 are you doing these things, and who gave you this authority?” 21:24 Jesus answered them, “I will also ask you one question. If you answer me then I will also tell you by what authority I do these things. 21:25 Where did John’s baptism come from? From heaven or from people?” They discussed this among themselves, saying, “If we say, ‘From heaven,’ he will say, ‘Then why did you not believe him?’” 21:26 But if we say, ‘From people,’ we fear the crowd, for they all consider John to be a prophet.” 21:27 So 11 they answered Jesus, 12 “We don’t know.” 13 Then he said to them, “Neither will I tell you 14 by what authority 15 I am doing these things.

The Parable of the Two Sons

21:28 “What 16 do you think? A man had two sons. He went to the first and said, ‘Son, go and work in the vineyard today.’ 21:29 The boy answered, 17 ‘I will not.’ But later he had a change of heart 18 and went. 21:30 The father 19 went to the other son and said the same thing. This boy answered, 20 ‘I will, sir,’ but did not go. 21:31 Which of the two did his father’s will?” They said, “The first.” 21:32 Jesus said to them, “I tell you

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1 sn A quotation from Ps 8:2.
2 tn Grk “one fig tree.”
3 sn The fig tree is a variation on the picture of a vine as representing the nation; see Isa 5:1-7.
4 tn Grk “And answering, Jesus said.” This is somewhat redundant and has been simplified in the translation.
5 tn Grk “believing”; the participle here is conditional.
6 tn Grk “he.”
7 tn Grk “the temple.”
8 tn On this phrase, see BDAG 844 s.v. νοικιός 2.a.y.1
9 tn Grk “answering, Jesus said to them.” This is somewhat redundant and has been simplified in the translation. Here δὲ (de) has not been translated.
10 tn The plural Greek term ὁδότους (anthrōpōn) is used here (and in v. 26) in a generic sense, referring to both men and women (cf. NAB, NRSV, “of human origin”; TEV, “from human beings”; NLT, “merely human”).
11 tn This is whether John’s ministry was of divine or human origin.
12 tn Grk “answering, Jesus said, “This construction is somewhat awkward in English and has been simplified in the translation.
13 sn Very few questions could have so completely revealed the wicked intentions of the religious leaders. Jesus’ question revealed the motivation of the religious leaders and exposed them for what they really were — hypocrites. They indicted themselves when they cited only two options and chose neither of them (“We do not know”). The point of Matt 21:23-27 is that no matter what Jesus said in response to their question, they were not going to believe it and would in the end use it against him.
14 sn Neither will I tell you. Though Jesus gave no answer, the analogy he used to their own question makes his view clear. His authority came from heaven.
15 sn On this phrase, see BDAG 844 s.v. νοικιός 2.a.y. This is exactly the same phrase as in v. 23.
16 tn Here δὲ (de) has not been translated.
17 tn Grk “And answering, he said.” This is somewhat redundant and has been simplified in the translation. The other son and said the same thing. This boy answered, “I will, sir,” but did not go. 21:31 Which of the two did his father’s will?” They said, “The first.” 21:32 Jesus said to them, “I tell you

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the truth, tax collectors and prostitutes will go ahead of you into the kingdom of God! 21:32 For John came to you in the way of righteousness, and you did not believe him. But the tax collectors and prostitutes did believe. Although you saw this, you did not later change your minds and believe him.

The Parable of the Tenants

21:33 “Listen to another parable: There was a landowner who planted a vineyard. He put a fence around it, dug a pit for its winepress, and built a watchtower. Then he leased it to tenant farmers and went on a journey. 21:34 When the harvest time was near, he sent his slaves to the tenants to collect his portion of the crop. 21:35 But the tenants seized his slaves, beat one, killed another, and stoned another. 21:36 Again he sent other slaves, more than the first, and they treated them the same way. 21:37 Finally he sent his son to them, saying, ‘They will respect my son.’ 21:38 But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let’s kill him and get his inheritance!’ 21:39 So they seized him, threw him out of the vineyard, and killed him. 21:40 Now when the owner of the vineyard comes, what will he do to those tenants?” 21:41 They said to him, “He will utterly destroy those evil men! Then he will lease the vineyard to other tenants who will give him his portion at the harvest.”

21:42 Jesus said to them, “Have you never read in the scriptures: ‘The stone the builders rejected has become the cornerstone. 18 This is from the Lord, and it is marvelous in our eyes’?”

21:43 For this reason I tell you that the kingdom of God will be taken from you and given to a people who will produce its fruit. 21:44 The one who falls on this stone will be broken to pieces, and the one on whom it falls will be crushed.” 21:45 When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. 21:46 They wanted to arrest him, but they were afraid of the crowds, because the crowds regarded him as a prophet.

The Parable of the Wedding Banquet

22:1 Jesus spoke to them again in parables, saying: 22:2 “The kingdom of heaven can be

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13 tn Here καὶ (kai) has been translated as “so” to indicate the implied result of the tenants’ decision to kill the son in v. 38.
14 tn Grk “seizing him.” The participle λαοποντές (labones) has been translated as attendant circumstance.
15 sn Throwing the heir out of the vineyard pictures Jesus’ death outside of Jerusalem.
16 tn Or “capstone,” “keystone.” Although these meanings are lexically possible, the imagery in Eph 2:20-22 and 1 Cor 3:11 indicates that the term κεφαλὴ γωνίας (kephalē gōnias) refers to a cornerstone, not a capstone.
17 sn The stone the builders rejected has become the cornerstone. The use ofPs 118:22-23 and the “stone imagery” as a reference to Christ and his suffering and exaltation is common in the NT (see also Mark 12:10; Luke 20:17; Acts 4:11; 1 Pet 2:6-8; cf. also Eph 2:20). The irony in the use of Ps 118:22-23 here is that in the OT, Israel was the one rejected (or perhaps her king) by the Gentiles, but in the NT it is Jesus who is rejected by Israel.
18 sn A quotation from Ps 118:22-23.
19 tn Or “to a nation” (so KJV, NASB, NLT).
20 tc A few witnesses, especially of the Western text (D 33 it sy Or Eus*), do not contain 21:44. However, the verse is found in Β C L W Z (9) ΟΠ 113 Ἑ 34 lat sy eph b ch co and should be included as authentic.
21 sn Grk “on whomever it falls, it will crush him.” This proverb basically means that the stone crushes, without regard to whether it falls on someone or someone falls on it. On the stone as a messianic image, see Isa 28:16 and Dan 2:44-45.
22 tn Here καὶ (kai) has not been translated.
23 sn See the note on Pharisees in 3:7.
24 tn Grk “they”; the referent (the crowds) has been specified in the translation for clarity. Both previous occurrences of “they” in this verse refer to the chief priests and the Pharisees.
25 tn Grk “And answering again, Jesus spoke.” This construction is somewhat redundant in English and has been simplified in the translation.
compared to a king who gave a wedding banquet for his son. 22:3 He sent his slaves to summon those who had been invited to the banquet, but they would not come. 22:4 Again he sent other slaves, saying, “Tell those who have been invited, “Look! The feast I have prepared for you is ready.” My oxen and fattened cattle have been slaughtered, and everything is ready. Come to the wedding banquet.” 22:5 But they were indifferent and went away, one to his farm, another to his business. 22:6 The 3rd rested his slaves, insolently mistreated them, and killed them. 22:7 The king was furious! He sent his soldiers, and they put those murderers to death 16 and set their city 6 on fire. 22:8 Then he said to his slaves, “The wedding is ready, but the ones who had been invited were not worthy. 22:9 So go into the main streets and invite everyone you find to the wedding banquet.” 22:10 And those slaves went out into the streets and gathered all they found, both bad and good, and the wedding hall was filled with guests. 22:11 But when the king came in to see the wedding guests, he saw a man there who was not wearing wedding clothes. 22:12 And he said to him, “Friend, how did you get in here without wedding clothes?” But he had nothing to say. 22:13 Then the king said to his attendants, “Tie him up hand and foot and throw him into the outer darkness, where there will be weeping and gnashing of teeth!” 22:14 For many are called, but few are chosen."

Paying Taxes to Caesar

22:15 Then the Pharisees 8 went out and planned together to entrap him with his own words. 9 22:16 They sent to him their disciples along with the Herodians, 10 saying, “Teacher, we know that you are truthful, and teach the way of God in accordance with the truth. 22 You do not court anyone’s favor because you show no partiality. 22:17 Tell us then, what do you think? Is it right 13 to pay taxes to Caesar or not?”

22:18 But Jesus realized their evil intentions and said, “Hypocrites! Why are you testing me? 22:19 Show me the coin used for the tax.” So 16 they brought him a denarius. 22:20 Jesus 18 said to them, “Whose image 19 is this, and whose inscription?” 22:21 They replied, 20 “Caesar’s.” He said to them, 21 “Then give to Caesar the things that are Caesar’s, and to God the things that are God’s.” 22:22 Now when they heard this they were stunned, 20 and they left him and went away.

*sn* Teach the way of God in accordance with the truth. Very few comments are as deceitful as this one; they did not really believe this at all. The question of the Pharisees and Herodians was specifically designed to trap Jesus.

*tn* See the note on the word “slave” in 8:9.

*tn* Grk “Behold, I have prepared my dinner.” In some contexts, however, to translate ἀριστον (ariston) as “dinner” somewhat misses the point. L&N 23.22 here suggests, “See now, the feast I have prepared (for you is ready).”

*tn* Grk δὲ (de) has not been translated.

*tn* Grk “he sent his soldiers, destroyed those murderers.” The verb ἀπολέεσθαι (apoleesen) is causative, indicating that the king was the one behind the execution of the murderers. In English the causative idea is not expressed naturally here; either a purpose clause (“he sent his soldiers to put those murderers to death”) or a relative clause (“he sent his soldier who put those murderers to death”) is preferred.

*tn* The Greek text reads here πόλις (polis), which could be translated “town” or “city.” The prophetic reference is to the city of Jerusalem, so “city” is more appropriate here.

*tn* Grk “he was silent.”

*sn* See the note on Pharisees in 3:7.

*tn* Grk “trap him in word.”

*tn* The Herodians are mentioned in the NT only once in Matt (22:16 = Mark 12:13) and twice in Mark (3:6; 12:13; some ms also read “Herodians” instead of “Herod” in Mark 8:15). It is generally assumed that as a group the Herodians were Jewish supporters of the Herodian dynasty (or of Herod Antipas in particular). In every instance they are linked with the Pharisees. This probably reflects agreement regarding political objectives (nationalism as opposed to submission to the yoke of Roman oppression) rather than philosophy or religious beliefs.

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22:23 The same day Sadducees1 (who say there is no resurrection)2 came to him and asked him,3 22:24 “Teacher, Moses said, ‘If a man dies without having children, his brother must marry the widow and father children4 for his brother.’5 22:25 Now there were seven brothers among us. The first one married and died, and since he had no children he left his wife to his brother. 22:26 The second did the same, and the third, down to the seventh. 22:27 Last6 of all, the woman died. 22:28 In the resurrection, therefore, whose wife of the seven will she be? For they all had married her.”7 22:29 Jesus8 answered them, “You are deceived,9 because you don’t know the scriptures or the power of God. 22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels10 in heaven. 22:31 Now as for the resurrection of the dead, have you not read what was spoken to you by God,11 22:32 ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’12 22:33 He is not the God of the dead but of the living!”13 22:34 When the crowds heard this, they were amazed at his teaching.

The Greatest Commandment

22:35 Now when the Pharisees14 heard that he had silenced the Sadducees,15 they assembled together.16 22:36 And one of them, an expert in religious law,17 asked him a question to test18 him: 22:37 “Teacher, which commandment in the law is the greatest?”19 22:38 Jesus20 said to him, “‘Love21 the Lord your God with all your heart, with all your soul, and with all your mind.’22 22:39 This is the first and greatest23 commandment. 22:40 All the law and the prophets depend24 on these two commandments.”

The Messiah: David’s Son and Lord

22:41 While26 the Pharisees27 were assembled, Jesus asked them a question:28 22:42 “What do you think about the Christ?”29 Whose son is he?” They said, “The son of David.”30 22:43 He said to them, “How then does David by the Spirit call him ‘Lord,’ saying, 22:44 ‘The Lord said to my lord,’31

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1 sn See the note on Sadducees in 3:7.
2 sn This remark is best regarded as a parenthetical note by the author.
3 tn Grk “and asked him, saying.” The participle λέγοντες (legontes) is redundant in contemporary English and has not been translated.
4 tn Grk “and raise up seed,” an idiom for fathering children (L&N 23.59).
5 sn A quotation from Deut 25:5. This practice is called levirate marriage (see also Ruth 4:1-12; Mishnah, m. Yevamot; Josephus, Ant. 4.8.23 [4.254-256]). The levirate law is described in Deut 25:5-10. The brother of a man who died without an son had an obligation to marry his brother’s widow. This served several purposes: It provided for the widow in a society where a widow with no children to care for her would be reduced to begging, and it preserved the name of the deceased, who would be regarded as the legal father of the first son produced from that marriage.
6 tn Here ἐξ (de) has not been translated.
7 tn Grk “For all had her.”
8 tn Grk “And answering, Jesus said to them.” This is somewhat redundant and has been simplified in the translation.
9 tn Or “mistaken” (cf. BDAG 822 s.v. πλανάω, planāō).
10 tc Most witnesses have “of God” after “angels,” although some read ὑπῆρετον τοῦ θεοῦ (an “one who has been anointed.”)
13 tn Grk “hang.” The verb κρεμάννυμι (kremannumi) is used here with a figurative meaning (cf. BDAG 566 s.v. 2.b).
14 sn See the note on Pharisees in 3:7.
15 sn See the note on Sadducees in 3:7.
16 tn Grk “for the same.” That is, for the same purpose that the Sadducees had of testing Jesus.
17 tn Traditionally, “a lawyer.” This was an expert in the interpretation of the Mosaic law.
18 tn Grk “testing.” The participle, however, is telic in force.
19 tn Or possibly “What sort of commandment in the law is great?”
20 tn Grk “And he”; the referent (Jesus) has been specified in the translation for clarity. Here ἐξ (de) has not been translated.
21 tn Grk “You will love.” The future indicative is used here with imperative force (see ExSyn 452 and 569).
22 sn A quotation from Deut 6:5. The threefold reference to different parts of the person says, in effect, that one should love God with all one’s being.
23 tn Grk “the great and first.”
24 sn A quotation from Lev 19:18.
25 tn Grk “hang.” The verb κρεμάννυμι (kremannumi) is used here with a figurative meaning (cf. BDAG 566 s.v. 2.b).
26 tn Here ἐξ (de) has not been translated.
27 sn See the note on Pharisees in 3:7.
28 tn Grk “asked them a question, saying.” The participle λέγοντος (legontos) is somewhat redundant here in contemporary English and has not been translated.
29 sn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
30 sn See the note on Christ in 1:16.
31 sn It was a common belief in Judaism that Messiah would be the son of David in that he would come from the lineage of David. On this point the Pharisees agreed and were correct. But their understanding was nonetheless incomplete, for Messiah is also David’s Lord. With this statement Jesus was affirming that, as the Messiah, he is both God and man.
32 sn The Lord said to my Lord. With David being the speaker, this indicates his respect for his descendant (referred to as my Lord). Jesus was arguing, as the ancient exposition assumed, that the passage is about the Lord’s anointed. The passage looks at an enthronement of this figure and a declaration of honor for him as he takes his place at the side of God. In Jerusalem, the king’s palace was located to the right of the temple to indicate this kind of relationship. Jesus was pressing the language here to get his opponents to reflect on how great Messiah is.
"Sit at my right hand, until I put your enemies under your feet"?2

22:45 If David then calls him ‘Lord,’ how can he be his son?22 22:46 No one3 was able to answer him a word, and from that day on no one dared to question him any longer.

Seven Woes

23:1 Then Jesus said to the crowds and to his disciples, 23:2 “The4 experts in the law5 and the Pharisees6 sit on Moses’ seat. 23:3 Therefore pay attention to what they tell you and do it. But do not do what they do, for they do not practice what they teach.7 23:4 They,8 tie up heavy loads, hard to carry, and put them on men’s shoulders, but they themselves are not willing even to lift a finger to move them. 23:5 They9 do all their deeds to be seen by people, for they make their phylacteries10 wide and their tassels11 long. 23:6 They12 love the place of honor at banquets and the best seats in the synagogues13 23:7 and elaborate greetings14 in the marketplaces, and to have people call them ‘Rabbi.’ 23:8 But you are not to be called ‘Rabbi,’ for you have one Teacher and you are all brothers. 23:9 And call no one your ‘father’ on earth, for you have one Father, who is in heaven. 23:10 Nor are you to be called ‘teacher,’ for you have one teacher, the Christ.15 23:11 The16 greatest among you will be your servant. 23:12 And whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

23:13 “But woe to you, experts in the law17 and you Pharisees, hypocrites!18 You keep locking people out of the kingdom of heaven!19 For you neither enter nor permit those trying to enter to go in.20 23:15 “Woe to you, experts in the law,21 and you Pharisees, hypocrites! You cross land and sea to make one convert,22 and when you get one,23 you make him twice as much a child of hell24 as yourselves!

23:16 “Woe to you, blind guides, who say, ‘Whoever swears by the temple is bound by nothing.’25 But whoever swears by the gold of the temple is bound by the oath.’ 23:17 Blind fools! Which is greater, the gold or the temple that makes the gold sacred? 23:18 And, ‘Whoever swears by the altar is bound by nothing.26 But if anyone swears by the gift on it he is bound by the oath.’ 23:19 You are blind! For which is greater, the gift or the altar that makes the gift sacred? 23:20 So whoever swears by the altar swears by it and by everything on it. 23:21 And whoever swears by the temple swears by it and the one who dwells in it. 23:22 And whoever swears by heaven swears by the throne of God and the one who sits on it.

23:23 “Woe to you, experts in the law,27 and you Pharisees, hypocrites! You give a tenth28 of mint, dill, and cumin,29 yet you neglect what is more important in the law – justice, mercy, and

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2 sn A quotation from Ps 110:1.
3 tn Grk ‘how is he his son?’
4 tn Here κοιν (κοίν) has not been translated.
5 tn Or “experts in the law.”
6 tn Here Φαρισαίοι (Φαρισαίοι) has not been translated.
7 tn See the note on the phrase “experts in the law” in 2:4.
8 tn Grk “for they say and do not do.”
9 tn Here δε (de) has not been translated.
10 sn Phylacteries were small leather cases containing OT scriptural verses, worn on the arm and forehead by Jews, especially when praying. The custom was derived from such OT passages as Exod 13:9; 16; Deut 6:8; 11:18.
11 tn The term κρασπέδον (krapesdon) in some contexts could refer to the outer fringe of the garment (possibly in Mark 6:56). This edge could have been plain or decorated. L&N 6.180 states, “In Mt 23:5 κρασπέδον denotes the tassels worn at the four corners of the outer garment (see 6.194).”
12 sn Tassels refer to the tassels that a male Israelite was obligated to wear on the four corners of his outer garment according to the Mosaic law (Num 15:38; Deut 22:12).
13 tn Here δε (de) has not been translated.
14 sn See the note on synagogues in 4:23.
15 sn There is later Jewish material in the Talmud that spells out such greetings in detail. See H. Windisch, TDNT 1:498.
16 tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
17 sn See the note on Christ in 1:16.
18 sn A quotation from Ps 110:1.
19 sn A quotation from Ps 110:1.
20 sn Or “scribes.” See the note on the phrase “experts in the law” in 2:4.
21 sn Grk “Woe to you...because you...” The causal particle οὖν (hóu) has not been translated here for rhetorical effect (and so throughout this chapter).
22 sn Or “one proselyte.”
23 sn Or “one who becomes [one].”
24 sn Or “a son of Gehenna.” Expressions constructed with οὐς (hous) followed by a genitive of class or kind denote a person belonging to the class or kind specified by the following genitive (L&N 9.4). Thus the phrase here means “a person who belongs to hell.”
25 sn See the note on the word hēl in 5:22.
26 sn Grk “Whoever swears by the temple, it is nothing.”
27 sn Or “scribes.” See the note on the phrase “experts in the law” in 2:4.
28 sn Or “you tithe mint.”
29 sn Cumin (alternately spelled cummin) was an aromatic herb native to the Mediterranean region. Its seeds were used for seasoning.
30 sn Or “experts in the law.”
31 sn Or “one who has been anointed.”
33 sn Grk “because you are closing the kingdom of heaven before people.”
34 sn Or “one proselyte.”
35 sn Or “one who becomes [one].”
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39 sn Grk “Whoever swears by the altar, it is nothing.”
40 sn Or “scribes.” See the note on the phrase “experts in the law” in 2:4.
41 sn Or “you tithe mint.”
42 sn Or “one proselyte.”
faithfulness! You4 should have done these things without neglecting the others. 23:24 Blind guides! You strain out a gnat yet swallow a camel!\(^5\)

23:25 “Woe to you, experts in the law\(^6\) and you Pharisees, hypocrites! You clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence. 23:26 Blind Pharisee! First clean the inside of the cup,\(^4\) so that the outside may become clean too!

23:27 “Woe to you, experts in the law\(^8\) and you Pharisees, hypocrites! You are like whitewashed tombs that look beautiful on the outside but inside are full of the bones of the dead and of everything unclean.\(^6\) 23:28 In the same way, on the outside you look righteous to people, but inside you are full of hypocrisy and lawlessness.

23:29 “Woe to you, experts in the law\(^7\) and you Pharisees, hypocrites! You\(^9\) build tombs for the prophets and decorate the graves\(^9\) of the righteous.

23:30 And you say, ‘If we had lived in the days of our ancestors,\(^10\) we would not have participated with them in shedding the blood of the prophets.’ 23:31 By saying this you testify against yourselves that you are descendants of those who murdered the prophets. 23:32 Fill up then the measure of your ancestors! 23:33 You snakes, offspring of vipers! How will you escape being condemned to hell?\(^{11}\)

23:34 “For this reason I\(^{12}\) am sending you prophets and wise men and experts in the law,\(^13\) some of whom you will kill and crucify,\(^{14}\) and some you will flog\(^{15}\) in your synagogues\(^{16}\) and pursue from town to town, 23:35 so that on you will come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachia,\(^{17}\) whom you murdered between the temple and the altar. 23:36 I tell you the truth,\(^{18}\) this generation will be held responsible for all these things!\(^{19}\)

**Judgment on Israel**

23:37 “O Jerusalem, Jerusalem,\(^{20}\) you who kill the prophets and stone those who are sent to you! How often I have longed\(^{22}\) to gather your children together as a hen gathers her chicks under her wings, but\(^{23}\) you would have none of it! 23:38 Look, your house is left to you desolate!

23:39 For I tell you, you will not see me from now until you say, ‘Blessed is the one who comes in the name of the Lord!’”\(^{25}\)

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\(^1\) tc † Many witnesses (B C K L W 0 102 33 565 892 pm) have ἔτι (de, “but”) after τοῖχος (tauta, “these things”), while many others lack it (B D Γ Θ F 13 579 700 1241 1424 pm). Since asyndeton was relatively rare in Koine Greek, the conjunction may be an intentional alteration, and is thus omitted from the present translation. NA\(^{27}\) includes the word in brackets, indicating doubts as to its authenticity.

\(^2\) tc Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

\(^3\) tc A very difficult textual problem is found here. The most important Alexandrian and Byzantine, as well as significant Western, witnesses (B C L W 0 102 0281 13 33 36 lat co) have “and the dish” (καὶ τῆς πορφυροὶδος, kai tis porpoyidos) after “cup,” while few important witnesses (D 0 f 700 and some versioal and patristic authorities) omit the phrase. On the one hand, scribes sometimes tended to eliminate redundancy; since “and the dish” is already present in v. 25, it may have been deleted in v. 26 by well-meaning scribes. On the other hand, as B. M. Metzger notes, the singular pronoun αὐτόν (autou, “its”) with τὸ ἕκτος (to ekto, “the outside”) in some of the same witnesses that have the longer reading (viz., B\(^{8}\) f\(^{1}\) al) hints that their archetype lacked the words (TÇ\(^{29}\) 95). Further, scribes would be motivated both to add the phrase from v. 25 and change αὐτοῦ to the plural pronoun αὐτῶν (autōn, “their”). Although the external evidence for the shorter reading is not compelling in itself, combined with these two prongs of internal evidence, it is to be slightly preferred.

\(^4\) Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

\(^5\) sn This was an idiom for hypocrisy – just as the wall was painted on the outside but something different on the inside, so this person was not what he appeared or pretended to be (for discussion of a similar metaphor, see L&N 88.234; BDAG 1010 s.v. τοῖχος). See Deut 28:12; Ezek 13:10-16; Acts 23:3.

\(^6\) tc Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

\(^7\) Or perhaps “the monuments” (see L&N 7.75-76).

\(^8\) tc Or “fathers” (so also in v. 32).

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\(^{11}\) tn Grk “the judgment of Gehenna.”

\(^{12}\) tn Grk “behind I am sending.” The Greek word ἡδον (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).

\(^{13}\) tn Or “scribes.” See the note on the phrase “experts in the law” in 2:4.

\(^{14}\) sn See the note on crucified in 20:19.

\(^{15}\) tn BDAG 620 s.v. μαστιγόω 1.a states, “of flogging as a punishment decreed by the synagogue (Dt 25:2f; s. the Mishna Tractate Sanhedrin-Makkoth, edited w. notes by SKrauss 33) w. acc. of pers. Mt 10:17; 23:34.”

\(^{16}\) sn See the note on συναγωγες in 4:23.

\(^{17}\) sn Spelling of this name (Barachia, Barachia) varies among the English versions: “Barachia” (RSV, NRSV); “Berechiah” (NASB); “Barachiah” (NIV).

\(^{18}\) tn Or “truly (ιακου, amēn), I say to you.”

\(^{19}\) tn “all these things will come on this generation.”

\(^{20}\) sn The double use of the city’s name betrays intense emotion.

map For location see Map5-B1; Map6-F3; Map7-E2; Map8-F2; Map10-B3; JP1-F4; JP2-F4; JP3-F4; JP4-F4.

\(^{21}\) tn Although the opening address (“Jerusalem, Jerusalem”) is direct (second person), the remainder of this sentence in the Greek text is third person (“who kills the prophets and stones those sent to her”). The following sentences then revert to second person (“you... you”), so to keep all this consistent in English, the third person pronouns in the present verse were translated as second person (“you who kill... sent to you”).

\(^{22}\) sn How often I have longed to gather your children. Jesus, like a lamenting prophet, speaks for God here, who longed to care tenderly for Israel and protect her.

\(^{23}\) tn Here ἄλφ (loa) has been translated as “but” to indicate the contrast present in this context.

\(^{24}\) tn Grk “you were not willing.”

\(^{25}\) sn A quotation from Ps 118:26.
The Destruction of the Temple

24:1 Now 4 as Jesus was going out of the temple courts and walking away, his disciples came to show him the temple buildings. 2 24:2 And he said to them, 3 “Do you see all these things? I tell you the truth, 4 not one stone will be left on another. 5 All will be torn down! 6

Signs of the End of the Age

24:3 As 7 he was sitting on the Mount of Olives, his disciples came to him privately and said, “Tell us, when will these things 8 happen? And what will be the sign of your coming and of the end of the age?” 24:4 Jesus answered them, 9 “Watch out that no one misleading you. 24:5 For many will come in my name, saying, ‘I am the Christ,’ 10 and they will mislead many. 24:6 You will hear of wars and rumors of wars. Make sure that you are not alarmed, for this must happen, but the end is still to come. 24:7 For nation will rise up in arms 11 against nation, and kingdom against kingdom. And there will be famines 12 and earthquakes in various places. 24:8 All 13 these things are the beginning of birth pains.

Persecution of Disciples

24:9 “Then they will hand you over to be persecuted and will kill you. You will be hated by all the nations 14 because of my name. 24:10 Then many will be led into sin, 15 and they will betray one another and hate one another. 24:11 And many false prophets will appear and deceive 16 many, 24:12 and because lawlessness will increase so much, the love of many will grow cold. 24:13 But the person who endures to the end will be saved. 24:14 And this gospel of the kingdom will be preached throughout the whole inhabited earth as a testimony to all the nations, 22 and then the end will come.

The Abomination of Desolation

24:15 “So when you see the abomination of desolation 23 — spoken about by Daniel the prophet — standing in the holy place (let the reader understand), 24:16 then those in Judea must flee 24 to the mountains. 24:17 The one on the roof 25 must not come down 26 to take anything out of his house, 24:18 and the one in the field must not turn back to get his cloak. 24:19 Woe 27 to those who are pregnant and to those who are nursing their babies in those days! 24:20 Pray 28 that your flight may not be in winter or on a Sabbath. 24:21 For then there will be great suffering unlike anything that has happened before.

1 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
2 sn The Jerusalem temple was widely admired around the world. See Josephus, Ant. 15.11 [15.380-425]; J. W. 5.5 [5.184-227] and Tacitus, History 5.8, who called it “immensely opulent.” Josephus compared it to a beautiful snowcapped mountain.
3 tn Grk “answering, he said to them.” The participle ἀποκριθείς (apokriqthes) is redundant in English and has not been translated.
4 tn Grk “Truly (μὴ, amēn), I say to you.”
5 sn With the statement not one stone will be left on another Jesus predicted the total destruction of the temple, something that did occur in a.d. 70.
6 tn Grk “not one stone will be left here on another which will not be thrown down.”
7 tn Here δὲ (de) has not been translated.
8 sn Because the phrase these things is plural, more than the temple’s destruction is in view. The question may presuppose that such a catastrophe signals the end.
9 tn Grk “answering, Jesus said to them.” This is somewhat redundant and has been simplified in the translation.
10 tn Or “Be on guard.”
11 tn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
12 sn See the note on Christ in 1:16.
13 tn Grk “it is not yet the end.”
14 tn For the translation “rise up in arms” see L&N 55.2.
16 tc Most witnesses (C O 0102 f 123 36) have “and plagues” (καὶ λοίμοι, kai loimoi) between “famines” (λιμοί, limoi) and “earthquakes” (σεισμοὶ, seismoi), while others have “plagues and famines and earthquakes” (L W 33 pc lat). The similarities between λιμοί and λοίμοι could explain how καὶ λοίμοι might have accidentally dropped out, but since the Lukan parallel has both terms (and W lat have the order λοίμοι καὶ λιμοί there too, as they do in Matthew), it seems more likely that scribes added the phrase here. The shorter reading does not enjoy overwhelming support (N B D 892 pc, as well as versioinal witnesses), but it is nevertheless significant; coupled with the internal evidence it should be given preference.
17 tn Here δὲ (de) has not been translated.
18 tn Here δὲ (de) has not been translated.
19 tn Or “many will fall away.” This could also refer to apostasy.
20 tn Or “and lead many astray.”
21 sn But the person who endures to the end will be saved.
22 tn Or “all the Gentiles” (the same Greek word may be translated “nations” or “Gentiles”).
23 sn The reference to the abomination of desolation is an allusion to Dan 9:27. Though some have seen the fulfillment of Daniel’s prophecy in the actions of Antiochus IV (or a representative of his) in 167 B.C., the words of Jesus seem to indicate that Antiochus was not the final fulfillment, but that there was (from Jesus’ perspective) still another fulfillment yet to come. Some argue that this was realized in a.d. 70, while others claim that it refers specifically to Antichrist and will not be fully realized until the period of the great tribulation at the end of the age (cf. Mark 13:14, 19, 24; Rev 3:10).
24 sn Fleeing to the mountains is a key OT image: Gen 19:17; Judg 6:2; Isa 15:5; Jer 16:16; Zech 14:5.
25 sn On the roof. Most of the roofs in the NT were flat roofs made of pounded dirt, sometimes mixed with lime or stones, supported by heavy wooden beams. They generally had an easy means of access, either a sturdy wooden ladder or stone stairway, sometimes on the outside of the house.
26 sn The swiftness and devastation of the judgment will require a swift escape. There will be no time to come down from the roof and pick up anything from inside one’s home.
27 tn Here δὲ (de) has not been translated.
28 tn Here δὲ (de) has not been translated.
29 tn Traditionally, “great tribulation.”
30 sn Suffering unlike anything that has happened. Some refer this event to the destruction of Jerusalem in a.d. 70. While the events of a.d. 70 may reflect somewhat the comments Jesus makes here, the reference to the scope and severity of this judgment strongly suggest that much more is in
from the beginning of the world until now, or ever will happen. 24:22 And if those days had not been cut short, no one would be saved. But for the sake of the elect those days will be cut short. 24:23 Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There he is!’ do not believe him. 24:24 For false messiahs and false prophets will appear and perform great signs and wonders to deceive, if possible, even the elect. 24:25 Remember, I have told you ahead of time. 24:26 So then, if someone says to you, ‘Look, he is in the wilderness,’ do not go out, or ‘Look, he is in the inner rooms,’ do not believe him. 24:27 For just like the lightning comes from the east and flashes to the west, so the coming of the Son of Man will be. 24:28 Wherever the corpse is, there the vultures will gather.

The Arrival of the Son of Man

24:29 “Immediately after the suffering of those days, the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of heaven will be shaken. 24:30 Then the sign of the Son of Man will appear in heaven, and all the tribes of the earth will mourn. They will see the Son of Man arriving on the clouds of heaven26 with power and great glory. 24:31 And he will send his angels with a loud trumpet blast, and they will gather his elect from the four winds, from one end of heaven27 to the other.

The Parable of the Fig Tree

24:32 “Learn this parable from the fig tree: Whenever its branch becomes tender and puts out its leaves, you know that summer is near. 24:33 So also you, when you see all these things, know that he is near, right at the door. 24:34 I tell you the truth, this generation21 will not pass away until all these things take place. 24:35 Heaven and earth will pass away, but my words will never pass away.

Be Ready!

24:36 “But as for that day and hour no one knows it – not even the angels in heaven23 –

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1 sn An allusion to Dan 7:13. Here is Jesus returning with full authority to judge.
2 sn Or “of the sky”; the Greek word οὐρανός (ouranos) may be translated “sky” or “heaven,” depending on the context.
3 sn Or “of the sky”; the Greek word οὐρανός (ouranos) may be translated “sky” or “heaven,” depending on the context.
4 sn οὕτως (houtos) = “the same.”
5 sn The verb γινώσκετε (ginwskete, “know”) can be parsed either present indicative or present imperative. In this context the imperative fits better, since the movement is from analogy (trees and seasons) to the future (the signs of the coming of the kingdom) and since the emphasis is on preparation for this event.
6 sn Grk ἀμὴν (amhn), I say to you.”
7 sn This is one of the hardest verses in the gospels to interpret. Various views exist for what generation means. (1) Some take it as meaning “race” and thus as an assurance that the Jewish race (nation) will not pass away. But it is very questionable that the Greek term γενεὰ (genea) can have this meaning. Two other options are possible. (2) Generation might mean “this type of generation” and refer to the generation of unrepentant humanity. Or (3) generation” and since the emphasis is on preparation for this event.
8 sn The words that Jesus predicts here will never pass away. They are as stable and lasting as a creation itself. For this kind of image, see Isa 40:8; 55:10-11.
9 sn Several important witnesses, including early Alexandrian and Western MSS (N* B D) f 133 pc it vg ms hie hier have the additional words οὐδὲ ὁ υἱός (oude Jo Juios, “nor the son”) here. Although the shorter reading (which lacks this phrase) is suspect in that it seems to soften the prophetic ignorance of Jesus, the final phrase (“except the Father alone”) already implies this. Further, the parallel in Matt 13:32 has οὐδὲ ὁ υἱός, with almost no witnesses lacking the expression. Hence, it is doubtful that the absence of “neither the Son” is due to the scribes. In keeping with Matthew’s general softening of Mark’s harsh statements throughout his Gospel, it is more likely that the absence of “neither the Son” is part of the original text of Matthew, being an intentional change on the part of the author. Further, this shorter reading is supported by the first corrector of N as well as L W f 33 03 vg sy co hier. Admittedly, the external evidence is not as impressive for the shorter reading, but it best explains the rise of the other reading (in particular, how does one account for virtually no ms excising οὐδὲ ὁ υἱός at Mark 13:32 if such an absence here is due to scribal alteration? Although scribes were hardly consistent, for such a theologically significant issue at least some consistency would be expected on the part of a few抄本). Nevertheless, NA27 includes οὐδὲ ὁ υἱός here.
except the Father alone. 24:37 For just like the days of Noah were, so the coming of the Son of Man will be. 24:38 For in those days before the flood, people were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark. 24:39 And they knew nothing until the flood came and took them all away. It will be the same at the coming of the Son of Man. 24:40 Then there will be two men in the field; one will be taken and one left. 24:41 There will be two women grinding grain with a mill; one will be taken and one left.

24:42 “Therefore stay alert, because you do not know on what day your Lord will come. 24:43 But understand this: If the owner of the house had known at what time of night the thief was coming, he would have been alert and would not have let his house be broken into. 24:44 Therefore you also must be ready, because the Son of Man will come at an hour when you do not expect him.

The Faithful and Wise Slave

24:45 “Who then is the faithful and wise slave, whom the master has put in charge of his household, to give the other slaves their food at the proper time? 24:46 Blessed is that slave whom the master finds at work when he returns of the Son of Man.

24:47 I tell you the truth, the master will put him in charge of all his possessions. 24:48 But if that evil slave should say to himself, ‘My master is staying away a long time,’ and he begins to beat his fellow slaves and to eat and drink with drunkards, 24:50 then the master of that slave will come on a day when he does not expect him and at an hour he does not foresee, 24:51 and will cut him in two, and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.

The Parable of the Ten Virgins

25:1 “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. 25:2 Five of the virgins were foolish, and five were wise. 25:3 When the foolish ones took their lamps, they did not take extra olive oil with them. 25:4 But the wise ones took flasks of olive oil with their lamps. 25:5 When the bridegroom was delayed a long time, they all became drowsy and fell asleep. 25:6 But at midnight there was a shout, ‘Look, the bridegroom is here! Come out to meet him.’ 25:7 Then all the virgins woke up and trimmed their lamps. 25:8 The foolish ones said to the wise, ‘Give us some of your oil, because our lamps are going out.’ 25:9 ‘No,’ they replied. 25:10 ‘There won’t be enough for you and for us. Go instead to those who sell oil and buy some for yourselves.’ 25:11 But while they had gone to buy it, the bridegroom arrived, and those who were ready went inside with him to the wedding banquet, but the others were turned away, 25:12 because they were not prepared.

25:13 So all who等候 for the kingdom of God should be like those wise virgins, who were awake, watching for their Lord’s coming.
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wedding banquet. Then the door was shut. 25:11 Later, the other virgins came too, saying, ‘Lord, lord! Let us in!’ 25:12 But he replied, ‘I tell you the truth, I do not know you!’ 25:13 Therefore stay alert, because you do not know the day or the hour. 6

The Parable of the Talents

25:14 “For it is like a man going on a journey, who summoned his slaves7 and entrusted his property to them. 25:15 To one he gave five talents,8 to another two, and to another one, each according to his ability. Then he went on his journey. 25:16 The one who had received five talents went off right away and put his money to work and gained five more. 25:17 In the same way, the one who had two talents also came and settled his accounts with them. 25:20 The one who had received the five talents came and brought five more, saying, ‘Sir, you entrusted me with five talents. See, I have gained five more.’ 25:21 His master answered, ‘Well done, good and faithful slave! You have been faithful in a few things. I will put you in charge of many things. Enter into the joy of your master.’ 25:22 The one with the two talents also came and said, ‘Sir, you entrusted two talents to me. See, I have gained two more.’ 25:23 His master answered, ‘Well done, good and faithful slave! You have been faithful with a few things. I will put you in charge of many things. Enter into the joy of your master.’ 25:24 Then the one who had received the one talent came and said, ‘Sir, I knew that you were a hard man, harvesting where you did not sow, and gathering where you did not scatter seed, 25:25 so I was afraid, and I went and hid your talent in the ground. See, you have what is yours.’ 25:26 But his master answered, ‘Evil and lazy slave! So you knew that I harvest where I didn’t sow and gather where I didn’t scatter? 25:27 Then you should have deposited my money with the bankers, and on my return I would have received my money back with interest! 25:28 Therefore take the talent from him and give it to the one who has ten. 25:29 For the one who has will be given more, and he will have more than enough. But the one who does not have, even what he has will be taken from him. 25:30 And throw that worthless slave into the outer darkness, where there will be weeping and gnashing of teeth.’

The Judgment

25:31 “When the Son of Man comes in his glory and all the angels with him, then he will sit on his glorious throne. 25:32 All the nations will be assembled before him, and he will separate people one from another like a shepherd separates the sheep from the goats. 25:33 He will put the sheep on his right and the goats on his left. 25:34 Then the king will say to those on his right, ‘Come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. 25:35 For I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, 25:36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.’ 25:37 Then the righteous will answer him, ‘Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? 25:38 When did we see you a stranger and invite you in, or naked and clothe you?

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1 tn Here καὶ (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
2 tn Here ἐκ (de) has not been translated.
3 tn Grk “Open to us.”
4 tn Grk “But answering, he said.” This is somewhat redundant and has been simplified in the translation.
5 tn Grk “Truly (ἀμήν, amīn), I say to you.”
6 tc Most later mss (C 3 1424 3331) also read here “in which the Son of Man is coming” (ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἐρέχθαι, en he ἐν ἱώντων to anθρῆπον erchētai), reproducing almostverbatim the last line of Matt 24:44. The longer reading thus appears to be an explanatory expansion and should not be considered authentic. The earlier and better witnesses (א B C* D L W Δ Θ F 33 565 892 1424 4 lat co) lack this phrase.
7 tn See the note on the word “slave” in 8:9.
8 tn Here καὶ (kai) has not been translated.
9 sn A talent was equal to 6000 denarii. See the note on this term in 18:24.
10 tn Grk “traded with them.”
11 tn Here ἐκ (de) has not been translated.
12 tn Here καὶ (kai) has not been translated.
13 tn Grk Or “Lord; or ‘Master’ (and so throughout this paragraph).
14 tn Grk “His master said to him.”
15 tn Here ἐκ (de) has not been translated.
16 tn Here καὶ (kai) has not been translated.
17 tn Grk “But answering, his master said to him.” This is somewhat redundant and has been simplified in the translation.
18 tn For the translation “deposited my money with the bankers,” see L&N 57.216.
19 sn That is, “If you really feared me you should have done a minimum to get what I asked for.”
20 tn Grk “the ten talents.”
21 tn Grk “to everyone who has, he will be given more.”
22 sn The one who has nothing has even what he seems to have taken from him, ending up with no reward at all (see also Luke 8:18). The exact force of this is left ambiguous, but there is no comfort here for those who are pictured by the third slave as being totally unmoved by the master. Though not an outright enemy, there is no relationship to the master either.
23 tn Here ἐκ (de) has not been translated.
24 tn Here καὶ (kai) has not been translated.
25 tn Here καὶ (kai) has not been translated.
26 tn Grk “answer him, saying.” The participle ἀναφερεῖται (legōntes) is redundant in contemporary English and has not been translated.
27 tn Here ἐκ (de) has not been translated.
25:39 When2 did we see you sick or in prison and visit you? 25:40 And the king will answer them,3 'I tell you the truth,9 just as you did it for one of the least of these brothers or sisters4 of mine, you did it for me.'

25:41 "Then he will say5 to those on his left, ‘Depart from me, you accursed, into the eternal fire that has been prepared for the devil and his angels! 25:42 For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink. 25:43 I was a stranger and you did not receive me as a guest, naked and you did not clothe me, sick and in prison and you did not visit me.’ 25:44 Then they too will answer,6 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick in prison, and did not give you whatever you needed?' 25:45 Then he will answer them,7 'I tell you the truth, just as you did not do it for one of the least of these, you did not do it for me.' 25:46 And these will depart into eternal punishment, but the righteous into eternal life."

The Plot Against Jesus

26:1 When9 Jesus had finished saying all these things, he told his disciples, 26:2 'You know that after two days the Passover is coming, and the Son of Man will be handed over over10 to be crucified.'11

26:3 Then the chief priests and the elders of the people met together in the palace of the high priest, who was named Caiaphas. 26:4 They12 planned to arrest Jesus by stealth and kill him. 26:5 But they said, “Not during the feast, so that there won’t be a riot among the people.”13

Matthew 26:6 Now while Jesus was in Bethany at the house of Simon the leper, 26:7 a woman came to him with an alabaster jar14 of expensive perfumed oil,15 and she poured it on his head as he was at the table. 26:8 When16 the disciples saw this, they became indignant and said, "Why this waste? 26:9 It17 could have been sold at a high price and the money18 given to the poor!" 26:10 When Jesus learned of this, he said to them, "Why are you bothering this woman? She has19 done a good service for me. 26:11 For you will always have the poor with you, but you will not always have me!22

26:12 When she poured this oil on my body, she did it to prepare me for burial. 26:13 I tell you the truth,24 wherever this gospel is proclaimed in the whole world, what she has done will also be told in memory of her."

The Plan to Betray Jesus

26:14 Then one of the twelve, the one named Judas Iscariot, went to the chief priests 26:15 and said, “What will you give to me to betray him into your hands?”29 So they set out thirty silver coins for him. 26:16 From that time26 on, Judas27 began looking for an opportunity to betray him.

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1 tn Here δε (de) has not been translated.
2 tn Grk “answering, the king will say to them.” This is somewhat redundant and has been simplified in the translation.
3 tn Grk “Truly (ἐγώ, amēn), I say to you.”
4 sn The suggestion here is that Jesus was too popular to openly arrest him.
5 sn The reference here is to verses 39–45, and thus "to those on his left." The contrast here is with the "least of these," which includes Simon the leper.
6 tn Grk λέγων (legōn), meaning "answering, the king will say to them." This is redundant in contemporary English and has not been translated.
7 sn The participle λέγων (legōn) is redundant in contemporary English and has not been translated.
8 sn The reference here is to verses 39–45, and thus "to those on his left." The contrast here is with the "least of these," which includes Simon the leper.
9 sn The reference here is to verses 39–45, and thus "to those on his left." The contrast here is with the "least of these," which includes Simon the leper.
10 sn See the note on crucified in 20:19.
11 sn Or will be delivered up.
12 tn Here καὶ (kai) has not been translated.
13 sn The suggestion here is that Jesus was too popular to openly arrest him.
14 sn A jar made of alabaster stone was normally used for very precious substances like perfumes. It normally had a long neck which was sealed and had to be broken off so the contents could be used.
15 sn Μύρων (muron) was usually made of myrrh (from which the English word is derived) but here it is used in the sense of ointment or perfumed oil (L&N 6.205).
16 sn Nard or spikenard is a fragrant oil from the root and spike of the nard plant of northern India. This perfumed oil, if made of something like nard, would have been extremely expensive, costing up to a year’s pay for an average laborer.
17 tn Here δε (de) has not been translated.
18 tn Here γὰρ (gar) has not been translated.
19 sn The words “the money” are not in the Greek text, but are implied (as the proceeds from the sale of the perfumed oil).
20 sn Here δε (de) has not been translated.
21 sn Or “For she.” Here γὰρ (gar) has not been translated.
22 sn In the Greek text of this clause, “me” is in emphatic position (the first word in the clause). To convey some impression of the emphasis, an exclamation point is used in the translation.
23 sn Grk “For when.” Here γὰρ (gar) has not been translated.
24 sn Grk “Truly (ἐγώ, amēn), I say to you.”
25 sn Grk “What will you give to me, and I will betray him to you?”
26 tn Here καὶ (kai) has not been translated.
27 sn Grk “he”; the referent (Judas) has been specified in the translation for clarity.
The Passover

26:17 Now on the first day of the feast of Unleavened Bread the disciples came to Jesus and said, 2 “Where do you want us to prepare for you to eat the Passover?” 3:18 He 4 said, “Go into the city to a certain man and tell him, ‘The Teacher says, “My time is near. I will observe the Passover with my disciples at your house.”’” 3:19 So 5 the disciples did as Jesus had instructed them, and they prepared the Passover.

26:20 When 6 it was evening, he took his place at the table 7 with the twelve. 8 26:21 And while they were eating he said, “I tell you the truth, 9 one of you will betray me.” 26:22 They became greatly distressed 12 and each one began to say to him, “Surely not I, Lord?” 26:23 He answered, “The one who has dipped his hand into the bowl with me 14 will betray me. 26:24 The Son of Man will go as it is written about him, but woe to that man by whom the Son of Man is betrayed! It would be better for him if he had never been born.”

The Lord’s Supper

26:26 While 27 they were eating, Jesus took bread, and after giving thanks he broke it, gave it to his disciples, and said, “Take, eat, this is my body.” 26:27 And after taking the cup and giving thanks, he gave it to them, saying, “Drink from it, all of you, 26:28 for this is my blood, the blood 19 of the covenant, 19 that is poured out for many for the forgiveness of sins. 26:29 20 I tell you, from now on I will not drink of this fruit 21 of the vine until that day when I drink it new with you in my Father’s kingdom.” 26:30 After 22 singing a hymn, 23 they went out to the Mount of Olives.

The Prediction of Peter’s Denial

26:31 Then Jesus said to them, “This night you will all fall away because of me, for it is written:

‘I will strike the shepherd, and the sheep of the flock will be scattered.’”

26:32 But after I am raised, I will go ahead of you into Galilee.” 26:33 Peter 28 said to him, “If they all fall away because of you, I will never

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1 tn The words “the feast of” are not in the Greek text, but have been supplied for clarity.
2 tn Grk “the disciples came to Jesus, saying.” The particle αὐτῶν (autōn) has been translated as a finite verb to make the sequence of events clear in English.
3 sn This required getting a suitable lamb and finding lodging in Jerusalem where the meal could be eaten. The population of the city swelled during the feast, so lodging could be difficult to find. The Passover was celebrated each year in commemoration of the Israelites’ deliverance from Egypt; thus it was a feast celebrating redemption (see Exod 12). The Passover lamb was roasted and eaten after sunset in a family group of at least ten people (m. Pesahim 7:13). People ate the meal while reclining (see the note on table in 26:20). It included, besides the lamb, unleavened bread and bitter herbs as a reminder of Israel’s bitter affliction at the hands of the Egyptians. Four cups of wine mixed with water were also used for the meal. For a further description of the meal and the significance of the wine cups, see E. Ferguson, Backgrounds of Early Christianity, 523-24.
4 tn Here ἔδει (de) has not been translated.
5 tn Here καί (kai) has been translated as “now” to indicate the transition to a new topic.
6 tn Here ἔδει (de) has not been translated.
7 de δέ (de) has not been translated.
8 tc Many witnesses, some of them important, have μαθητῶν (mathētōn, “disciples”); see 4:36; 8:19; 12:17; 15:4; 19:47; 20:30; 26:9, 20; 28:20; 1 Cor 11:23; 15:3; 2 Cor 11:23; 13:11. However, such additions are typical scribal expansions to the text. Further, the shorter reading (the one that ends with δοθηκα αὐτῷ, “twelve.”) has strong support in PGCD 26:14, 16; 26:17; 26:20; 26:27; 26:28; 27:56. Thus both internally and externally the text reads in favor of the longer reading.
9 tn Grk “Truly (ἀλήθεια, amēth), I say to you.”
10 tn Or “will hand me over.”
11 tn Here καί (kai) has not been translated.
12 tn The participle ἀπολύσθηκεν (apoulōsethēkēn) has been translated as a finite verb to make the sequence of events clear in English.
13 tn Grk “answering, he said.” This is somewhat redundant and has been simplified in the translation. Here ἔδει (de) has not been translated.
14 sn The one who has dipped his hand into the bowl with me. The point of Jesus’ comment here is not to identify the specific individual per se, but to indicate that it is one who was close to him — somebody whom no one would suspect. His comment serves to heighten the treachery of Judas’ betrayal.
15 tn Grk “answering, Judas.” This is somewhat redundant and has been simplified in the translation. Here ἔδει (de) has been translated as “then” to reflect the sequence of events in the narrative.
16 tn Grk “he”; the referent (Jesus) has been specified in the translation for clarity.
17 tn Here ἔδει (de) has not been translated.
18 tn Grk “for this is my blood of the covenant that is poured out for many.” In order to avoid confusion about which is poured out, the translation supplies “blood” twice so that the following phrase clearly modifies “blood,” not “covenant.”
19 tc Although most witnesses read καί νίκη (kainē, “new”) here, this is evidently motivated by the parallel in Luke 22:20. Apart from the possibility of homoioteleuton, there is no good reason for the shorter reading to have arisen later on. But since it is found in such good and diverse witnesses (e.g., 37:49; 56:17; 124:3), the likelihood of homoioteleuton becomes rather remote.
20 sn Jesus’ death established the forgiveness promised in the new covenant of Jer 31:31. Jesus is reinterpreting the symbolism of the Passover meal, indicating the presence of a new era.
21 tn Grk “produce” (“the produce of the vine” is a figurative expression for wine).
22 tn Here καί (kai) has not been translated.
23 sn After singing a hymn. The Hallel Psalms (Pss 113:118) were sung during the meal. Psalms 113 and 114 were sung just before the second cup and 115-118 were sung at the end of the meal, after the fourth, or hallel cup.
25 tn Grk “answering, Peter said to him.” This is somewhat redundant and has been simplified in the translation. Here ἔδει (de) has not been translated.
fall away!" 26:34 Jesus said to him, "I tell you the truth: on this night, before the rooster crows, you will deny me three times." 26:35 Peter said to him, "Even if I must die with you, I will never deny you." And all the disciples said the same thing.

Gethsemane

26:36 Then Jesus went with them to a place called Gethsemane, and he said to the disciples, "Sit here while I go over there and pray." 26:37 He took with him Peter and the two sons of Zebedee, and became anguished and distressed. 26:38 Then he said to them, "My soul is deeply grieved, even to the point of death. Remain here and stay awake with me." 26:39 Going a little farther, he threw himself down with his face to the ground and prayed, 2 "My Father, if possible, let this cup pass from me! Yet not what I will, but what you will." 26:40 Then he came to the disciples and found them sleeping. He said to Peter, "So, couldn't you stay awake with me for one hour? 26:41 Stay awake and pray that you will not fall into temptation. The spirit is willing, but the flesh is weak." 26:42 He went away a second time and prayed, 4 "My Father, if this cup cannot be taken away unless I drink it, your will must be done." 26:43 He came again and found them sleeping; they could not keep their eyes open. 26:44 So leaving them again, he went away and prayed for the third time, saying the same thing once more. 26:45 Then he came to the disciples and said to them, "Are you still sleeping and resting? Look, the hour is approaching, and the Son of Man is betrayed into the hands of sinners. 26:46 Get up, let us go. Look! My betrayer is approaching!"

Betrayal and Arrest

26:47 While he was still speaking, Judas, one of the twelve, arrived. With him was a large crowd armed with swords and clubs, sent by the chief priests and elders of the people.

26:48 (Now the betrayer had given them a sign, saying, "The one I kiss is the man. 12 Arrest him!" 13) 26:49 Immediately, he went up to Jesus and said, "Greetings, Rabbi," and kissed him. 26:50 Then Jesus said to him, "Friend, do what you are here to do." Then they came and took hold of Jesus and arrested him. 26:51 But one of those with Jesus grabbed his sword, drew it out, and struck the high priest's slave, 26:52 cutting off his ear. 26:53 Then Jesus said to him, "Put your sword back in its place! 24 For all who take hold of the sword will die by the sword. 26:54 Or do you think that I cannot call on my Father, and that he would send me more than twelve legions of angels right now? 26:55 How then would the scriptures that say it must happen this way be fulfilled?"

Condemned by the Sanhedrin

26:56 But this has happened so that the scriptures of the prophets would be fulfilled." Then all the disciples left him and fled.

11 tn Grk "the one who betrays him."
12 tn Grk "The one I kiss is he."
13 tn This remark is parenthetical within the narrative and has thus been placed in parentheses.
14 tn Here καί (kai) has not been translated.
15 sn Judas' act of betrayal when he kissed Jesus is especially sinister when it is realized that it was common in the culture of the times for a disciple to kiss his master when greeting him.
16 tn Here δὲ (de) has not been translated.
17 tn Grk "and put their hands on Jesus."
18 tn Grk "And behold one."
19 tn A legion was a Roman army unit of about 6,000 soldiers, so twelve legions would be 72,000.
20 sn A legionary was a Roman legionary soldier, a skilled soldier, and the highest rank in the Roman army.
21 tn The translation "put your sword back in its place" for this phrase is given in L&N 85.52.
22 sn A legionary was a Roman army unit of about 6,000 soldiers, so twelve legions would be 72,000.
23 tn Or "a revolutionary." This term can refer to one who stirs up rebellion. BDAG S44 s.v. λῃστής has "revolutionary, insurrectionist, guerrilla" citing evidence from Josephus (J.W. 2.13.2-3 [2.253-254]), However, this usage generally postdates Jesus' time. It does refer to a figure of violence. Luke uses the same term for the highwaymen who attack the traveler in the parable of the good Samaritan (Luke 10:30).
24 tn Grk "and (καί, kai), a conjunction that is elastic enough to be used to indicate a contrast, as here.
25 tn Grk "But so that;", the verb "has happened" is implied.
26 tn Grk "where."
courtyard. After going in, he sat with the guards to see the outcome. 26:59 The chief priests and the whole Sanhedrin were trying to find false testimony against Jesus so that they could put him to death. 26:60 But they did not find anything, though many false witnesses came forward. Finally two came forward 26:61 and declared, “This man said, ‘I am able to destroy the temple of God and rebuild it in three days.’” 26:62 So the high priest stood up and said to him, “Have you no answer? What is this that they are testifying against you?” 26:63 But Jesus was silent. The high priest said to him, “I charge you under oath by the living God, tell us if you are the Christ, the Son of God.” 26:64 Jesus said 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 the Power and coming on the clouds of heaven.” 26:65 Then the high priest tore his clothes and declared, “He has blasphemed! Why do we still need witnesses? Now you have heard the blasphemy! 26:66 What is your verdict?” 26:67 They answered, “He is guilty and deserves death.” 26:68 Then they spit in his face and struck him with their fists. And some slapped him, 26:69 saying, “Prophesy for us, you Christ! Who hit you?”

Peter’s Denials

26:69 Now Peter was sitting outside in the courtyard. A slave girl came to him and said, “You also were with Jesus the Galilean.” 26:70 But he denied it in front of them all. 26:71 “I don’t know what you’re talking about!” 26:71 When he went out to the gateway, another slave girl saw him and said to the people there, “This man was with Jesus the Nazarene.” 26:72 He denied it again with an oath, “I do not know the man!” 26:73 After a little while, those standing there came up to Peter and said, “You really are one of them too – even your accent gives you away!” 26:74 At that he began to curse, and he swore with an oath, “I do not know the man!” At that moment a rooster crowed. 26:75 Then Peter remembered what Jesus had said: “Before the rooster crows, you will deny me three times.” And he went outside and wept bitterly.

Jesus Brought Before Pilate

27:1 When it was early in the morning, all the chief priests and the elders of the people plotted against Jesus to execute him. 27:2 They 27:3 tied him up, led him away, and handed him over to Pilate the governor.

1 tn Here καὶ (kai) has not been translated.
2 sn The guards would have been the guards of the chief priests who had accompanied Judas to arrest Jesus.
3 tn Grk “Now the.” Here δὲ (de) has not been translated.
4 tn Here δὲ (de) has not been translated.
5 tn Grk “This one.”
6 tn Here καὶ (kai) has been translated as “so” to indicate the implied result of the false testimony.
7 tn Here καὶ (kai) has not been translated.
8 sn Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
9 sn An allusion to Ps 110:1. This is a claim that Jesus shares authority with God in heaven. Those present may have thought he was their judge, but, in fact, the reverse was true.
10 sn The expression the right hand of the Power is a circumlocution for referring to God. Such indirect references to God were common in 1st century Judaism out of reverence for the divine name.
11 sn An allusion to Dan 7:13 (see also Matt 24:30).
12 tn Grk “the high priest tore his clothes, saying.”
13 tn Grk “Behold now.” The Greek word ἵσον (idou) has not been translated because it has no exact English equivalent here, but adds interest and emphasis (BDAG 468 s.v. 1).
14 tn Grk “What do you think?”
15 tn Grk “answering, they said.” This is somewhat redundant and has been simplified in the translation. Here δὲ (de) has not been translated.
16 sn Grk “he is guilty of death.” L&N 88.313 states, “pertaining to being guilty and thus deserving some particular penalty – guilty and deserving, guilty and punishable by.” οἱ δὲ ἀποκριθέντες εἶπαν, ἵνα μὴ ἰστίν αὐτόν ἰστίν “they answered, He is guilty and deserves death.” Mt 26:66.
17 sn Or “Messian”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
18 sn See the note on Christ in 1:18.
19 sn Grk παιδίσκη (pайдισκή), referring to a slave girl or slave woman.
20 sn Here καὶ (kai) has not been translated.
21 sn Grk “he denied it…saying.” The participle λέγειν (logēn) is redundant in English and has not been translated.
22 sn Here δὲ (de) has not been translated.
23 sn The words “slave girl” are not in the Greek text, but are implied by the feminine singular form ἀλή (allē).
24 sn Here δὲ (de) has not been translated.
25 sn Grk “your speech.”
26 sn It seems most likely that this refers to a real rooster crowing, although a number of scholars have suggested that “cockcrows” is a technical term referring to the trumpet call which ended the third watch of the night (from midnight to 3 a.m.). This would then be a reference to the Roman gallinicum (αλεκτοροφωνία, alektorophonia; the term is used in Mark 13:35 and is found in some mss [δόξαν 45 f1] in Matt 26:34) which would have been sounded at 3 a.m.; in this case Jesus would have prophesied a precise time by which the denials would have taken place. For more details see J. H. Bernard, St. John (ICC), 2:604. However, in light of the fact that Mark mentions the rooster crowing twice (Mark 14:72) and in Luke 22:60 the words are reversed (ἐφώνησεν ἀλεκτώρ, ephōnēsen alektōr), it is more probable that a real rooster is in view. In any event natural cockcrow would have occurred at approximately 3 a.m. in Palestine at this time of year (March–April) anyway.
27 sn When Peter went out and wept bitterly it shows he really did not want to fail here and was deeply grieved that he had.
28 tn Here δὲ (de) has not been translated.
29 tn Here καὶ (kai) has not been translated.
30 tc Most mss (A C Ω Π250 f1-97 Ë13 0290 0239 latt) have Ποντίῳ (Pontio, “Pontius”) before Πιλάτον (Pilatō, “Pilate”), but there seems to be no reason for omitting the tribal name, either intentionally or unintentionally. Adding “Pontius,” however, is a natural expansion on the text, and is in keeping with several other NT and patristic references to the Roman governor (cf. Luke 3:1; Acts 4:27; 1 Tim 6:13; 1 Ign. Magn. 11.1; Ign. Trail. 9.1; Ign. Smyrn. 1.2; Justin Martyr, passim). The shorter reading, supported by B L Β Ω 2081. 33 pc co, is thus strongly preferred.
31 sn The Jews most assuredly wanted to put Jesus to death, but they lacked the authority to do so. For this reason they handed him over to Pilate in hopes of securing a death sen-
Judas’ Suicide

27:3 Now when² Judas, who had betrayed him, saw that Jesus had been condemned, he regretted what he had done and returned the thirty silver coins to the chief priests and the elders, 27:4 saying, “I have sinned by betraying innocent blood!” But they said, “What is that to us? You take care of it yourself!” 27:5 So⁹ Judas threw the silver coins into the temple and left. Then he went out and hanged himself. 27:6 The⁶ chief priests took the silver and said, “It is not lawful to put this into the temple treasury, since it is blood money.” 27:7 After⁵ consulting together they bought the Potter’s Field with it, as a burial place for foreigners. 27:8 For this reason that field has been called the “Field of Blood” to this day. 27:9 Then what was spoken by Jeremiah⁶ the prophet was fulfilled: “They took the thirty silver coins, the price of the one whose price had been set by the people of Israel,” 27:10 and they gave them for the potter’s field, as the Lord commanded me.”⁸

Jesus and Pilate

27:11 Then⁹ Jesus stood before the governor, and the governor asked him, “Are you the king of the Jews?” Jesus⁶² said, “You say so.” 27:12 But when he was accused by the chief priests and the elders, he did not respond. 27:13 Then Pilate said to him, “Don’t you hear how many charges they are bringing against you?” 27:14 But he did not answer even one accusation, so that the governor was quite amazed.

27:15 During the feast the governor was accustomed to release one prisoner to the crowd,¹⁴ whenever they wanted. 27:16 At that time they had in custody a notorious prisoner named Jesus⁶⁵ Barabbas. 27:17 So after they had assembled, Pilate said to them, “Whom do you want me to release for you, Jesus⁶⁶ Barabbas or Jesus who is called the Christ?”⁷¹ 27:18 (For he knew that they had handed him over because of envy).²⁸ 27:19 As²⁹ he was sitting on the judgment seat, his wife sent a message²¹ to...
him: 1 “Have nothing to do with that innocent man; 2 I have suffered greatly as a result of a dream 3 about him today.” 27:20 But the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. 27:21 The 4 governor asked them, “Which of the two do you want me to release for you?” And they said, “Barabbas!” 27:22 Pilate said to them, “Then what should I do with Jesus who is called the Christ?” 5 They all said, “Crucify him!” 6 27:23 He asked, “Why? What wrong has he done?” But they shouted more insistently, “Crucify him!”

Jesus is Condemned and Mocked

27:24 When 7 Pilate saw that he could do nothing, but that instead a riot was starting, he took some water, washed his hands before the crowd and said, “I am innocent of this man’s blood. You take care of it yourselves!” 8 27:25 In 9 reply all the people said, “Let his blood be on us and on our children!” 27:26 Then he released Barabbas for them. But after he had Jesus flogged, 10 he handed him over 11 to be crucified. 12 27:27 Then the governor’s soldiers took Jesus into the governor’s residence 23 and gathered the whole cohort 14 around him. 27:28 They 15 stripped him and put a scarlet robe 25 around him, 27:29 and after branding 27 a crown of thorns, 18 they put it on his head. They 19 put a staff 20 in his right hand, and kneeling down before him, they mocked him: 21 “Hail, king of the Jews!” 22 27:30 They 23 spat on him and took the staff 24 and struck him repeatedly 28 on the head. 27:31 When 25 they had mocked him, they stripped him of the robe and put his own clothes back on him. Then 27 they led him away to crucify him.

The Crucifixion

27:32 As 28 they were going out, they found a man from Cyrene named Simon, whom they forced 29 to carry his cross. 30 27:33 They 31 came

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1 tn Grk “saying,” The participle λέγοντες (legontes) is redundant here in contemporary English and has not been translated.
2 tn The Greek particle γὰρ (gar, “for”) has not been translated here.
3 tn Or “suffered greatly in a dream.” See the discussion on the construction κατ’ ὄναρ (kat’ onar) in BDAG 710 s.v. ὄναρ.
4 tn Grk “answering, the governor said to them.” This construction is somewhat redundant in English and has been simplified in the translation. Here ἕστη (de) has not been translated.
5 Or “Messiah”; both “Christ” (Greek) and “Messiah” (Hebrew and Aramaic) mean “one who has been anointed.”
6 sn See the note on Christ in 1:16.
7 Or “Messiah” – be crucified! The third person imperative is difficult to translate because English has no corresponding third person form for the imperative. The traditional translation “Let him be crucified” sounds as if the crowd is giving consent or permission. “He must be crucified” is closer, but it is more natural in English to convert the passive to active and simply say “Crucify him.”
8 sn See the note on crucified in 20:19.
9 tn Here ἕστη (de) has not been translated.
10 sn You take care of it yourselves! Compare the response of the chief priests and elders to Judas in 27:4. The expression is identical except that in 27:4 it is singular and here it is plural.
11 tn Grk “answering, all the people said.” This construction is somewhat redundant in English and has been simplified in the translation.
12 sn Jesus was beaten severely with a whip before this (the prelude to crucifixion...Mt 27:26; Mk 15:15.)
13 sn The governor’s residence (Grk “praetorium”) was the Roman governor’s official residence. The one in Jerusalem may have been Herod’s palace in the western part of the city, or the fortress Antonia northwest of the temple area.
14 sn A Roman cohort was a tenth of a legion, about 500-600 soldiers.
15 tn Here καί (kai) has not been translated.
16 sn The scarlet robe probably refers to a military garment which had the color of royal purple, and thus resembled a king’s robe. The soldiers did this to Jesus as a form of mockery in view of the charges that he was a king.
17 tn Or “weaving.”
18 sn The crown may have been made from palm spines or some other thorny plant common in Israel. In placing the crown of thorns on his head, the soldiers were unwittingly symbolizing God’s curse on humanity (cf. Gen 3:18) being placed on Jesus. Their purpose would have been to mock Jesus’ claim to be a king; the crown of thorns would have represented the “radiant corona” portrayed on the heads of rulers on coins and other artifacts in the 1st century.
19 tn Here καί (kai) has not been translated.
20 tn Or “a reed.” The Greek term can mean either “staff” or “reed.” See BDAG 502 s.v. κῆπος 2umos.
21 tn Grk “they mocked him, saying.” The participle λέγοντες (legontes) is redundant and has not been translated.
22 tn Or “Long live the King of the Jews!”
23 tn The statement Hail, King of the Jews! is a mockery patterned after the Romans’ cry of Ave, Caesar (“Hail, Caesar!”).
24 tn Here καί (kai) has not been translated.
25 tn Or “the reed.”
26 tn The verb here has been translated as an iterative imperfect.
27 tn Here καί (kai) has not been translated.
28 tn Here καί (kai) has been translated as “then” to indicate the implied sequence of events within the narrative.
29 tn Here ἕστη (de) has not been translated.
30 sn Or “conscripted”; or “pressed into service.”
31 tn Jesus was beaten severely with a whip before this (the prelude to crucifixion...Mt 27:26; Mark 15:25; John 19:1), so he would have been weak from trauma and loss of blood. Apparently he was unable to bear the cross himself, so Simon was conscripted to help (in all probability this was only the crossbeam, called in Latin the patibulum, since the upright beam usually remained in the ground at the place of execution). Cyrene was located in North Africa where Tripoli is today. Nothing more is known about this Simon. Mark 15:21 names him as father of two people apparently known to Mark’s audience.
to a place called Golgotha (which means “Place of the Skull”) and offered Jesus wine mixed with gall to drink. But after tasting it, he would not drink it. Then they sat down and kept guard over him there. Above his head they put the charge against him, which read: “This is Jesus, the king of the Jews.” Then two outlaws were crucified with him, one on his right and one on his left. Those who passed by defamed him, shaking their heads and saying, “You who can destroy the temple and rebuild it in three days, save yourself!” If you are God’s Son, come down from the cross! Then in the same way even the chief priests – together with the experts in the law and elders – were mocking him: “He saved others, but he cannot save himself!”

He is the king of Israel! If he comes down now from the cross, we will believe in him! He trusts in God – let God, if he wants to, deliver him now because he said, “I am God’s Son!”

Jesus’ Death

Now from noon until three, darkness came over all the land. About three o’clock Jesus shouted with a loud voice, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said, “This man is calling for Elijah.” Immediately one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the rest said, “Leave him alone! Let’s see if Elijah will come to save him.”

Then Jesus cried out again with a loud voice and gave up his spirit. Just then the temple curtain was torn in two, as was the garment of the one who stood over him.

\[18\] Here the aorist imperative καταβάτει (katabátei) has been translated as a conditional imperative. This fits the pattern of other conditional imperatives (imperative + καί + future indicative) outlined by ExSyn 489.

\[19\] sn An allusion to Ps 22:8.

\[20\] tn Here δέ (de) has not been translated.

\[21\] sn Matthew’s wording suggests that both of the criminals spoke abusively to him. If so, one of them quickly changed his attitude toward Jesus (see Luke 23:40-43).

\[22\] sn Sour wine refers to cheap wine that was called in Latin posca, a cheap vinegar wine diluted heavily with water. It was the drink of slaves and soldiers, and was probably there for the soldiers who had performed the crucifixion.

\[23\] tn Grk “a reed.”

\[24\] tc Early and important MSS (א B C L Γ pc) have another sentence at the end of this verse: “And another [soldier] took a spear and pierced him in the side, and water and blood flowed out.” This, the reader finds such a strong parallel in John 19:34 that it was undoubtedly lifted from the Fourth Gospel by early, well-meaning scribes and inserted into Matt 27:49. Consequently, even though the support for the shorter reading (A D W Θ 73 33 311 319 lat sy sa bo) is not nearly as impressive, internal considerations on its behalf are compelling.

\[25\] tn Grk “And behold.”

\[26\] sn The referent of this term, καταπέτασμα (katapetasma), is not entirely clear. It could refer to the curtain separating the holy of holies from the holy place (Josephus, J. W. 5.5.5 [5.219]), or it could refer to one at the entrance of the temple court (Josephus, J. W. 5.5.4 [5.212]). Many argue that the inner curtain is meant because another term, κάλυμμα (kalúmma), is also used for the outer curtain. Others see a reference to the outer curtain as more likely because of the public nature of this sign. Either way, the symbolism means that access to God has been opened up. It also pictures a judgment that includes the sacrifices.
from top to bottom. The earth shook and the rocks were split apart. 

27:52 And tombs were opened, and the bodies of many saints who had died were raised. 

27:53 (They came out of the tombs after his resurrection and went into the holy city and appeared to many people.) 

27:54 Now when the centurion and those with him who were guarding Jesus saw the earthquake and what took place, they were extremely terrified and said, "Truly this one was God’s Son!" 

27:55 Many women who had followed Jesus from Galilee and given him support were also there, watching from a distance. 

27:56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of the sons of Zebedee. 

Jesus’ Burial 

27:57 Now when it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. 

27:58 He went to Pilate and asked for the body of Jesus. Then Pilate ordered that it be given to him. 

27:59 Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut in the rock. Then he rolled a great stone across the entrance of the tomb and went away. 

27:61 (Now Mary Magdalene and the other Mary were sitting there, opposite the tomb.) 

The Guard at the Tomb 

27:62 The next day (which is after the day of preparation) the chief priests and the Pharisees assembled before Pilate and said, "Sir, we remember that while that deceiver was still alive he said, ‘After three days I will rise again.’ So give orders to secure the tomb until the third day. Otherwise his disciples may come and steal his body and say to the people, ‘He has been raised from the dead,’ and the last deception will be worse than the first." 

27:65 Pilate said to them, "Take a guard of soldiers. Go and make it as secure as you can." 

27:66 So they went with the soldiers of the guard and made the tomb secure by sealing the stone. 

The Resurrection 

28:1 Now after the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. 

28:2 Suddenly there was a severe earthquake, for an angel of the Lord descending from heaven came and rolled away the stone and sat on it. 

28:3 His appearance was like lightning, and his clothes were white as snow. 

28:4 The guards were shaken and became like dead men because they were so afraid of him. 

28:5 But the angel said to the women, "Do not be afraid; I know you are looking for Jesus, who was crucified. He is not here, for he has been raised, just as he said. Come and see the place where he was lying. 

28:7 Then go quickly and tell his disciples, ‘He has been raised from the dead. He is going ahead of you into Galilee.’"
You will see him there. ’Listen, I have told you!’

28:8 So they left the tomb quickly, with fear and great joy, and ran to tell his disciples. 28:9 But Jesus met them, saying, “Greetings!” They came to him, held on to his feet and worshiped him.

28:10 Then Jesus said to them, “Do not be afraid. Go and tell my brothers to go to Galilee. They will see me there.”

The Guards’ Report

28:11 While they were going, some of the guard went into the city and told the chief priests everything that had happened. 28:12 After they had assembled with the elders and formed a plan, they gave a large sum of money to the soldiers.

28:13 telling them, “You are to say, ‘His disciples came at night and stole his body and while we were asleep.’” 28:14 If this matter is heard before the governor, we will satisfy him and keep you out of trouble.”

28:15 So they took the money and did as they were instructed. And this story is told among the Jews to this day.

The Great Commission

28:16 So the eleven disciples went to Galilee to the mountain Jesus had designated. 28:17 When they saw him, they worshiped him, but some doubted.

28:18 Then Jesus came up and said to them, “Go, therefore, to all nations, and make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, 28:19 teaching them to obey everything I have commanded you. And remember, I am with you always, to the end of the age.”

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