Matthew is the gospel written by a Jew to Jews about a Jew. Matthew is the writer, his countrymen are the readers, and Jesus Christ is the subject. Matthew’s design is to present Jesus as the King of the Jews, the long-awaited Messiah. Through a carefully selected series of Old Testament quotations, Matthew documents Jesus Christ’s claim to be the Messiah. His genealogy, baptism, messages, and miracles all point to the same inescapable conclusion: Christ is King. Even in His death, seeming defeat is turned to victory by the Resurrection, and the message again echoes forth: the King of the Jews lives.

At an early date this gospel was given the title Kata Matthaion, “According to Matthew.” As this title suggests, other gospel accounts were known at that time (the word “gospel” was added later). Matthew (“Gift of the Lord”) was also surnamed Levi (Mark 2:14; Luke 5:27).

Matthew, the son of Alphaeus (Mark 2:14), occupied the unpopular post of tax collector in Capernaum for the Roman government. As a publican he was no doubt disliked by his Jewish countrymen. When Jesus called him to discipleship (Matt. 9:9–13; Mark 2:14; Luke 5:27, 28), his quick response probably meant that he had already been stirred by Jesus’ public preaching. He gave a large reception for Jesus in his house so that his associates could meet Jesus. He was chosen as one of the twelve apostles, and the last appearance of his name in the Bible is in Acts 1:13. Matthew’s life from that point on is veiled in tradition.

Like all the gospels, Matthew is not easy to date: suggestions have ranged from A.D. 40 to 140. The two expressions “unto this day” (27:8) and “until this day” (28:15) indicate that a substantial period of time has passed since the events described in the book, but they also point to a date prior to the destruction of Jerusalem in A.D. 70. The Olivet Discourse (24–25) also anticipates this event. The strong Jewish flavor of this gospel is another argument for a date prior to A.D. 70. If Matthew depended on Mark’s gospel as a source, the date of Mark would determine the earliest date for Matthew. The likely time frame for this book is A.D. 58–68. It may have been written in Palestine or Syrian Antioch.

Matthew presents Jesus as Israel’s promised messianic King (1:23; 2:2, 6; 3:17; 4:15–17; 21:5, 9; 22:44, 45; 26:64; 27:11, 27–37). The phrase “the kingdom of heaven” appears thirty-two times in Matthew but nowhere else in the New Testament. To show that Jesus fulfills the qualifications for the Messiah, Matthew uses more Old Testament quotations and allusions than any other book (almost 130). Often used in this gospel is the revealing phrase “that it might be fulfilled which was spoken by the prophet,” which does not appear even once in the other gospels. Jesus is the climax of the prophets (12:39, 40; 13:13–15, 35; 17:5–13), “the Son of man” (24:30ff.), the “servant” of the Lord (12:17–21), and the “son of David” (the Davidic reference occurs nine times in Matthew, but only six times in all of the other gospels).

Key Word: Jesus the King—A Jewish tax collector named Matthew writes to a Jewish audience to convince them that the King of Jews has come. By quoting repeatedly from the Old Testament, Matthew validates Christ’s claims that He is, in fact, the prophesied Messiah (the Anointed One) of Israel. Everything about this King is unique: His miraculous
birth and obscure yet carefully prophesied birthplace, His flight into Egypt, His announcement by John, His battle with Satan in the wilderness, all support the only possible conclusion—Jesus is the culmination of promises delivered by the prophets over a period of a thousand years. Thus God’s redemptive plan is alive and well, even after four hundred years of prophetic silence.

**Key Verses: Matthew 16:16–19 and 28:18–20**

“And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven” (16:16–19).

“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world” (28:18–20).

**Key Chapter: Matthew 12**—The turning point of Matthew comes in the twelfth chapter when the Pharisees, acting as the leadership of the nation of Israel, formally reject Jesus Christ as the Messiah, saying that His power comes not from God but from Satan. Christ’s ministry changes immediately with His new teaching of parables, increased attention given to His disciples, and His repeated statement that His death is now near.

**Survey of Matthew**

The Old Testament prophets predicted and longed for the coming of the Anointed One who would enter history to bring redemption and deliverance. The first verse of Matthew succinctly announces the fulfillment of Israel’s hope in the coming of Christ: “The book of the generation of Jesus Christ, the son of David, the son of Abraham.” Matthew was placed first in the canon of New Testament books by the early church because it is a natural bridge between the Testaments. This gospel describes the Person and work of Israel’s messianic King. An important part of Matthew’s structure is revealed in the phrase “when Jesus had finished” (7:28; 11:1; 13:53; 19:1; 26:5), which is used to conclude the five key discourses of the book: the Sermon on the Mount (5:3—7:27), Instruction of the Disciples (10:5—42), Parables of the Kingdom (13:3—52), Terms of Discipleship (18:3—35), and the Olivet Discourse (24:4—25:46). Matthew can be outlined as follows: the presentation of the King (1:1—4:11); the proclamation of the King (4:12—7:29); the power of the King (8:1—11:1); the progressive rejection of the King (11:2—16:12); the preparation of the King’s disciples (16:13—20:28); the presentation and rejection of the King (20:29—27:66); the proof of the King (28:1—20).

**The Presentation of the King (1:1—4:11):** The promise to Abraham was that “in thee shall all families of the earth be blessed” (Gen. 12:3). Jesus Christ, the Savior of the world, is “the son of Abraham” (Matt. 1:1). However, He is also “the son of David”; and as David’s direct descendant, He is qualified to be Israel’s King. The magi know that the “King of the Jews” (2:2) has been born and come to worship Him. John the Baptist, the messianic forerunner who breaks the four hundred years of prophetic silence, also bears witness of Him (cf. Mal. 3:1). The sinlessness of the King is proved when He overcomes the satanic temptations to disobey the will of the Father.

**The Proclamation of the King (4:12—7:29):** In this section, Matthew uses a topical rather than a chronological arrangement of his material in order to develop a crucial pattern in Christ’s ministry. The words of the Lord are found in the Sermon on the Mount (5–7). This discourse requires less than fifteen minutes to read, but its brevity has not diminished its profound influence on the world. The Sermon on the Mount presents new laws and standards for God’s people.

**The Power of the King (8:1—11:1):** The works of the Lord are presented in a series of ten miracles (8–9) that reveal His authority over every realm (disease, demons, death, and nature). Thus, the words of the Lord are supported by His works; His claims are verified by His credentials.

**The Progressive Rejection of the King (11:2—16:12):** Here we note a series of reactions to Christ’s words and works. Because of increasing opposition, Jesus begins to spend proportionately more time with His disciples as He prepares them for His coming death and departure.

**The Preparation of the King’s Disciples (16:13—20:28):** In a series of discourses, Jesus communicates the significance of accepting or rejecting His offer of righteousness. His teaching in 16:13—21:11 is primarily directed to those who accept Him.

**The Presentation and Rejection of the King (20:29—27:66):** The majority of Christ’s words in this section are aimed at those who reject their King. The Lord predicts the terrible judgment that will fall on Jerusalem, resulting in the dispersion...
of the Jewish people. Looking beyond these events (fulfilled in A.D. 70), He also describes His second coming as the Judge and Lord of the earth.

**The Proof of the King (28):** Authenticating His words and works are the empty tomb, resurrection, and appearances, all proving that Jesus Christ is indeed the prophesied Messiah, the very Son of God.

Christ’s final ministry in Judea (beginning in 19:1) reaches a climax at the cross as the King willingly gives up His life to redeem sinful persons. Jesus endures awesome human hatred in this great demonstration of divine love (cf. Rom. 5:7, 8). His perfect sacrifice is acceptable, and this gospel concludes with His glorious resurrection.

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**OUTLINE OF MATTHEW**

**Part One: The Presentation of the King (1:1—4:11)**

I. The Advent of the King .......... 1:1—2:23
   A. Genealogy of Christ ............ 1:1–17
   B. Birth of Christ ................. 1:18–25
   C. Visit of Wise Men ................ 2:1–12
   D. Flight into Egypt ............... 2:13–15
   E. Herod Kills the Children .......... 2:16–18
   F. Jesus Returns to Nazareth ........ 2:19–23

II. The Announcer of the King ...... 3:1–12
   A. The Person of John the Baptist ...... 3:1–6
   B. The Preaching of John the Baptist ................. 3:7–12

III. The Approval of the King ...... 3:13—4:11
   A. Baptism of Jesus ................ 3:13–17
   B. Temptation of Jesus ............. 4:1–11
      1. First Temptation ............... 4:1–4
      2. Second Temptation ............. 4:5–7
      3. Third Temptation ................ 4:8–11

**Part Two: The Proclamation of the King (4:12—7:29)**

I. The Background for the Sermon .............. 4:12–25
   A. Jesus Begins His Ministry .......... 4:12–17
   B. Jesus Calls His First Disciples .... 4:18–22
   C. Jesus Ministers in Galilee .......... 4:23–25

II. The Sermon on the Mount ...... 5:1—7:29
   A. The Subjects of the Kingdom ........ 5:1–16
      1. The Beatitudes .................. 5:1–12
      2. The Similitudes ................. 5:13–16
   B. The Relationship of Jesus to the Law .............. 5:17—7:6
      1. Jesus Fulfills the Law .......... 5:17–19

III. The Approval of the King ...... 7:28, 29

**Part Three: The Power of the King (8:1—11:1)**

I. The Demonstration of the King’s Power ........ 8:1—9:34
   A. Miracles of Healing ............... 8:1–17
      1. The Leper Is Cleansed ............ 8:1–4
      2. The Centurion’s Servant Is Healed .............. 8:5–13
   B. Demands of Discipleship ......... 8:18–22
   C. Miracles of Power ................. 8:23—9:8
      1. The Sea Is Stilled ............... 8:23–27
      2. Devils Are Cast into Swine .......... 8:28—34
      3. The Paralytic Is Forgiven .......... 9:1–8
   D. Distinctions of Disciples ......... 9:9—17
      1. Matthew Is Called ................ 9:9

II. The Delegation of the King’s Power ........ 9:35—11:1
   A. The Need for Delegation of Power .............. 9:35–38
   B. The Twelve Apostles Are Sent .................. 10:1–4
   C. The Twelve Apostles Are Instructed .............. 10:5–11:1
## Part Four: The Progressive Rejection of the King (11:2—16:12)

### I. The Commencement of Rejection (11:2–30)

- **A. Rejection of John the Baptist** (11:2–15)
- **B. Rejection by Jesus’ Generation** (11:16–19)
- **C. Rejection of Chorazin, Bethsaida, and Capernaum** (11:20–24)
- **D. Invitation to Come unto Jesus** (11:25–30)

### II. The Rejection of Christ by the Pharisees (12:1–50)

- **A. Controversy over Sabbath-Labour** (12:1–8)
- **B. Controversy over Sabbath-Healing** (12:9–13)
- **C. Pharisees Plan to Destroy Christ** (12:14–21)
- **D. Pharisees Blaspheme the Holy Spirit** (12:22–30)
- **E. Pharisees Commit the Unpardonable Sin** (12:31–37)
- **F. Pharisees Demand a Sign** (12:38–45)
- **G. Jesus and the True Brethren** (12:46–50)

### III. The Consequences of the Rejection (13:1–53)

- **A. Parables Spoken to the Multitude** (13:1–35)
  1. Parable of the Soils (13:1–23)
- **B. Parables Spoken to the Disciples** (13:36–53)
  1. Parable of the Tares Explained (13:36–43)
  2. Parable of the Hidden Treasure (13:44)
  3. Parable of the Pearl of Great Price (13:45, 46)
  4. Parable of the Net (13:47–50)
  5. Parable of the Householder (13:51–53)

### IV. The Continuing Rejection of the King (13:54—16:12)

- **A. Rejection at Nazareth** (13:54–58)
- **B. Rejection by Herod** (14:1–36)
  1. Reaction of Herod (14:1–12)
  2. Withdrawal of Jesus (14:13–36)
- **C. Rejection by Scribes and Pharisees** (15:1–39)
  1. Debate over Tradition (15:1–20)
  2. Withdrawal of Jesus (15:21–39)
- **D. Rejection by Pharisees and Sadducees** (16:1–12)
  1. Debate over a Sign from Heaven (16:1–4)
  2. Withdrawal of Jesus (16:5–12)

### Part Five: The Preparation of the King’s Disciples (16:13—20:28)

#### I. The Revelation in View of Rejection (16:13—17:13)

- **A. Revelation of the Person of the King** (16:13–17)
  1. The Prophecy of the Second Coming (16:17–28)
  2. The Transfiguration (17:1–13)
- **B. Revelation of the Program of the King** (16:18—17:13)
  1. Revelation of the Church (16:18–20)
  2. Revelation of Jesus’ Death (16:21–23)
  3. Revelation of Jesus’ Reward (16:24–26)
  4. The Church of the Second Coming (16:27–28)
- **C. Revelation of Jesus’ Death** (16:27–28)
- **D. Revelation of Jesus’ Reward** (16:24–26)
- **E. The Prophecy of the Second Coming** (16:17–28)
- **F. The Transfiguration** (17:1–13)

#### II. The Instruction in View of Rejection (17:14—20:28)

- **A. Instruction About Faith** (17:14–21)
- **B. Instruction About Jesus’ Death** (17:22, 23)
- **C. Instruction About Taxes** (17:24–27)
- **D. Instruction About Humility** (17:28–34)
- **E. Instruction About Causing Offense** (18:1–5)
  1. Punishment of Offenders (18:6–10)
  2. Parable of the Lost Sheep (18:11–14)
  3. The Offended Brother (18:15–20)
- **F. Instruction About Forgiveness** (18:21–35)
- **G. Instruction About Divorce** (19:1–15)
- **H. Instruction About Wealth** (19:16—20:16)
  1. Rich Young Ruler (19:16–26)
  2. The Apostles’ Reward (19:27–30)
  3. Parable of the Laborers (20:1–16)
- **I. Instruction About Jesus’ Death** (20:17–19)
- **J. Instruction About Ambition** (20:20–28)

### Part Six: The Presentation and Rejection of the King (20:29—27:66)

#### I. The Blind Men Recognize the King (20:29–34)

#### II. The Public Presentation of the King (21:1—17)

- **A. The Triumphal Entry** (21:1–11)
- **B. The Cleansing of the Temple** (21:12–17)

#### III. The Nation Rejects the King (21:18—27:66)

- **A. Cursing of the Fig Tree** (21:18–22)
- **B. Conflict with Priests and Elders** (21:23–22:14)
  1. Question of Jesus’ Authority (21:23–27)
MATTHEW 1:11 || 904

11 And Josias begat Jehonias his brother
12 And after they were brought to Babylon,
13 And when they were brought to Babylon,
14 And when they were brought to Babylon,
15 Then Joseph being raised from sleep did
16 And Jacob begat Joseph the husband of
17 And Joseph begat judah the father of
18 And when they were brought to Babylon,
19 Then Joseph her husband, being a
20 But while he thought on these things, be-
21 And she shall bring forth a son, and thou
22 Now all this was done, that it might be
23 Behold, a virgin shall be with child, and
24 Then Joseph being raised from sleep did
25 And she shall bring forth a son, and thou
26 Then Herod, when he had heard that he
27 And he sent them to Bethlem, and said,
28 And when they were departed, behold,
29 And was there until the death of Herod:
30 And when they were brought to Babylon,
31 Then was fulfilled that which was spoken
32 And when they were brought to Babylon,
33 And when they were brought to Babylon,
34 And when they were brought to Babylon,
35 And when they were brought to Babylon,
36 And when they were brought to Babylon,
37 And when they were brought to Babylon,
38 And when they were brought to Babylon,
39 And when they were brought to Babylon,
40 And when they were brought to Babylon,
41 And when they were brought to Babylon,
42 And when they were brought to Babylon,
43 And when they were brought to Babylon,
44 And when they were brought to Babylon,
45 And when they were brought to Babylon,
46 And when they were brought to Babylon,
47 And when they were brought to Babylon,
48 And when they were brought to Babylon,

Birth of Christ
18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. 19 Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away secretly. 20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins. 22 Now all this was done, that it might be fulfilled which was spoken by the Lord through the mouth of prophecy, saying, The king shall come out of Jacob, and a Saviour shall be born to you in the city of David. 23 And when she had fulfilled all things that were spoken of her by the Lord, she returned to her own house. 24 And Joseph also went up from the city of David, from Judæa, unto the house of David his father, to be registered, (because he was of the house and line of David,) 25 And when she brought forth her firstborn son, she wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. 26 And there were shepherds abiding in the same country, and keeping watch over their flock by night. 27 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 28 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 29 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 30 And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 31 And suddenly there was with the angel a host of heaven赞美 the Lord, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men. 32 And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (This is the first taxing which came about under the name Caesar.) 33 And all went to be taxed, every one into his own city. 34 And Joseph also went up from the city of Nazareth, in the province of Galilee, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and line of David,) 35 To be taxed with Mary his espoused wife, being great with child. 36 And so it was, that, when they were there, the time came that she should be delivered. 37 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. 38 And there were shepherds abiding in the same country, and keeping watch over their flock by night. 39 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. 40 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. 41 For unto you is born this day in the city of David a Saviour, which is Christ the Lord. 42 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. 43 And when they had heard these things, they went forth hastily and found Mary and Joseph, and the babe lying in the manger. 44 And when they had seen it, they made known abroad the saying which was told them of this child. 45 And all they that heard it wondered at those things which were told them by the shepherds. 46 But Mary kept all these things, and considered them in her heart. 47 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told them.
Jesus Returns to Nazareth

_Luke 3:3–6_

In those days came John the Baptist, preaching in the wilderness of Judaea,

2 And saying, Repent: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

The Preaching of John the Baptist

Mark 1:1–8; Luke 3:3–17

7 But when he saw many of the Pharisees and Sadducees come to him, his baptism, said unto them, Ye o generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I counsel you to repentance: but he that cometh after me is more mighty than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will throughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Baptism of Jesus


13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, God the Father of Believers.

Now turn to Rom. 8:15: God the Father of Believers.

3:17 God the Father of Christ—Every new Christian eventually wonders in what sense God may be called the Father of Christ and Christ the Son of God. The answer to this question is not a simple one. First, one must recognize that the title “Son of God” does not speak of physical nature, for God is spirit (John 4:24), and Christ was the Son of God before he assumed a human body in Bethelhem (John 3:16; Gal. 4:4). Passages which use terms implying physical origin must be taken in a figurative sense (Heb. 1:5).

Second, the title expresses a unique relationship. Christ distinguished His sonship from that of His disciples (John 20:17). He is begotten of God in a sense that no one else is (John 1:14; 3:16). Some call it “eternal generation,” signifying the timelessness of this “God from God” relationship.

Third, the title describes a relationship of equality. The Son of God is of no less than God. When Jesus claimed to be “one” with the Father, He was speaking of a unity of “substance” with the Father and thus equality in all the attributes of deity (John 10:30). The Jews certainly understood this claim, for they took up stones to stone Him, protesting that “thou . . . makest thyself God” (John 10:33).

Fourth, the title especially emphasizes Christ’s role as the revealer of God. He alone possesses the knowledge of the Father (John 14:6—9; 1 John 1:2), and He is the sole mediator of that knowledge (1 Tim. 2:5). Therefore no one can know the Father except through the Son (John 12:16). The narrowness of this way to God should be a sober incentive to take to all the world the message that the Son of God has come to impart to everyone the life of the Father.

Now turn to Rom. 8:15: God the Father of Believers.
Then was Jesus led up by the Spirit into the wilderness to be tempted of the devil.

And when he had fasted forty days and forty nights, he was afterward an hungered.

And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

Then saith Jesus unto him, If thou be the Son of God, command that angels come and minister unto him.

This is my beloved Son, in whom I am well pleased.

Great light; and to them which sat in the darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

Jesus Calls His First Disciples

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

And he saith unto them, Follow me, and I will make you fishers of men.

And they straightway left their nets, and followed him.

And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

And they immediately left the ship and their father, and followed him.

Jesus Ministers in Galilee

And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

And his fame went throughout all Syria: and they were brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judaea, and from beyond Jordan.

And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

And he opened his mouth, and taught them, saying,

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.
8 *Blessed are* the pure in heart: for they shall see God.

9 *Blessed are* the peacemakers: for they shall be called *the children of God*.

10 *Blessed are* they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven.

11 *Blessed are ye, when men shall revile you, and persecute you,* and shall say all manner of evil against you falsely, for my sake.

12 *Rejoice, and be exceeding glad: for great is your reward in heaven:* for so persecuted they the prophets which were before you.

The Similitudes

13 *Ye are the salt of the earth:* *but if the salt have lost his savour,* *wherewith shall it be salted?* it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 *Ye are the light of the world.* A city that is set on an hill cannot be hid.

15 Neither do men *light a candle, and put it under a bushel,* but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men,* *that they may see your good works,* and *glorify your Father which is in heaven.*

Jesus Fulfills the Law

17 *Think not that I am come to destroy the law, or the prophets:* I am not come to destroy, but to fulfil.

18 For verily I say unto you,* *Till heaven and earth pass, one jot or one tittle shall* *in no wise pass from the law,* *till all be fulfilled.*

19 *Whosoever therefore shall break one of these least commandments, and shall teach men so,* *he shall be called the least in the kingdom of heaven:* but whosoever shall do and teach them,* *the same shall be called great in the kingdom of heaven.*

Murder

20 For I say unto you, *That except your righteousness shall exceed* *the righteousness of the scribes and Pharisees,* ye shall *in no case enter into the kingdom of heaven.*

21 *Ye have heard that it was said by them of old time,* *Thou shalt not kill;* and whosoever shall *kill* shall be in danger of the judgment:

22 But I say unto you, *That whosoever is angry with his brother without a cause* shall be in danger of the judgment: *and whosoever shall say to his brother,* *Raca,* *shall be in danger of the council:* but whosoever shall say,* *Thou fool,* *shall be in danger of hell fire.*

23 Therefore *if thou bring thy gift to the altar, and there rememberest that thy brother hath offended thee,*

24 *Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother,* and then come and offer thy gift.

25 *Agree with thy adversary quickly,* *lest at any time the adversary deliver thee to the judge,* the judge deliver thee to the officer,* *and thou be cast into prison.*

26 Verily I say unto thee, *Thou shalt by no means come out thence,* *till thou hast paid the uttermost farthing.*

Adultery

27 *Ye have heard that it was said by them of old time,* *Thou shalt not commit adultery:* *But I say unto you,* *That whosoever* *looketh on a woman to lust after her hath committed adultery with her already in his heart.*

28 *And if thy right eye offend thee,* *pluck it out,* and *cast it from thee:* *for it is profitable for thee that one of thy members should perish,* and *that thy whole body should be cast into hell.*

29 *And if thy right hand offend thee,* *cut it off,* and *cast it from thee:* *for it is profitable for thee that one of thy members should perish,* and *not that thy whole body should be cast into hell.*

Divorce

31 *It hath been said,* *Whosoever shall* *put away his wife,* *let him give her a writing of divorce:* *But I say unto you,* *That whosoever* *shall put away his wife, saving for the cause of fornication,* *causeth her to commit adultery:* and *whosoever shall marry her that is divorced committeth adultery.*

Oaths

33 *Again,* ye have heard that *it hath been said* *by them of old time,* *Thou shalt not* *swear at all,* *but shalt perform unto the Lord thy oaths:* *But I say unto you,* *Swear not at all; neither by heaven; for it is* *God’s throne:* *Nor by the earth; for it is his footstool:* neither by Jerusalem; *for it is the city of the great King.*

36 Neither shalt thou swear by thy head, *because thou canst not make one hair white or black.*

37 *But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.*

Retaliation

38 *Ye have heard that it hath been said,* *An eye for an eye,* *and a tooth for a tooth:* *But I say unto you,* *That ye resist not evil:* *For he that is faithful in little is faithful also in much; and he that is unjust in little is unjust also in much.*

39 But thou shalt *resist him that doeth evil:* *For he that is prepared to smite thee on the one cheek, let the other also be presented to him:* *And he that would pluck thee out the right eye, let the left also be plucked out:* *And he that would destroy thee with the one hand, let the other also be destroyed.*
Matthew 5:40

40 But whosoever shall smite thee on thy right cheek, turn to him the other also.
41 And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.
42 Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Love
Luke 6:27, 32

43 Ye have heard that it hath been said, ‘Thou shalt love thy neighbour, and hate thine enemy.’
44 But I say unto you, ‘Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;’
45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.
46 ‘For if ye love them which love you, what reward have ye? do not even the publicans so?’
47 ‘But love ye therefore the enemy, and pray for them also.’

CHAPTER 6
Almsgiving

Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.
2 Therefore when thou doest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be seen of men. Verily I say unto you, They have their reward.
3 But when thou doest alms, let not thy left hand know what thy right hand doeth:
4 That thine alms may be in secret: and thy Father which seeth in secret shall reward thee openly.

Prayer
Luke 11:2–4

5 And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.
6 But thou, when thou pratest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.
7 But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.
8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.
9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
10 Thy kingdom come. ‘Thy will be done in earth, as it is in heaven.’
11 Give us this day our daily bread.
12 And forgive us our debts, as we forgive our debtors.
13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.
14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:
15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Fasting

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.
17 But thou, when thou fastest, anoint thine head, and wash thy face;
18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

Wealth
Luke 12:15–33

19 Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:
20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:
21 For where your treasure is, there will your heart be also.
22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.
23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!
24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other.
25 Ye cannot serve God and mammon.
26 Therefore I say unto you, ‘Take’ no

Luke 12:22; [Phil. 4:6; 1 Pet. 5:3] ‘Do not worry about
thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than 2 meat, and the body than 2 raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 27 Which of you by 2 taking thought can add one cubit unto his 2 stature?

28 And why 2 take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not 2 arrayed like one of these.

30 Wherefore, if God so 2 clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not more 2 clothe you, O ye of little faith?

31 Therefore 2 take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But 2 seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER 7
Judging

JUDGE? 2 not, that ye be not judged.

2 For with what 2 judgment ye judge, ye shall be judged: and with what measure ye 2 mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother’s eye.

6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

“Ask and it Shall Be Given”

7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For 2 every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 2 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent?

11 If ye then, 2 being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

Golden Rule
Luke 6:31

12 Therefore all things 2 whatsoever ye would that men should do to you, do ye even so to them: for 2 this is the law and the prophets.

Two Ways of Life
Luke 6:43–45

13 2 Enter ye in at the 2 strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14 2 Because strait is the gate, and 2 narrow is the way, which leadeth unto life, and few there be that find it.

False and True Teaching
Luke 6:47–49

15 2 Beware of false prophets, 2 which come to you in sheep’s clothing, but inwardly they are 2 ravening wolves.

16 2 Ye shall know them by their fruits. 2 Do men gather grapes of thorns, or figs of thistles?

17 Even so 2 every good tree bringeth forth good fruit; but a corrupt tree bringeth forth 2 evil fruit.

18 A good tree cannot bring forth 2 evil fruit, neither 2 can a corrupt tree bring forth good fruit.

19 2 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

True Way into the Kingdom
Luke 6:46

21 Not every one that saith unto me, 2 Lord, Lord, shall enter into the kingdom of heaven; but that he 2 doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out 2 devils? and in thy name have done many 2 wonderful works?

23 And 2 then will I profess unto them, I never knew you: 2 depart from me, ye that work 2 iniquity.

Parable of the Two Builders
Luke 6:47–49

24 Therefore 2 whosoever heareth these sayings of mine, and doeth them, I will liken him...
unto a wise man, which built his house upon a rock:
25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.
26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:
27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

Response to the Sermon
28 And it came to pass, when Jesus had ended these sayings, that the people were astonished at his doctrine:
29 For he taught them as one having authority, and not as the scribes.

CHAPTER 8
The Leper Is Cleaned
Mark 1:40–44; Luke 5:12–14
When he was come down from the mountain, great multitudes followed him.
And, behold, there came to him a leper, saying, Lord, if thou wilt, thou canst make me clean.
And Jesus put forth his hand, and said unto him, Be thou clean. And immediately his leprosy was cleansed.
And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

The Centurion’s Servant Is Healed
Luke 7:1–10
And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,
And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.
And Jesus said unto the centurion, Go thy way; for as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Demands of Discipleship
Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.
And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.
And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.
And another of his disciples said unto him, Lord, suffer me first to go and bury my father.
But Jesus said unto him, Follow me; and let the dead bury their dead.

The Sea Is Stilled
Mark 4:35–41; Luke 8:22–25
And when he was entered into a ship, his disciples followed him.
And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.
And his disciples came to him, and awoke him, saying, Lord, save us: we perish.
And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.
But he saith unto them, Wherefore are ye fearful, O ye of little faith? Take heart; it is I;怕 not.

Devils Are Cast into Swine
Mark 5:1–12; Luke 8:26–37
And when he was come to the other side into the country of the Gergesenes, there met him a man, having devils long time, and约束 them not.
And he asketh him, saying, Lord, if thou wilt, thou canst make me clean.
And Jesus put forth his hand, and said unto him, I will; be thou clean. And immediately his leprosy was cleansed.
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And Jesus put forth his hand, and said unto him, I will; be thou clean. And immediately his leprosy was cleansed.
him two possessed with 7devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the 7devils besought him, saying, If thou cast us out, 7suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the 7possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they 7besought 7him that he would depart out of their 2coasts.

CHAPTER 9
The Paralytic Is Forgiven
Mark 2:1–12; Luke 5:17–26

And he entered into a ship, and passed over, 7and came into his own city.

The Disciples Eat with Sinners

10 And it came to pass, as Jesus sat 7at meat in the house, behold, many 7publicans and 7sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth thy Master with 7publicans and 7sinners?

12 But when Jesus heard that, he said unto them, That 7be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, 7I will have mercy, and not sacrifice: for I am not come to call the righteous, 7but sinners to repentance.

The Disciples Do Not Fast

14 Then came to him the disciples of John, saying, 7Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can 7the children of the bridechamber mourn, while as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of 7new cloth unto an old garment, for 7that which is put in to fill it up taketh from the garment, and the 7rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

Life Is Restored
Mark 5:21–43; Luke 8:40–56

18 7While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and departed to his house.

20 And as he passed over, 7and saw him, he said unto him, Follow me. And he arose, and followed him.

Matthew Is Called
Mark 2:14; Luke 5:27, 28

9 7And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

The Disciples Eat with Sinners

The Disciples Do Not Fast

14 Then came to him the disciples of John, saying, 7Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can 7the children of the bridechamber mourn, while as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of 7new cloth unto an old garment, for 7that which is put in to fill it up taketh from the garment, and the 7rent is made worse.

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Life Is Restored
Mark 5:21–43; Luke 8:40–56

18 7While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his 7disciples.

20 7And, behold, a woman, which was diseased with 7an issue of blood twelve years, came behind him, and 7touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, 7be of good comfort: 7thy faith hath made thee whole.

23 And when Jesus came into the ruler’s house, and saw 7the 7minstrels and the 7people making a noise, 7he said unto them, 7Give place: for the maid is not dead, but sleepeth.

24 He said, 7Arise, take up thy bed, and go in thine house.

25 And when the 7people were put off, he went in, and 7took her by the hand, and the maid arose.
26 And the fame of him went abroad into all that land.

Sight Is Restored
27 And when Jesus departed thence, two blind men followed him, crying, and saying, ‘Thou son of David, have mercy on us.’
28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.
29 Then touched he their eyes, saying, According to your faith be it unto you.
30 And their eyes were opened; and Jesus straitly charged them, saying, ‘See that no man know it.’
31 But they, when they were departed, spread abroad his fame in all that country.

Speech Is Restored
32 As they went out, behold, they brought to him a dumb man possessed with a devil.
33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.
34 But the Pharisees said, ‘He casteth out devils through the prince of the devils.’

The Need for Delegation of Power
35 And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
36 But when he saw the multitudes, he was moved with compassion on them, because they were faint, and were scattered abroad, as sheep having no shepherd.
37 Then saith he unto his disciples, ‘The harvest truly is plenteous, but the labourers are few;
38 And pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.’

CHAPTER 10
The Twelve Apostles Are Sent
Mark 6:7; Luke 9:1

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.
2 Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;
3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbæus, whose surname was Thaddæus;
4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

The Twelve Apostles Are Instructed
5 These twelve Jesus sent forth, and commanded them, saying, ‘Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:
6 ‘But go rather to the lost sheep of the house of Israel.
7 ‘And as ye go, preach, saying, ‘The kingdom of heaven is at hand.’
8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
9 ‘Provide neither gold, nor silver, nor brass in your purses,
10 Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
11 ‘And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.
12 And when ye come into an house, salute it.
13 ‘And if the house be worthy, let your peace return to you.
14 And if the house be not worthy, then cast out the unclean spirit; and say, “The unclean spirit, which answered thee, let him be cast out into the depths of hell, and into the Regions of Darkness. And now let us go on to other towns.”
15 Verily I say unto you, “It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.’
16 Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.
17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;
18 And ye shall be delivered even unto governors and kings for my sake, for a testimony against them and the Gentiles.
19 ‘But when they deliver you up, ‘take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.
20 ‘For it is not ye that speak, but the Spirit of your Father which speaketh in you.
21 ‘And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.
22 ‘And ye shall be hated of all men for my name’s sake: ‘but he that endureth to the end shall be saved.’
23 But when they persecute you in this city, therefore,”